SHRIMAD BHAGAWATAM

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IN SACRED MEMORY

of

The late philanthropist, SHETH SHREE MAFATLAL GAGALBHAI, this treasure of knowledge, the crown of Hindu mythology, epitomising systems of Indian philosophy, this abridged edition of Shrimad Bhagawat in English is respectfully dedicated to him in all humbleness by the Trust for his manifold qualities of head and heart.

RAMANLAL K. SHASTRI
'Bhagawat Bhushan'
for and on behalf of
Shri Janata Janardan Bhagawat Trust
Ahmedabad-7.

तदेव रम्यं रुचिरं नवं नवं
तदेव शश्वन्मनसो महोत्सवम्
तदेव शोकार्णवशोषणं नृणां
यदुत्तमश्लोकयशोऽनुगीयते

FOREWORD

In issuing the second volume of the abridged English edition of Shrimad Bhagawatam, I experience a feeling of satisfaction on the completion of the work contemplated by me years ago. This volume contains four books from ninth to twelvth Of these four the 10th and 11the deserve special attention and careful study, in as much as they are the heart and head of the body celestial of the Lord which describes Lila or sport, restrain, devotion, knowledge, and liberation. The nineth book deals with the Chronology of kings from Brahma down to Shri Rama of Solar race and Shri Krishna of lunar race. It describes the accounts of Nabhag, the ideal son, and Sukanya the ideal daughter, Pushti-bhakta Ambarish, the ideal king Harishchandra, and king Bhagirath of Bhagirathi fame and Yayati-personalities of recognition and reverence. *In the twelvth book is given the latter part of the chronology. They are from Shishunagas, Nandas, Shringas, down to Chandragupta maurya. It also describes Kaliyuga and its influence besides the liberation of Parikshit and Maharshi Vyasa's prophesy.*

The tenth book contains five chapters, अवतार तामस, राजस, सात्विक, and गुण.

It has पूर्वार्ध and उत्तरार्ध which describes the different facets, of Shri Krishna's life.

The earlier half	Latter half
1. *The stories of the devouts.*	Stories and events of importance in Shri Krishna's life.
2. His *acts or deeds are for the* protection *of his devotees and* to fulfill their wishes	He has no inhibitions-no obligations He acts as he wishes.
3. He carries no weapon to kill his enemies or demons His will is the weapon Here he is to protect the good and the wise. (परित्राणाय साधूनाम्)	After he becomes the मथुराधीश and द्वारकाधीश (King of Mathura & Dwarka) he holds the Sudarshan Chakra. This was for the destruction *of enemies of (धर्म) and for the* protection of righteousness and society. (विनाशाय च दुष्कृताम्)

4. His exploits in his childhood of killing Putana and other demons and holding the mount Govard han was to protect the inmates and cattlewealth of Vraja The great Ras Lila with the gopies, that attracted and infatuated gods including Shiva Brahma, and Indra

In the eleventh book he is for (धर्म संस्थापनार्थाय) to restore religion that had decayed and deteriorated.

His Killing the elephant Kuvalayapid and wrestlers Chanur and Mushtik, shows the prodigious strength that he possessed He kills Kansa Jarasangha Shishupal and other vainglorious and arrogant Kings, the oppressors of their subjects.

His preachings to Uddhava in Shrimad Bhagawat (मत्योंयदा त्यक्त समस्तकर्मा × × ×) and to Arjuna in the battlefield of Kurukshetra ending in (सर्वे धर्मान् परित्यज्य + + + + + मा शुचः) establishes his supreme personality of godhead

Shri Krishna has thus in his life by his conduct by his acts and his deeds, and his preachings showed how detached he was to all activities with which he seemed connected A great lover of truth and religion, he was tolerent and considerate Nevertheless anything that was against truth and religion not only perturbed him or enraged him, but he would not rest till he righted the wrong perpetrated by the unrighteous and the vile in the name of religion He never did anything that did not have the sanction of Dharma (Religion) There is so much that could be stated about him but the paucity of space does not permit further description.

The eleventh book describes the dialogue between Yaduraj and Dattatreya it also describes the virtues of a devotee, Bhaktiyog, Jnan vijnan yoga, Sankhya, yoga, and karmayoga, and the ultimate liberation, the internecine conflict of the Yadavas, and their destruction and the Lord's leaving the tabernacle

Dr. A D. Shastri, Director of C G. Vidya Bhavan Surat, while writing to me on Shrimad Bhagawat remarks :—

"Bhagawat which has been hailed as one of the source book of

Indian philosophy by the Vaishnavas has remained since centuries one of the most popular Puranas in India. The beginning of Indian philosophy is traced to the Vedas which are the earliest extent record in the history of mankind

The Bhagawat Purana stands unique among the Puranas, because of its emotional appeal blended with philosophical teachings. It presents a harmonious and coherent picture of different theories and beliefs, Shri Ramanlal Shastri has tried to be as judicious as possible and we should congratulate him for reducing the bulk of the Purana without harming the contents. The Translation of the work of this nature requires the skill of an artist especially when it is to be done in a foreign language The translation that we have before us is a creditable performance"

Vidya vachaspati Shri Keshavram K. Shastri, *while appreciating the abridged English edition of Shrimad Bhagawat writes as follows :-*

+ + + + +

"It is a well known saying that (विद्यावतां भागवते परीक्षा) The Bhagawat becomes a test even for the scholars well versed in scriptures Though this puran is considered as one of the eighteen Puranas, it has its special peculiarities in its language, prosody and mostly in the presentation of philosophical and Bhaki narratives. In presenting the philosophical aspects and the form of Bhakti cult it surpasses all other Puranas. It is rather a scripture on devotion (भक्तिशास्त्र) than mere purana

The Harivamsha-khil Puran, the Vishnu purana, ard Brahma *purana, are vaishnava puranas, yet no idea of vaishnava cult narrated* in Pancharatra samhitas is traced. The Bhagawat Purana is unique purana giving directly the developed Bhagawat Marg keeping itself quite aloof from the bigotedness of the Pancharatra sampradaya.

The Bhagawat purana has supplied the narratives of different *incarnations of the god Vishnu placing* Lord Krishna as godhead, The tenth book is divided into three Lilas (व्रज लीला मथुरा लीला and द्वारका लीला,) of the Lord, The famous Pushti marga, path of devotion is based upon this Ball-lila, while in other two, his social political and philosophical life is narrated In the whole 10th and 11th book a *detailed biography* of Lord Krishna is given. In his Childhood he was Shyam Sundar, he was Bhuvan Sundar in his youth, while he is described as (सकल सुन्दर) in the 11th book, because he was Yogasundar throughout his life.

The efforts of Shastriji Ramanlal in abridging the Bhagawat Purana in praise worthy. In reducing the bulk, not even a bit of inconsistancy in narration is found. This is only possible when a scholar has full hold on all the contents of a work. Shastriji has omitted most of the Sutavakyas (सूत वाक्य) coming between the diologues of Shri Shukadeva and Parikshit The selection is such that even by dropping the verses (prose passages wherever they occur) the flow is experienced unbroken. I am happy to note that Shastriji Ramalal has left no stone unturned in both volumes containing twelve books giving the proper justice to भक्ति, ज्ञान and कर्म margas He has dropped the verses judiciously.

Both Shri Bhimbhai Mehta and Shri Krishnshankar Vyas, have translated the work in lucid English. They possess considerable understanding of Indian philosophy and fundamentals of Bhukti cult, without which this of sort of translation could not have been done. I heartily congratulate Shastriji Ramanlalbhai for such a fine abridgement of Bhagawat Purana."

I am thankful to Dr. A. D Shastri the director of C. G. Vidyabhavan Surat, and Vidyavachaspati Shri K. K. Shastri for their devotion to Shrimad Bhagawat expressed in their writings Because of the paucity of space I had to curtail the matter, for which I express my regret.

My friends the translators shri Bhimbhai Mehta and Shri Krishnashankar vyas have acquitted themselves quite honourably in the task entrusted to them With them it has been a labour of love bereft of any remuneration or reward which has lent the language a mellowed mellifluence found in the script.

Here I apologise for the mistakes that have occured in printing and I am sanguine that my readers indulgent and catholic as they are, will excuse this inadvertent slip of vigilance on my part.

As I did in the preface of the first volume I once again express my greatful thanks to Sheth Shri Arvind Mafatlal, Shri Ochchhavlal Shah and other kind doners who have so generously contributed towards the corpus of the Trust

Lastly it is the divine grace and mercy without which nothing of what little I have done would have been possible I offer my heartfelt homage to that Bhagavan Shri Krishna, the supreme personality–the soul of the universe.

10th September 1975
55, Pankaj Society,
Sarkhej Road, Ahmedabad-7

Ramanlal K. Shastri,
Bhagawata Bhushan'



SHRI RADHA KRISHNA

ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

नवमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

मन्वन्तराणि सर्वाणि त्वयोक्तानि श्रुतानि मे । वीर्याण्यनन्तवीर्यस्य हरेस्तत्र कृतानि च ॥१॥
योऽसौ सत्यव्रतो नाम राजर्षिर्द्रविडेश्वरः । ज्ञानं योऽतीतकल्पान्ते लेभे पुरुषसेवया ॥२॥
स वै विवस्वतः पुत्रो मनुरासीदिति श्रुतम् । त्वत्तस्तस्य सुताश्चोक्ता इक्ष्वाकुप्रमुखा नृपाः ॥३॥
तेषां वंशं पृथग् ब्रह्मन् वंश्यानुचरितानि च । कीर्तयस्व महाभाग नित्यं शुश्रूषतां हि नः ॥४॥

श्रीशुक उवाच

परावरेषां भूतानामात्मा यः पुरुषः परः । स एवासीदिदं विश्वं कल्पान्तेऽन्यन्न किंचन ॥५॥
तस्य नाभेः समभवत् पद्मकोशो हिरण्मयः । तस्मिञ्जज्ञे महाराज स्वयम्भूश्चतुराननः ॥६॥
मरीचिर्मनसस्तस्य जज्ञे तस्यापि कश्यपः । दाक्षायण्यां ततोऽदित्यां विवस्वानभवत् सुतः ॥७॥
ततो मनुः श्राद्धदेवः संज्ञायामास भारत । श्रद्धायां जनयामास दश पुत्रान् स आत्मवान् ॥८॥
इक्ष्वाकुनृगशर्यातिदिष्टधृष्टकरूषकान् । नरिष्यन्तं पृषध्रं च नभगं च कविं विभुः ॥९॥

CHAPTER I

The King spoke : I have heard from you all the Manvantaras and the exploits of the almighty Lord in those Manvantaras. You also told me how in the last kalpa king Satyavrata of Dravid acquired knowledge of Brahma by devotion to the Lord, and became Manu son of Vivaswan and that he had sons, Ikshwaku and others. Now please tell me who am desirous of knowing the accounts of the descendants of these illustrious ones. 1-4

Shree Shuka said : From the navel of the Lord who is the soul of both sentient and insentient sprang forth the lotus, Brahma came out from that lotus. Mareechi was born from the mind of Brahma, and Kashyapa was born of Mareechi. To Kashyapa by his wife Aditi daughter of Daksha was born Vivaswan—the Sun, to Vivaswan by his wife Sangna was born Shraddhadev Manu. This Shraddhadev had by his wife Shraddha ten sons, named Ikshwaku, Nrug, Sharyati, Dishta, Dhrishta,

अग्रजस्य मनोः पूर्वं वसिष्ठो भगवान् किल । मित्रावरुणयोरिष्टिं प्रजार्थमकरोत् प्रभुः ॥१०॥
तत्र श्रद्धा मनोः पत्नी होतारं समयाचत । दुहित्रर्थमुपागम्य प्रणिपत्य पयोव्रता ॥११॥
होतुस्तद्व्यभिचारेण कन्येला नाम साभवत् । तां विलोक्य मनुः प्राह नातिहृष्टमना गुरुम् ॥१२॥
भगवन् किमिदं जातं कर्म वो ब्रह्मवादिनाम् । विपर्ययमहो कष्टं मैवं स्याद् ब्रह्मविक्रिया ॥१३॥
तन्निशम्य वचस्तस्य भगवान् प्रपितामहः । होतुर्व्यतिक्रमं ज्ञात्वा बभाषे रविनन्दनम् ॥१४॥
एतत् संकल्पवैषम्यं होतुस्ते व्यभिचारतः । अस्तौषीदादिपुरुषमिलायाः पुंस्त्वकाम्यया ॥१५॥
तत इलाभवत् तेन सुद्युम्नः पुरुषर्षभः ॥१६॥
स कुमारो वनं मेरोरधस्तात् प्रविवेश ह । यत्रास्ते भगवाञ्छर्वो रममाणः सहोमया ॥१७॥
तस्मिन् प्रविष्ट एवासौ सुद्युम्नः परवीरहा । अपश्यत् स्त्रियमात्मानमश्वं च वडवां नृप ॥१८॥
तथा तदनुगाः सर्वे आत्मलिङ्गविपर्ययम् । दृष्ट्वा विमनसोऽभूवन् वीक्षमाणाः परस्परम् ॥१९॥

राजोवाच

कथमेवंगुणो देशः केन वा भगवन् कृतः । प्रश्नमेनं समाचक्ष्व परं कौतूहलं हि नः ॥२०॥

Karooshak, Narishyanta, Prishadhra, Nabhag and Kavi. Manu had no children, Maharshi Vasishtha therefore asked him to perform Mitravaruna Yagna to beget him children. Manu's wife Shraddha who was living on milk only, requested the acharya to pray in the Yagna for a daughter; thus by this change in the prayers of the priest, during the homa (offering oblation in the Yagna) a daughter was born to her who was named Ila. Manu displeased at this change, questioned his guru. Bhagwan how has this happened? It is indeed deplorable that the results of the incantations of the Brahmavadins should be contrary to expectations. 5-13

Hearing this, Vasishtha said to him, that this change was made by acharya at the request of his (Manu's) wife, nevertheless by the force of my will and prayers, I will make you, a father of a son. Maharshi then prayed to the Lord, who blessed Manu with a son converting Ila into a boy who was named Sudhyumna 14-16

Once it so happened that Sudhyumna entered the forest at the foot of the mountain Meru, where Shiva and Parvati were sporting. No sooner he entered the forest he was transformed into a woman and his horse into a mare, all his attendants also were changed into women, they were all surprised and all looked at one another, with dismay. 17-19

The King questioned : Bhagwan, how wonderful! who made this part of the country so strange in its influence, pray tell us. 20

श्रीशुक उवाच

एकदा गिरिशं द्रष्टुमृषयस्तत्र सुव्रताः । दिशो वितिमिराभासाः कुर्वन्तः समुपागमन् ॥२१॥
ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः । निवृत्ताः प्रययुस्तस्मान्नरनारायणाश्रमम् ॥२२॥
तदिदं भगवानाह प्रियायाः प्रियकाम्यया । स्थानं यः प्रविशेदेतत् स वै योषिद् भवेदिति ॥२३॥
तत ऊर्ध्वं वनं तद् वै पुरुषा वर्जयन्ति हि । सा चानुचरसंयुक्ता विचचार वनाद् वनम् ॥२४॥
अथ तामाश्रमाभ्याशे चरन्ती प्रमदोत्तमाम् । स्त्रीभिःपरिवृतां वीक्ष्य चकमे भगवान् बुधः ॥२५॥
सापि तं चकमे सुभ्रूः सोमराजसुतं पतिम् । स तस्यां जनयामास पुरूरवसमात्मजम् ॥२६॥
एवं स्त्रीत्वमनुप्राप्तः सुद्युम्नो मानवो नृपः । सस्मार स्वकुलाचार्यं वसिष्ठमिति शुश्रुम ॥२७॥
स तस्य तां दशां दृष्ट्वा कृपया भृशपीडितः । सुद्युम्नस्याशयन् पुंस्त्वमुपाधावत शंकरम् ॥२८॥
तुष्टस्तस्मै स भगवानृषये प्रियमावहन् । स्वां च वाचमृतां कुर्वन्निदमाह विशाम्पते ॥२९॥
मासं पुमान् स भविता मासं स्त्री तव गोत्रजः । इत्थं व्यवस्थया कामं सुद्युम्नोऽवतु मेदिनीम् ॥३०॥
आचार्यानुग्रहात् कामं लब्ध्वा पुंस्त्वं व्यवस्थया । पालयामास जगतीं नाभ्यनन्दन् स्म तं प्रजाः ।

Shree Shukadeva replied : Once some pious rishis came to this forest for the darshan of Bhagwan Shanker. There they saw Shanker and Parvati in an ecstatic (amorous) mood and turned back and went to Badrikashrama. To please his beloved Shree Shanker so ukased that whoever will enter this forest, will be changed into a woman from a man. Since then all males avoid this forest. Now that Sudhyumna of a woman with her women attendants began roaming about the forests, when they came near the ashrama of Budha. Budha seeing this charming woman of a Sudhyumna was enamoured of her. He expressed his desire to this beautiful woman who succumbed to this handsome son of Soma and accepted him as her husband. By this union was born Pururavas, to Budha son of Soma (Moon). 21–26

Sudhyumna son of Manu who had become a woman now remembered his guru Vasishtha. The guru when he saw Sudhyumna thus transferred into a woman was much pained, and invoked Lord Shiva and prayed to him to transform this woman of Sudhyumna into a man as he was before. The appeased Lord Shanker, to please the rishi said to him. This Sudhyumna will remain as a male for a month only (and not to counteract or falsify his imprecation said) and then will again become a woman in the month after, and so on. By this arrangement he will be able to rule. Thus by the grace of his guru he carried on his duties as a king. But the subjects did not much like (*this strange-* phenomenon of changing sex every month) him as the ruler. So when

ततः परिणते काले प्रतिष्ठानपतिः प्रभुः । पुरूरवस उत्सृज्य गां पुत्राय गतो वनम् ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे इलोपाख्याने प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं गतेऽथ सुद्युम्ने मनुर्वैवस्वतः सुते । इक्ष्वाकुपूर्वजान् पुत्राँल्लेभे स्वसदृशान् दश ॥१॥
पृषध्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः । पालयामास गा यत्तो रात्र्यां वीरासनव्रतः ॥२॥
एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्षति । एकां जग्राह बलवान् सा चुक्रोश भयातुरा ॥३॥
तस्यास्तत् क्रन्दितं श्रुत्वा पृषध्रोऽभिससार ह । अजानन्नहनद् बभ्रोः शिरः शार्दूलशङ्कया ॥४॥
तं शशाप कुलाचार्यः कृतागसमकामतः । न क्षत्रबन्धुः शूद्रस्त्वं कर्मणा भवितामुना ॥५॥
एवं शप्तस्तु गुरुणा प्रत्यगृह्णात् कृताञ्जलिः । अधारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम् ॥६॥
आत्मन्यात्मानमाधाय ज्ञानतृप्तः समाहितः । विचचार महीमेतां जडान्धबधिराकृतिः ॥७॥

his son Pururava came of age, this King of Pratishthan Nagari entrusting him the throne, went to the forest. 27–32

Thus ends chapter first of Book IX

CHAPTER II

Shree Shukadeva continued: Thus, Sudhyumna son of Vivaswan Manu entrusting his throne to his son Pururava went to the forest, and Manu then by his penance got ten sons Ikshwaku and others, as mentioned before. Out of these sons one Prishadhra was directed by the guru to look after the cows. He took great care of the cows, keeping awake all night to protect them from wild animals. Once when it was raining, a tiger entered the shed of the cows and caught one of them. The cow out of fright bellowed. On hearing this bellow, Prishadhra, ran to the shed and in anger cut off the head of the cow, believing it to be that of the tiger. For this misdeed which was a sin though committed inadvertently the guru cursed him, saying that you are no more a Kshatriya now, by your action you will become a Shoodra. When thus imprecated by the guru he accepted the curse, took a vow of silence and celebacy from then onward, and full of knowledge of the atman that he was mostly remained in trance or unification of his atman with the Parmatman and roamed about the forest as if he was

एवंवृत्तो वनं गत्वा दृष्ट्वा दावाग्निमुत्थितम् । तेनोपयुक्तकरणो ब्रह्म प्राप परं मुनिः ॥८॥

कविः कनीयान् विषयेषु निःस्पृहो विसृज्य राज्यं सह बन्धुभिर्वनम् ।
निवेश्य चित्ते पुरुषं स्वरोचिषं विवेश कैशोरवयाः परं गतः ॥९॥

ओघवानन्तिमः पुत्रः नृगवंशे बभूव ह । नरिष्यन्तान्वये जातमाग्निवेश्यायनं नृप ॥१०॥
नाभागस्यान्वये जातः मरुत्तश्चक्रवर्त्यभूत् । संवर्तोऽयाजयद् यं वै महायोग्यङ्गिरःसुतः ॥११॥
मरुत्तस्य यथा यज्ञो न तथान्यस्य कश्चन । सर्वं हिरण्मयं त्वासीद् यत् किंचिच्चास्य शोभनम् १२
अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः । मरुतः परिवेष्टारो विश्वेदेवाः सभासदः ॥१३॥
मरुत्तस्य दमः पुत्रस्तस्यासीद् राज्यवर्धनः । विशालो वंशजस्तस्य वैशालीं निर्ममे पुरीम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे द्वितीयोऽध्यायः ॥२॥



a dumb and a blind bloke. Once he saw the forest in fire, he saw his opportunity and he perished in the fire and attained Brahma. 1-8

Kavi, the youngest son of Manu, was from his childhood, averse to all objects. He gave up his kingdom, left his brothers, and went to the forest and enjoined his mind and senses in the absolute, and attained Parmatman. The dynasty of King Nruga lasted up to Oghwan, and in the dynasty of Narishyanta, from Agniveshyayana came into being the Brahmin dynasty of Agniveshyayana. Maruta a sovereign flourished in the line of Nabhag. Samvarta the Mahayogi, son of Maharshi Angira, exhorted Maruta to perform a Yagna. This Yagna was the only one of its kind, unique. No one had ever performed it before. All the wares big and small used in the Yagna, were made of gold. In this Yagna Indra the god of heaven was highly pleased and satisfied with the soma drink in the bowl of gold and the brahmins were highly satisfied by the dakshina, gifts etc. they received from the host. The Maruts (the wind celestials) were there to serve the invitees in the yagna and the Vishvadevas were the members of the assembly. Maruta had a son named Dama and Dama had a son named Rajyavardhan. Vishala, a king that designed and built that famous city of Vaishali and made it his capital flourished in this dynasty. 9-14

Thus ends chapter second of Book IX



ततः परिणते काले प्रतिष्ठानपतिः प्रभुः । पुरूरवस उत्सृज्य गां पुत्राय गतो वनम् ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे इलोपाख्याने प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं गतेऽथ सुद्युम्ने मनुर्वैवस्वतः सुते । इक्ष्वाकुपूर्वजान् पुत्राँल्लेभे स्वसदृशान् दश ॥१॥
पृषध्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः । पालयामास गा यत्तो रात्र्यां वीरासनव्रतः ॥२॥
एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्षति । एकां जग्राह बलवान् सा चुक्रोश भयातुरा ॥३॥
तस्यास्तत् क्रन्दितं श्रुत्वा पृषध्रोऽभिससार ह । अजानन्नहनद् बभ्रोः शिरः शार्दूलशङ्कया ॥४॥
तं शशाप कुलाचार्यः कृतागसमकामतः । न क्षत्रबन्धुः शूद्रस्त्वं कर्मणा भवितामुना ॥५॥
एवं शप्तस्तु गुरुणा प्रत्यगृह्णात् कृताञ्जलिः । अधारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम् ॥६॥
आत्मन्यात्मानमाधाय ज्ञानतृप्तः समाहितः । विचचार महीमेतां जडान्धबधिराकृतिः ॥७॥

his son Pururava came of age, this King of Pratishthan Nagari entrusting him the throne, went to the forest. 27–32

Thus ends chapter first of Book IX



CHAPTER II

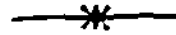
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मरुत्तस्य यथा यज्ञो न तथान्यस्य कश्चन । सर्वं हिरण्मयं त्वासीद् यत् किंचिच्चास्य शोभनम् १२
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अथ तृतीयोऽध्यायः

श्रीशुक उवाच

शर्यातिर्मानवो राजा ब्रह्मिष्ठः स बभूव ह । यो वा अङ्गिरसां सत्रे द्वितीयमह ऊचिवान् ॥१॥
सुकन्या नाम तस्यासीत् कन्या कमललोचना। तया सार्धं वनगतो ह्यगमच्च्यवनाश्रमम् ॥२॥
सा सखीभिः परिवृता विचिन्वन्त्यङ्घ्रिपान् वने। वल्मीकरन्ध्रे ददृशे खद्योते इव ज्योतिषी ॥३॥
ते दैवचोदिता बाला ज्योतिषी कण्टकेन वै । अविध्यन्मुग्धभावेन सुस्रावासृक् ततो बहु ॥४॥
शकृन्मूत्रनिरोधोऽभूत् सैनिकानां च तत्क्षणात्। राजर्षिस्तमुपालक्ष्य पुरुषान् विस्मितोऽब्रवीत्
अप्यभद्रं न युष्माभिर्भार्गवस्य विचेष्टितम् । व्यक्तं केनापि नस्तस्य कृतमाश्रमदूषणम् ॥६॥
सुकन्या प्राह पितरं भीता किंचित् कृतं मया। द्वे ज्योतिषी अजानन्त्या निर्भिन्ने कण्टकेन वै ॥७॥
दुहितुस्तद्वचः श्रुत्वा शर्यातिर्जातसाध्वसः। मुनिं प्रसादयामास वल्मीकान्तर्हितं शनैः ॥८॥
तदभिप्रायमाज्ञाय प्रादाद् दुहितरं मुनेः । कृच्छ्रान्मुक्तस्तमामन्त्र्य पुरं प्रायात् समाहितः ॥९॥
सुकन्या च्यवनं प्राप्य पतिं परमकोपनम् । प्रीणयामास चित्तज्ञा अप्रमत्तानुवृत्तिभिः ॥१०॥
कस्यचित् त्वथ कालस्य नासत्यावाश्रमागतौ। तौ पूजयित्वा प्रोवाच वयो मे दत्तमीश्वरौ ॥११॥

CHAPTER III

Shree Shukadeva proceeded ; King Sharyati son of Manu was a Brahmanishtha. He directed the performance of yagna by the angirasas on the second day of Yagna. He had a beautiful daughter named Sukanya. Once he went to the ashram of Chyavan Muni with his daughter. In the forest Sukanya with her maids was going round, when she saw in the hole of a big ant hill, a pair of sparkling objects like glow worm. Impelled by luck, out of curiosity, she pricked them with a thorn, and there gushed out blood from those objects. At that moment the soldiers complained of their retention of urine and stool. The King Sharyati seeing this, was amazed and said to all those around him. Has any one done any wrong to the rishi. I think some one from amongst us has defiled the ashram. Sukanya who heard this told *her father,* that it was she who had committed an offence against the saint She had inadvertently pricked a thorn into those glowing objects. Sharyati's doubts were dispelled on heaing these words of his daughter. In all humility he apologised to the saint, begged his pardon and to make amends for the sin, he gave his daughter Sukanya in marriage to him and averted the danger, bowed to the rishi and went home. 1-9

Sukanya, thus got a husband who was very hot tempered; nevertheless, she pleased him by carefully and tenderly nursing him and affording him comforts of his choice. Once the celestial physicians two

ग्रहं ग्रहीष्ये सोमस्य यज्ञे वामप्यसोमपोः । क्रियतां मे वयो रूपं प्रमदानां यदीप्सितम् ॥१२॥
बाढमित्यूचतुर्विप्रमभिनन्द्य भिषक्तमौ । निमज्जतां भवानस्मिन् ह्रदे सिद्धविनिर्मिते ॥१३॥
इत्युक्त्वा जरया ग्रस्तदेहो धमनिसंततः । ह्रदं प्रवेशितोऽश्विभ्यां वलीपलितविप्रियः ॥१४॥
पुरुषास्त्रय उत्तस्थुरपीच्या वनिताप्रियाः । पद्मस्रजः कुण्डलिनस्तुल्यरूपाः सुवाससः ॥१५॥
तान् निरीक्ष्य वरारोहा सरूपान् सूर्यवर्चसः । अजानती पतिं साध्वी अश्विनौ शरणं ययौ ॥१६॥
दर्शयित्वा पतिं तस्यै पातिव्रत्येन तोषितौ । ऋषिमामन्त्र्य ययतुर्विमानेन त्रिविष्टपम् ॥१७॥
यक्ष्यमाणोऽथ शर्यातिश्च्यवनस्याश्रमं गतः । ददर्श दुहितुः पार्श्वे पुरुषं सूर्यवर्चसम् ॥१८॥
राजा दुहितरं प्राह कृतपादाभिवन्दनाम् । आशिषश्चाप्रयुञ्जानो नातिप्रीतमना इव ॥१९॥

कथं मतिस्तेऽवगतान्यथा सतां कुलप्रसूते कुलदूषणं त्विदम् ।
बिभर्षि जारं यदपत्रपा कुलं पितुश्च भर्तुश्च नयस्यधस्तमः ॥२०॥

Ashwinikumars came to this ashram The Muni worshipped them and prayed to them to make him young once again and in return he promised to get them their share in the soma yag denied to them tillnow Grant me that youth and handsome looks so pleasing to women said the Muni Both the physicians consented and said, Bathe in this pool made by the Siddhas Muni Chyavan old and inform as he was with shrivelled body was all skin and bones, was led into the pool by the Ashwinikumars All the three entered the waters and when they came out all of them looked alike, young handsome and charming, with garlands of lotus in their necks and gold circlets in the ear lobes Sukanya on seeing these three resplendant young men remarkably resembling one another was much perturbed and could not make out her husband She therefore requested the Ashwinikumars to help her The physicians who were pleased with the devotion of Sukanya to this old and infirm muni, pointed out to her, her husband and went to heaven by their air-craft 10-17

Now Sharyati wished to perform a Yagna He came to the Chyavan ashram, there he saw a very handsome luminous young man with Sukanya Sukanya respectfully bowed to her father, but enraged that he was at the sight of the young man by the side of hisd aughter, he did not bless her but admonished her Oh thou born in a noble family what has spoiled your mind How shameless of you to live with a paramour You have tarnished the fair name of your father and your husband 18-20

एवं ब्रुवाणं पितरं स्मयमाना शुचिस्मिता । उवाच तात जामाता तवैष भृगुनन्दनः ॥२१॥
शशंस पित्रे तत् सर्वं वयोरूपाभिलम्भनम् । विस्मितः परमप्रीतस्तनयां परिषस्वजे ॥२२॥
सोमेन याजयन् वीरं ग्रहं सोमस्य चाग्रहीत् । असोमपोरप्यश्विनोश्च्यवनः स्वेन तेजसा ॥२३॥
हन्तुं तमाददे वज्रं सद्योमन्युरमर्षितः । सवज्रं स्तम्भयामास भुजमिन्द्रस्य भार्गवः ॥२४॥
अन्वजानंस्ततः सर्वे ग्रहं सोमस्य चाश्विनोः । भिषजाविति यत् पूर्वं सोमाहुत्या बहिष्कृतौ ॥२५॥
उत्तानबर्हिरानर्तो भूरिषेण इति त्रयः । शर्यातेरभवन् पुत्रा आनर्ताद् रेवतोऽभवत् ॥२६॥
तस्य पुत्रशतं जज्ञे ककुद्मिज्येष्ठमुत्तमम् । ककुद्मी रेवतीं कन्यां बलाय बलशालिने ॥
बदर्याख्यं गतो राजा तप्तुं नारायणाश्रमम् ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे तृतीयोऽध्यायः ॥३॥

Sukanya who was thus reproached by her father softly said to him. Father ! This is rishi Chyavan your son-in-law. Then she told him, how, all that happened. The king was very happy to learn this and warmly embraced his daughter with great affection. 21–22

King Sharyati then performed a soma yag at the instance of rishi Chyavan The rishi by his powers, gave a share in this yag to the Ashwinikumars who were till then, denied their share. Indra could not bear this, he got angry and took up his thunderbolt to strike the rishi. The Rishi by his powers paralysed the hand of Indra with the bolt and rendered it useless. All the gods that were present in the Yagna, agreed to Ashwinikumars' share which was being denied to them as they were known merely as physicians and not gods worthy to receive their share in the soma yag—from that day their share in the yagna is recognised along with that of the other celestials. 23–25

Sharyati had three sons Uttanbarhi, Bhurishena and Anarta. Anarta had Revat as his son and Revat had one known as Kukudmi. Kukudmi had a beautiful daughter named Revati, which he gave to that valient Balaram on the advice of Brahma and went to Badrinarayan. 26–29

Thus ends chapter third of Book IX

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

नाभागो नभगापत्यं यं ततं भ्रातरः कविम् । यविष्ठं व्यभजन् दायं ब्रह्मचारिणमागतम् ॥१॥
भ्रातरोऽभाङ्क्त किं मह्यं भजाम पितरं तव । त्वां ममार्यास्तताभाङ्क्षुर्मा पुत्रक तदादृथाः ॥२॥
इमे अङ्गिरसः सत्रमासतेऽद्य सुमेधसः । षष्ठं षष्ठमुपेत्याहः कवे मुह्यन्ति कर्मणि ॥३॥
तांस्त्वं शंसय सूक्ते द्वे वैश्वदेवे महात्मनः । ते स्वर्यन्तो धनं सत्रपरिशेषितमात्मनः ॥४॥
दास्यन्ति तेऽथ तान् गच्छ तथा स कृतवान् यथा । तस्मै दत्त्वा ययुः स्वर्गं ते सत्रपरिशेषितम् ।
तं कश्चित् स्वीकरिष्यन्तं पुरुषः कृष्णदर्शनः । उवाचोत्तरतोऽभ्येत्य ममेदं वास्तुकं वसु ॥६॥
ममेदमृषिभिर्दत्तमिति तर्हि स्म मानवः । स्यान्नौ ते पितरि प्रश्नः पृष्टवान् पितरं तथा ॥७॥

CHAPTER IV

Shree Shukadeva said : Nabhag son of Manu had a son named Nabhag He was the youngest of all and had gone to gurukul for his studies As Nabhag lived in the gurukul a bit longer than is usual, his brothers imagined that he will remain celebate all his life and will not marry They therefore divided the kingdom between themselves. Later, when Nabhag returned a full-fledged erudite from the gurukul he himself demanded his share in the kingdom, when the brothers, told him that they had reserved the old father as his share. Nabhag then went to his father and told him that the other brothers have assigned him to his share Do not accept what they say, said the father they have duped you, I am not an object of enjoyment, like property, to be divided Nevertheless we shall have to think about our living At the moment the Angirasas are performing a Yagna In the performance of this sacrifice they get puzzled in the ceremonies that are repeated every sixth day Learned that thou art go and recite two hymns of Vishvedeva to them They will not commit any mistake again and as those Angirasas are desirous of going to heaven, they will, when the Yagna is finished give over everything that will be left behind, to you and go away So you go to them Thus Nabhag went to the Yagna and did as directed by his father Angirasas pleased with Nabhag gave all that remained behind, to him and went to heaven 1-5

When Nabhag was about to collect all that was given to him by the Angirasas there came from the north direction a person with a dark complexion who said, all this belongs to me, so hands off No said Nabhag, it belongs to me, as it has been given to me by the rishis

यज्ञवास्तुगतं सर्वमुच्छिष्टमृषयः क्वचित् । चक्रुर्विभागं रुद्राय स देवः सर्वमर्हति ॥८॥
नाभागस्तं प्रणम्याह तवेश किल वास्तुकम् । इत्याह मे पिता ब्रह्मञ्छिरसा त्वां प्रसादये ॥९॥
यत् ते पितावदद् धर्मं त्वं च सत्यं प्रभाषसे । ददामि ते मंत्रदृशो ज्ञानं ब्रह्म सनातनम् ॥१०॥
गृहाण द्रविणं दत्तं मत्सत्रे परिशेषितम् । इत्युक्त्वान्तर्हितो रुद्रो भगवान् सत्यवत्सलः ॥११॥
नाभागादम्बरीषोऽभून्महाभागवतः कृती । नास्पृशद् ब्रह्मशापोऽपि यं न प्रतिहतः क्वचित् ॥१२॥

राजोवाच

भगवञ्छ्रोतुमिच्छामि राजर्षेस्तस्य धीमतः । न प्राभूद् यत्र निर्मुक्तो ब्रह्मदण्डो दुरत्ययः ॥१३॥

श्रीशुक उवाच

अम्बरीषो महाभागः सप्तद्वीपवतीं महीम् । अव्ययां च श्रियं लब्ध्वा विभवं चातुलं भुवि ।
मेनेऽतिदुर्लभं पुंसां सर्वं तत् स्वप्नसंस्तुतम् ॥१४॥
स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥१५॥

Rudra (that dark complexioned person) then suggested to place this question before his father to which Nabhag agreed. Both of them went to Nabhag who decided in favour of Rudra. He said it has been once decided by the rishis that all that remains, after the sacrifice is over, should go to Rudra therefore he alone is fit to take it. Nabhag came back and respectfully requested Bhagwan Rudra to take away all that as it belonged to him so said his father, who sends his salutation. What your father says is true and so also you speak the truth and as thou art the seer of Veda Mantras I will give you Brahmagnan; take all this my share of the yagna. Rudra the lover of truth then disappeared. To this Nabhag, was born a son named Ambarish, who became a great devotee of the Lord. Curse of a brahman which never fails, could not touch him. 6-12

The King spoke : Muniraj ! I would wish to hear the story of Rajarshi Ambarish, to whom even dreadful imprecation of a brahmin Durvasa could not do anything. 13

Shree Shukadeva replied : King Ambarish was the Lord of this earth with seven islands. He was incomparable in riches and grandeur and also possessed things very difficult to obtain. Nevertheless he considered all this as a mere dream of no consequence and dedicated himself entirely to the Lord. He concentrated his mind on the feet of the Lord, his tongue in singing the glories of the divine his hands in

मुकुन्दलिङ्गालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽङ्गसङ्गमम् ।
घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां तदर्पिते ॥१६॥

पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।
कामं च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया रतिः ॥१७॥

गृहेषु दारेषु सुतेषु बन्धुषु द्विपोत्तमस्यन्दनवाजिपत्तिषु ।
अक्षय्यरत्नाभरणायुधादिष्वनन्तकोशेष्वकरोदसन्मतिम् ॥१८॥

तस्मा अदाद्धरिश्चक्रं प्रत्यनीकभयावहम् । एकान्तभक्तिभावेन प्रीतो भृत्याभिरक्षणम् ॥१९॥
आरिराधयिषुः कृष्णं महिष्या तुल्यशीलया । युक्तः सांवत्सरं वीरो दधार द्वादशीव्रतम् ॥२०॥
व्रतान्ते कार्तिके मासि त्रिरात्रं समुपोषितः । स्नातः कदाचित् कालिन्द्यां हरिं मधुवनेऽर्चयत् ।
प्राहिणोत् साधुविप्रेभ्यो गृहेषु न्यर्बुदानि षट् । भोजयित्वा द्विजानग्रे स्वाद्वन्नं गुणवत्तमम् ॥२२॥
समाप्तौ व्रतराजस्य पारणायोपचक्रमे । तस्य तर्ह्यतिथिः साक्षाद् दुर्वासा भगवानभूत् ॥२३॥

cleaning and sweeping the temple, his ears in listening to the glories, ancedotes and parables of the Lord, and his eyes in the darshan of Shree Bhagwan—his limbs touching the bodies of the servants of Narayan, his nose in smelling basil (Tulsi) offered to Shree Hari and his tongue in tasting the food offered to the Lord and his feet in going to different places for pilgrimage and his head in bowing down to Vasudev. In a sense all his activities of mind, senses and limbs were confined to the service of the Lord, and not for worldly enjoyments. He was totally detached to all his belongings, house, wife, sons. relatives, friends, elephants, horses, his retinue of servants attendants and soldiers, his vast store of wealth and riches, countless jewels gems, dresses and garments and arms, as he believed all this futile. Shree Hari pleased with his impecable devotion has placed around him the discus the Sudarshan Chakra to protect him from all danger. 14–19

The king as he had decided, was observing the dwadashi vrata since about a year in company of his wife who was highly virtuous and devoted. At the closer of the vow, in the month of Kartika, both of them fasted for three days bathed in the river Yamuna and worshipped the Lord in Madhuvan. When all this was over and when they were about to break their fast, maharshi Durvasa came there as their guest. The king welcomed him with due honours and obeisance and requested him to dine. The Maharshi accepted his request and went to the river for ablution (mid-day religious schedule of worship). He

तमानर्चातिथिं भूप प्रत्युत्थानासनार्हणैः । ययाचेऽभ्यवहाराय पादमूलमुपागतः ॥२४॥
प्रतिनन्द्य स तद्याच्ञां कर्तुमावश्यकं गतः । निममज्ज बृहद् ध्यायन् कालिन्दीसलिले शुभे ॥२५॥
मुहूर्तार्धावशिष्टायां द्वादश्यां पारणं प्रति । चिन्तयामास धर्मज्ञो द्विजैस्तद्धर्मसंकटे ॥२६॥
ब्राह्मणातिक्रमे दोषो द्वादश्यां यदपारणे । यत् कृत्वा साधु मे भूयादधर्मो वा न मां स्पृशेत् ॥२७॥
अम्भसा केवलेनाथ करिष्ये व्रतपारणम् । प्राहुरब्भक्षणं विप्रा ह्यशितं नाशितं च तत् ॥२८॥
इत्यपः प्राश्य राजर्षिश्चिन्तयन् मनसाच्युतम् । प्रत्यचष्ट कुरुश्रेष्ठ द्विजागमनमेव सः ॥२९॥
दुर्वासा यमुनाकूलात् कृतावश्यक आगतः । राज्ञाभिनन्दितस्तस्य बुबुधे चेष्टितं धिया ॥३०॥
मन्युना प्रचलद्गात्रो भ्रुकुटीकुटिलाननः । तया स निर्ममे तस्मै कृत्यां कालानलोपमाम् ॥३१॥
प्राग्दिष्टं भृत्यरक्षायां पुरुषेण महात्मना । ददाह कृत्यां तां चक्रं क्रुद्धाहिमिव पावकः ॥३२॥
तदभिद्रवदुद्वीक्ष्य स्वप्रयासं च निष्फलम् । दुर्वासा दुद्रुवे भीतो दिक्षु प्राणपरीप्सया ॥३३॥

was immersed in the waters of Yamuna, meditating on Brahma. Hardly few moments were left for dwadashi to expire, and for the successful termination of the vow the King should break his fast before the day was over, but, Durvasa had not came back, so here was a conflict of religious ethics in his mind. If he does not break his fast before the close of the day his vow will not be fulfilled and his year's austerity will be of no avail, and if he eats and breaks his fast than he commits a scriptural sin, of violating the code of hospitality to a guest. Thus he confabulated with the brahmins that were there and requested them to suggest a way by which good only will betide him and nothing that is against religion will happen by it. The brahmins then advised the king to take water only and break the fast because, even water is considered enough to break the fast in such rigid austerity, where, food cannot be taken at the moment for one reason or the other. The king thus broke his fast with water and awaited the arrival of rishi Durvasa for dinner. The Rishi returned after his bath from the river when the king welcomed him. The rishi knew by his powers that the king took water and broke his fast. Inflamed with anger at this flagrant violation of discipline, he unwound his matted hairs hit them on the ground, and produced a terrible blaze of fire, to kill the king but the Lord had already placed around him the discus for his protection, which at once destroyed this terrible blaze of fire, as fire would burn a serpant. This being over the discus of the Lord chased Durvasa. Frustrated at his failure to harm the king and frightened at the chasing discus, Durvasa ran in all direction to escape it. 20-33

अलब्धनाथः स यदा कुतश्चित् संत्रस्तचित्तोऽरणमेषमाण ।
सदह्यमानोऽजितशस्त्रवह्निना तत्पादमूले पतित· सवेपथु ।
आहाच्युतानन्त सदीप्सित प्रभो कृतागसं माव हि विश्वभावन ॥३४॥

श्रीभगवानुवाच

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज । साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रिय· ॥३५॥
ये दारागारपुत्राप्तान् प्राणान् वित्तमिमं परम् । हित्वा मां शरण याता· कथं तांस्त्यक्तुमुत्सहे ।
साधवो हृदयं मह्यं साधूना हृदयं त्वहम् । मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपि ॥३७॥
उपायं कथयिष्यामि तव विप्र शृणुष्व तत् । साधुषु प्रहित तेज· प्रहर्तुं कुरुतेऽशिवम् ॥३८॥
तपो विद्या च विप्राणां नि श्रेयसकरे उभे । ते एव दुर्विनीतस्य कल्पेते कर्तुरन्यथा ॥३९॥
ब्रह्मंस्तद् गच्छ भद्रं ते नाभागतनयं नृपम् । क्षमापय महाभाग तत· शान्तिर्भविष्यति ॥४०॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धेऽम्बरीषचरिते चतुर्थोऽध्याय ॥४॥



Harassed and anguished Durvasa shivering with fright when he saw no resort or protection anywhere went to the Lord and fell at his feet and cried, oh the infinite, the eternal, the omnipresent godhead pray, protect me who am guilty 34

The Lord said : Bound by my devotees that I am, I am not free or independant *My devotees are very dear to me, they have capt* ured my heart How can I abondon them as they have resorted to me giving up everything that belongs to them such as home, wife, sons relatives, wealth and even their lives These devouts are my heart, and I am the heart of them all They donot know anybody else except me and I do not know anybody else except these good folks Listen Ye rishi I will therefore show the only remedy for you to be saved from this danger Powers used against the virtuous, always recoil on the person using it and does him great harm Learning and austerity elavates the brahmins but to the indiscreet these very two work for their fall Therefore like a good brahmin go to Ambarish son of Nabhag crave his indulgence ask for his pardon that alore will give you peace 35-40

Thus ends chapter fourth of Book IX



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

एवं भगवताऽऽदिष्टो दुर्वासाश्चक्रतापितः । अम्बरीषमुपावृत्य तत्पादौ दुःखितोऽग्रहीत् ॥१॥
तस्य सोद्यमनं वीक्ष्य पादस्पर्शविलज्जितः । अस्तावीत् तद्धरेरस्त्रं कृपया पीडितो भृशम् ॥२॥

अम्बरीष उवाच

सुदर्शन नमस्तुभ्यं सहस्राराच्युतप्रिय । सर्वास्त्रघातिन् विप्राय स्वस्ति भूया इडस्पते ॥३॥
यद्यस्ति दत्तमिष्टं वा स्वधर्मो वा स्वनुष्ठितः । कुलं नो विप्रदैवं चेद् द्विजो भवतु विज्वरः ॥४॥
यदि नो भगवान् प्रीत एकः सर्वगुणाश्रयः । सर्वभूतात्मभावेन द्विजो भवतु विज्वरः ॥५॥

श्रीशुक उवाच

इति संस्तुवतो राज्ञो विष्णुचक्रं सुदर्शनम् । अशाम्यत् सर्वतो विप्रं प्रदहद् राजयाच्ञया ॥६॥
स मुक्तोऽस्त्राग्नितापेन दुर्वासाः स्वस्तिमांस्ततः । प्रशशंस तमुर्वीशं युञ्जानः परमाशिषः ॥७॥

दुर्वासा उवाच

अहो अनन्तदासानां महत्त्वं दृष्टमद्य मे । कृतागसोऽपि यद् राजन् मङ्गलानि समीहसे ॥८॥

CHAPTER V

Shree Shukadeva continued : Thus when the Lord commanded Durvasa, he went to King Ambarish and fell at his feet. Ambarish abashed at this act of Durvasa and overcome with pity, prayed to the weapon of the Lord. 1-2

Ambarish said : Oh Ye thousand edged weapon, the terror and destroyer of all other weapons, Ye Chakra Sudarshan ! I bow to thee who is so dear to the Lord, please, save this rishi and do good unto him. If my alms and gifts are judicious and just, if the Yagnas that I have performed be true and holy and if my conduct has been perfectly righteous, and if the brahmins are always held in high esteem like gods in my families, then, may this rishi be free from all his agonies by the merits of my deeds. 3-5

Shree Shukadeva said : Thus prayed by the king the Chakra Sudarshan of Vishnu that was tormenting the brahmin from all sides, was pacified. Durvasa was thus relieved of the heat of the discus which was like fire, and become happy. He praised the king and blessed him. 6-7

Today I have seen and known the greatness of the devotees of the Lord. They wish well even to those that harm them. Blessed and benign are servants of that Lord, mere mention of whose name renders

यन्नामश्रुतिमात्रेण पुमान् भवति निर्मलः । तस्य तीर्थपदः किं वा दासानामवशिष्यते ॥९॥
राजन्ननुगृहीतोऽहं त्वयातिकरुणात्मना । मदघं पृष्ठतः कृत्वा प्राणा यन्मेऽभिरक्षिताः ॥१०॥

श्रीशुक उवाच

राजा तमकृताहारः प्रत्यागमनकाङ्क्षया । चरणावुपसंगृह्य प्रसाद्य समभोजयत् ॥११॥
तत आमन्त्र्य राजानं दुर्वासाः परितोषितः । ययौ विहायसाऽऽमन्त्र्य ब्रह्मलोकमहैतुकम् ॥१२॥
अथाम्बरीषस्तनयेषु राज्यं समानशीलेषु विसृज्य धीरः ।
वनं विवेशात्मनि वासुदेवे मनो दधद् ध्वस्तगुणप्रवाहः ॥१३॥
इत्येतत् पुण्यमाख्यानमम्बरीषस्य भूपतेः । संकीर्तयन्ननुध्यायन् भक्तो भगवतो भवेत् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धेऽम्बरीषचरितं नाम पञ्चमोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

श्रीशुक उवाच

क्षुवतस्तु मनोर्जज्ञे इक्ष्वाकुर्घ्राणतः सुतः । तस्य पुत्रशतज्येष्ठा विकुक्षिनिमिदण्डकाः ॥१॥
पितर्युपरतेऽभ्येत्य विकुक्षिः पृथिवीमिमाम् । शासदीजे हरिं यज्ञैः शशाद इति विश्रुतः ॥२॥
पुरञ्जयस्तस्य सुत इन्द्रवाह इतीरितः । ककुत्स्थ इति चाप्युक्तः शृणु नामानि कर्मभिः ॥३॥

people sinless and pious. Rajan, you have disregarded my guilt and out of pity you have favoured me and spared my life said Durvasa. 8–10

Shree Shukadeva then said : The king had not taken his food as he was *waiting for the rishi to return from the river.* He *now* bowed to the rishi fed him and pleased him. Thus the appeased Durvasa bade farewell to the king and returned to Brahmaloka. Then, king *Ambarish giving over his kingdom to his sons who were virtuous like* him, retired to the forest. 11–13

Those who listen to this meritorious account, of king Ambarish or describe it soon get devoted to the Lord. 14

Thus ends chapter fifth of Book IX

CHAPTER VI

Shree Shukadeva proceeded : Ikshwaku son of Manu had sons named, *Vikukshi, Nimi,* Dandak and many others. Vikukshi after the death of his father Ikshwaku became the king and by his devotion to Lord Shree Hari, he became famous as "Shashad". His son was known by *his three names Puranjaya, Indravah and* Kukutstha. Once there took place a terrible war between the gods and the demons in which the

कृतान्त आसीत् समरो देवानां सह दानवैः। पार्ष्णिग्राहो वृतो वीरो देवैर्दैत्यपराजितैः ॥४॥
वाहनत्वे वृतस्तस्य बभूवेन्द्रो महावृषः। स्तूयमानः समारुह्य युयुत्सुः ककुदि स्थितः ॥५॥
जित्वा पुरं धनं सर्वं सश्रीकं वज्रपाणये। प्रत्ययच्छत् स राजर्षिरिति नामभिराहृतः ॥६॥
पुरञ्जयस्य पुत्रोऽभूदनेनास्तत्सुतः पृथुः। विश्वरन्धिस्ततश्चन्द्रो युवनाश्वश्च तत्सुतः ॥७॥
यौवनाश्वोऽथ मान्धाता चक्रवर्त्यवनीं प्रभुः। सप्तद्वीपवतीमेकः शशासाच्युततेजसा ॥८॥
शशबिन्दोर्दुहितरि बिन्दुमत्यामधान्नृपः। पुरुकुत्समम्बरीषं मुचुकुन्दं च योगिनम्।
तेषां स्वसारः पञ्चाशत् सौभरि वव्रिरे पतिम् ॥९॥
यमुनान्तर्जले मग्नस्तप्यमानः परंतपः। निर्वृतिं मीनराजस्य वीक्ष्य मैथुनधर्मिणः ॥१०॥
जातस्पृहो नृपं विप्रः कन्यामेकामयाचत। सोऽप्याह गृह्यतां ब्रह्मन् कामं कन्यां स्वयंवरे ॥११॥
स विचिन्त्याप्रियं स्त्रीणां जरठोऽयमसम्मतः। वलीपलित एजत्क इत्यहं प्रत्युदाहृतः ॥१२॥
साधयिष्ये तथाऽऽत्मानं सुरस्त्रीणामपीप्सितम्। किं पुनर्मनुजेन्द्राणामिति व्यवसितः प्रभुः ॥१३॥

gods were defeated. The vanquished gods approached Puranjaya for his help. He agreed to help them on the condition and that was that if Indra carried him on his shoulders he would fight the demons. Indra was reluctant, but was persuaded by Vishnu to accept the condition. So Indra became a bull and Puranjaya sitting on the hump of this bull fought with great vigour and skill and routed the demons. Thus as he rode on the hump, he was known as Kukutstha and as he was carried by Indra he was known as Indravah and as he gave away the conquered cities and all its wealth to Indra he came to be known as Puranjaya. 1-6

Puranjaya had a son known as Anena. Anena had Prithu as his son, and Prithu had Vishvarandhi and Vishvarandhi had Chandra as his son and Chandra had Yuvanashva and Yuvanashva had a son named Mandhata. This Mandhata by the grace of the Lord became the sovereign of this globe with seven islands Mandhata had three sons named Purukutsa, Ambarish and Muchukund had fifty daughters by his wife Bindumati daughter of Shashibindu. All these daughters married Saubhari Rishi. 7-9

Once Rishi Saubhari was meditating in the waters of the Yamuna. There by chance he saw a fish cohabiting. This excited him and he desired a wife. So he asked Mandhata to give one of his daughters in marriage to him. Mandhata told him that he can marry that girl that chooses him as her husband. Saubhari thought that because "I am old and would not be liked by the girls, there are wrinkles on my face my hairs have turned grey, my head shakes because of infirmity, that it is why

मुनिः प्रवेशितः क्षत्त्रा कन्यान्तःपुरमृद्धिमत् । वृतश्च राजकन्याभिरेकः पञ्चाशता वरः ॥१४॥

गृहेषु नानोपवनामलाम्भःसरस्सु सौगन्धिककाननेषु ।
स्वलंकृतस्त्रीपुरुषेषु नित्यदा रेमेऽनुगायद्द्विजभृङ्गवन्दिषु ॥१५॥

यद्गार्हस्थ्यं तु संवीक्ष्य सप्तद्वीपवतीपतिः । विस्मितः स्तम्भमजहात् सार्वभौमश्रियान्वितम् ।१६।

स कदाचिदुपासीन आत्मापह्नवमात्मनः । ददर्श बह्वृचाचार्यो मीनसङ्गसमुत्थितम् ॥१७॥

अहो इमं पश्यत मे विनाशं तपस्विनः सच्चरितव्रतस्य ।
अन्तर्जले वारिचरप्रसङ्गात् प्रच्यावितं ब्रह्म चिरं धृतं यत् ॥१८॥

एवं वसन् गृहे कालं विरक्तो न्यासमास्थितः । सहैवाग्निभिरात्मानं युयोज परमात्मनि ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे सौभर्याख्याने षष्ठोऽध्याय. ॥६॥



the king may have said so, to avoid me. I will now assume such a form that even the heavenly women will be pleased with it, then what to talk of the women of this earth." He assumed such a form and entered harem with king's permission. All the fifty daughters of the king married him. 10–14

That Saubhari, surrounded by pretty men and women tastefully dressed and ornamented, enlivened by music sung and played lived in palaces with beautiful gardens, fountains, flowers and with birds and bees singing and running and merrily caroling on trees, began to enjoy life in all its grandeur. Mandhata the sovereign of this earth was amazed at this magnificent demonstration of pomp and splendour. His pride was humbled. 15–16

Once this acharya of Rigveda, suddenly realised his fall and said to himself. "I an ascetic of irreproachable character, have fallen and lost all the luminous glow and my divine knowledge obtained through severe penance of long duration by the mere mental contact of sexual passion, roused in me by seeing the coitus of fishes in the waters." So, in despair he renounced everything and went to the forest again began his tapasya (severe austerity) and when he became pure and holy, he gave up his body in the agnihotra fire and merged in the Lord. 17–19

Thus ends chapter sixth of Book IX



अथ सप्तमोऽध्यायः

श्रीशुक उवाच

मांधातृवंशप्रवरस्त्रिशङ्कुरिति विश्रुतः । प्राप्तश्चाण्डालतां शापाद् गुरोः कौशिकतेजसा ॥१॥
सशरीरो गतः स्वर्गमद्यापि दिवि दृश्यते । पातितोऽवाक्शिरा देवैस्तेनैव स्तम्भितो बलात् ॥२॥
त्रैशङ्कवो हरिश्चन्द्रो नारदस्योपदेशतः । वरुणं शरणं यातः पुत्रो मे जायतां प्रभो ॥३॥
यदि वीरो महाराज तेनैव त्वां यजे इति । तथेति वरुणेनास्य पुत्रो जातस्तु रोहितः ॥४॥
जातः सुतो ह्यनेनाङ्ग मां यजस्वेति सोऽब्रवीत् । यदा पशुर्निर्दशः स्यादथ मेध्यो भवेदिति ॥५॥
निर्दशे च स आगत्य यजस्वेत्याह सोऽब्रवीत् । दन्ताः पशोर्यज्जायेरन्नथ मेध्यो भवेदिति ॥६॥
इति पुत्रानुरागेण स्नेहयन्त्रितचेतसा । कालं वञ्चयता तं तमुक्तो देवस्तमैक्षत ॥७॥
रोहितस्तदभिज्ञाय पितुः कर्म चिकीर्षितम् । प्राणप्रेप्सुर्धनुष्पाणिररण्यं प्रत्यपद्यत ॥८॥
पितरं वरुणग्रस्तं श्रुत्वा जातमहोदरम् । रोहितो ग्राममेयाय तमिन्द्रः प्रत्यषेधत ॥९॥
षष्ठं संवत्सरं तत्र चरित्वा रोहितः पुरीम् । उपव्रजन्नजीगर्तादक्रीणान्मध्यमं सुतम् ॥१०॥

CHAPTER VII

Shree Shukadeva proceeded : In the dynasty of Mandhata there was a famous king named Trishanku; Cursed by Vishwamitra he became a chandala. He bodily went to the heaven, but the gods there, threw him down with his head downward. Vishvamitra by his yogic powers, stopped him, midway from falling. He is still visible in the firmament. 1–2

Harishchandra was Trishanku's son who was childless. He was anxious to beget a son. So, he went to Narad who advised him to invoke Varuna and pray to him to give him a son. If the child that will be born is brave, then that child will be offered in sacrifice to Varuna to propetiate: him. To this Varuna agreed, and accordingly a son was bron to Harishchandra who was called Rohit. When the child was born, Varuna told Harishchandra to offer the child in the Yagna to propitiate him as promised. The King requested Varuna to wait for ten days, when the child will become holy and fit for sacrifice. Ten days after when Varuna came the King requested him to wait till the child cuts teeth. Thus Rohit began to grow in years and the King out of affection for his son went on postponing the yagna. When Rohit came to know the object behind his father's intention of postponing Yagna for Varuna, he went away to the forest to protect his life. Varuna, now saw that he was being put off under one excuse or the other, by Harishchandra, infested him with a disease, known as dropsy, in which the belly is enlarged it being filled with fluid (water-Varuna is the God of waters). When Rohit

शुनःशेपं पशुं पित्रे प्रदाय समवन्दत । ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः ॥११॥
मुक्तोदरोऽयजद् देवान् वरुणादीन् महत्कथः । विश्वामित्रो भृशं प्रीतो ददावविहतां गतिम् ॥१२॥
खे वायुं धारयंस्तच्च भूतादौ तं महात्मनि । स्वस्मिञ्ज्ञानकलां ध्यात्वा तयाज्ञानं विनिर्दहन् ।
अनिर्देश्याप्रतर्क्येण तस्थौ विध्वस्तबन्धनः ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे हरिश्चन्द्रोपाख्यानं नाम सप्तमोऽध्यायः ॥७॥

अथाष्टमोऽध्यायः

श्रीशुक उवाच

रोहितस्यान्वये जातो बाहुको नाम भूपतिः । सोऽरिभिर्हृतभू राजा सभार्यो वनमाविशत् ॥१॥
वृद्धं तं पञ्चतां प्राप्तं महिष्यनु मरिष्यती । और्वेण जानताऽऽत्मानं प्रजावन्तं निवारिता ॥२॥
आज्ञायास्यै सपत्नीभिर्गरो दत्तोऽन्धसा सह । सह तेनैव संजातः सगराख्यो महायशाः ॥३॥
सगरश्चक्रवर्त्यासीत् सागरो यत्सुतैः कृतः । सोऽश्वमेधैरयजत सर्ववेदसुरात्मकम् ॥४॥

heard this in the forest he got ready to come back to the city to see his father, but Indra stopped him. Thus Rohit spent six years in the forest and at last came to the city to meet his father. On the way he purchased from the brahmin Ajigarta his secound son, Shunashep which he gave over to his father Harishchandra, to be offered to Varuna in his stead. *Harishchandra then performed the human sacrifice, appeased* Varuna and other gods through worship and prayer and was cured of his disease. Vishvamitra who was very much pleased with Harishchandra by his Yagna and his austere conduct gave him that Brahmagnan the knowledge of the absolute, which liberated him. 3-13

Thus ends chapter seventh of Book IX

CHAPTER VIII

Shree Sukadeva continued : In the dynasty of Rohit, there was a king named Bahuk. His enemies deprived him of his lands. He then went to the forest with his wife. Being old he died, his wife who wanted to die with her husband and become a sati was prevented from doing so by Rishi Aurva as she was *pregnant. The other co-wives of Bahuk* when they knew that she was carrying, they poisoned her food; still, both the mother and the child survived. That is why when the son was born to her he was known as Sagar (one with poison), who became a famous sovereign. He performed an Ashwamedha Yagna. as advised by

और्वोपदिष्टयोगेन हरिमात्मानमीश्वरम् । तस्योत्सृष्टं पशुं यज्ञे जहाराश्वं पुरंदरः ॥५॥
सुमत्यास्तनया दृप्ताः पितुरादेशकारिणः । हयमन्वेषमाणास्ते समन्तान्न्यखनन्महीम् ॥६॥
प्रागुदीच्यां दिशि हयं ददृशुः कपिलान्तिके । एष वाजिहरश्चौर आस्ते मीलितलोचनः ॥७॥
हन्यतां हन्यतां पाप इति षष्टिसहस्रिणः । उदायुधा अभिययुरुन्मिमेष तदा मुनिः ॥८॥
स्वशरीराग्निना तावन्महेन्द्रहृतचेतसः । महद्व्यतिक्रमहता भस्मसादभवन् क्षणात् ॥९॥
योऽसमञ्जस इत्युक्तः स केशिन्या नृपात्मजः । तस्य पुत्रोंऽशुमान् नाम पितामहहिते रतः ॥१०॥
अंशुमांश्चोदितो राज्ञा तुरङ्गान्वेषणे ययौ । पितृव्यखातानुपथं भस्मान्ति ददृशे हयम् ॥११॥
तत्रासीनं मुनिं वीक्ष्य कपिलाख्यमधोक्षजम् । अस्तौत् समाहितमनाः प्राञ्जलिः प्रणतो महान् १२

अंशुमानुवाच

प्रशान्तमायागुणकर्मलिङ्गमनामरूपं सदसद्विमुक्तम् ।
ज्ञानोपदेशाय गृहीतदेहं नमामहे त्वां पुरुषं पुराणम् ॥१३॥

sage Aurva, invoked Shri Haree, the soul of the universe and propitiated him. Indra stole away this horse let loose in the Yagna. The obedient sons of Sumati wife of Sagar as commanded by their father excavated the earth made such big dug outs (all around that become the oceans) in search of the horse, which they ultimately found in the north east direction, near Rishi Kapiladev who was seated in meditation. Here is the thief of our horse, they said, seated with elosed eyes pretending to be in meditation, kill him With these words all the sons of Sagar rushed towards him with raised weapons. Indra had deprived all of them of their sense of understanding and that is why they did not know what they were doing. They insulted this great soul. The muni disturbed in his meditation, slowly opened his eyes and there emanated from the person of the Rishi, fire which consumed them all and reduced them to ashes. 1-9

King Sagar had another son named Asamanjas by his other wife Keshini. Asamanjas had a son named Anshuman. He was devoted to his grandfather. Sagar sent his grandson Anshuman in search of the horse. He went the way his uncles had gone. There he found the horse and the ashes of his uncle's dead bodies. He bowed to the Lord in the form of Rishi Kapila hymned and prayed to him 10-12

I bow to you Oh Parama Purush, who are serene and sedate and above the qualities and actions of tripartite Maya, and who has neither name nor form, and is above sat and asat, oh the God head this univ-erse is the creation of thy elusive, energy. Wherein people have wrong

त्वन्मायारचिते लोके वस्तुबुद्ध्या गृहादिषु । भ्रमन्ति कामलोभेर्ष्यामोहविभ्रान्तचेतसः ॥१४॥
अद्य नः सर्वभूतात्मन् कामकर्मेन्द्रियाशयः । मोहपाशो दृढश्छिन्नो भगवंस्तव दर्शनात् ॥१५॥

श्रीभगवानुवाच

अश्वोऽयं नीयतां वत्स पितामहपशुस्तव । इमे च पितरो दग्धा गङ्गाम्भोऽर्हन्ति नेतरत् ॥१६॥
तं परिक्रम्य शिरसा प्रसाद्य हयमानयत् । सगरस्तेन पशुना क्रतुशेषं समापयत् ॥१७॥
राज्यमंशुमति न्यस्य निःस्पृहो मुक्तबन्धनः । और्वोपदिष्टमार्गेण लेभे गतिमनुत्तमाम् ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे सगरोपाख्यानेऽष्टमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

श्रीशुक उवाच

अंशुमांश्च तपस्तेपे गङ्गानयनकाम्यया । कालं महान्तं नाशक्नोत् ततः कालेन संस्थितः ॥१॥
दिलीपस्तत्सुतस्तद्वदशक्तः कालमेयिवान् । भगीरथस्तस्य पुत्रस्तेपे स सुमहत् तपः ॥२॥
दर्शयामास तं देवी प्रसन्ना वरदास्मि ते । इत्युक्तः स्वमभिप्रायं शशंसावनतो नृपः ॥३॥

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notions and blurred vision and steeped as they are in desires, passions, envy, greed etc. believe the home and this existence as real! Bhagwan, the soul of all beings by your darshan I am sanctified and my bonds of illusion, the substratum of desires and actions, have been destroyed. 13-15

Bhagwan quoth : My child take this horse of your grandfather Your uncles who were burnt to ashes will only be sanctified by the waters of the Ganges—and by nothing else. 16

Anshuman respectfully circumambulated the Lord and took away the horse. Sagar completed the Yagna with this horse. Gave his kingdom to his grandson Anshuman and being free from bonds of desires attained that stage supreme as sermoned by Rishi Aurva 17-18

Thus ends chapter eights of Book IX



CHAPTER IX

Shree Shukadeva said : Anshuman with his keen desire to bring down the ganges on the earth from the heaven could not do so inspite of his penance for a long number of years, and died. Dilip his son also could not do so and died. Bhagirath son of Dilip by his austere penance, propitiated Ganga who appeared in person and told him to ask for a boon or whatever he desired. The King expressed his desire,

कोऽपि धारयिता वेगं पतन्त्या मे महीतले । अन्यथा भूतलं भित्त्वा नृप यास्ये रसातलम् ॥४॥
किं चाहं न भुवं यास्ये नरा मय्यामृजन्त्यघम् । मृजामि तदघं कुत्र राजंस्तत्र विचिन्त्यताम् ॥५॥

भगीरथ उवाच

साधवो न्यासिनः शान्ता ब्रह्मिष्ठा लोकपावनाः । हरन्त्यघं तेऽङ्गसङ्गात् तेष्वास्ते ह्यघभिद्धरिः ।
धारयिष्यति ते वेगं रुद्रस्त्वात्मा शरीरिणाम् । यस्मिन्नोतमिदं प्रोतं विश्वं शाटीव तन्तुषु ॥७॥
इत्युक्त्वा स नृपो देवं तपसातोषयच्छिवम् । कालेनाल्पीयसा राजंस्तस्येशः समतुष्यत ॥८॥
तथेति राज्ञाभिहितं सर्वलोकहितः शिवः । दधारावहितो गङ्गां पादपूतजलां हरेः ॥९॥
भगीरथः स राजर्षिर्निन्ये भुवनपावनीम् । देशान् पुनन्ती निर्दग्धानासिञ्चत् सगरात्मजान् ।१०।
सगरात्मजा दिवं जग्मुः केवलं देहभस्मभिः । किं पुनः श्रद्धया देवीं ये सेवन्ते धृतव्रताः ॥११॥
भगीरथकुले राजन् बभूवैडविडस्ततः । राजा विश्वसहो यस्य खट्वाङ्गश्चक्रवर्त्यभूत् ॥१२॥

requesting her to come down on earth. Rajan ! said Ganga I may accept your request but is there any one who can resist and hold the great force of my fall, otherwise because of the great velocity in my descent I will break open the earth and go to the netherworlds. Further, I have no desire to come on this earth because I know people will wash their sins, in my waters and render me full of sins. Then where will I wash all these sins, has set me thinking but have you thought about, it. 1–5

Bhagirath replied : These accumulated sins of the people will be washed out, by the contact of holy saints, rishes and the great devouts that will bathe in your waters, because Shree Hari the destroyer of all sins reside in them. Again the soul of all corporeal beings Bhagwan Sadashiva in whom this universe exists as threads inextricately woven in cloth will stem and hold your force, while falling on this earth. 6–7

Shree Shukadeva then said : Thus Bhagirath in a short time by his severe penance pleased Bhagwan Shanker the benefactor of all human beings, who respected the wishes of the king, and held the holy Ganga in his matted locks on his head. In this way Bhagirath brought down the holy Ganga—rendering holy the lands through which it flowed, and sanctifying the ashes of the dead sons of Sagar, who went to Heaven. If ashes sanctified by the waters of Ganga can go to heaven, then what to talk of those that invoke the mother Ganga with faith and devotion. 8–11

In the race of king Bhagirath there was a king named Aidvida. His son Khatwang was a sovereign who was very powerful. The Gods

यो देवैरर्थितो दैत्यानवधीद् युधि दुर्जयः । मुहूर्तमायुर्ज्ञात्वैत्य स्वपुरं संदधे मनः ॥१३॥
न मे ब्रह्मकुलात् प्राणाः कुलदेवान्न चात्मजाः । न श्रियो न मही राज्यं न दाराश्चातिवल्लभाः १४
न बाल्येऽपि मतिर्मह्यमधर्मे रमते क्वचित् । नापश्यमुत्तमश्लोकादन्यत् किंचन वस्त्वहम् ॥१५॥
अथेशमायारचितेषु सङ्गं गुणेषु गन्धर्वपुरोपमेषु ।
रूढं प्रकृत्याऽऽत्मनि विश्वकर्तुर्भावेन हित्वा तमहं प्रपद्ये ॥१६॥
इति व्यवसितो बुद्धया नारायणगृहीतया । हित्वान्यभावमज्ञानं ततः स्वं भावमाश्रितः ॥१७॥
यत् तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् । भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः १८

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे सूर्यवंशानुवर्णने नवमोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

श्रीशुक उवाच

खट्वाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुश्रवाः । अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् १
तस्यापि भगवानेष साक्षाद् ब्रह्ममयो हरिः । अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।
रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥२॥

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that were harassed by the demons, prayed to Khatwang who destroyed them. When he knew from the gods that he was to live for a short while only, he returned home and coneentrated his mind on the Lord and said to himself. I have not considered my own life, wife, children, wealth or kingdom dearer to me than my family gods, the Brahmins. My mind has never become irreligious even in my childhood. I have visualised nothing but God in everything in this world. I now give up all my rigid adherance, to objects and passiors of this Gandarvanagar the mirage created by His Maya and surrender to him. Thus with a determination for the omnipresent, he got rid of his ignorance and all other adverse feelings and realised Him in his ownself. The wise call this esoteric, the infinitesimal form, as Brahma. The devouts call this form Bhagwan Vasudev. 12-18

Thus ends chapter ninth of Book IX

CHAPTER X

Shree Shukadeva continued : Khatwang had a son named Dirghabahu or Dilip who had a son Raghubir by name who was very famous. He was the son of Raghu, who had illustrious Maharaj Dasharath as his son. The gods prayed to Shri Hari, who manifested himself in the four sons of Dasharath as Rama, Laxman, Bharat, and Shatrughna. 1-2

गुर्वर्थे त्यक्तराज्यो व्यचरदनुवनं पद्मपद्भ्यां प्रियायाः
पाणिस्पर्शाक्षमाभ्यां मृजितपथरुजो यो हरीन्द्रानुजाभ्याम् ।
वैरूप्याच्छूर्पणख्याः प्रियविरहरुषाऽऽरोपितभ्रूविजृम्भ-
त्रस्ताब्धिर्बद्धसेतुः खलदवदहनः कोसलेन्द्रोऽवतान्नः ॥३॥

विश्वामित्राध्वरे येन मारीचाद्या निशाचराः । पश्यतो लक्ष्मणस्यैव हता नैर्ऋतपुङ्गवाः ॥४॥

यो लोकवीरसमितौ धनुरैशमुग्रं सीतास्वयंवरगृहे त्रिशतोपनीतम् ।
आदाय बालगजलील इवेक्षुयष्टिं सज्जीकृतं नृप विकृष्य बभञ्ज मध्ये ॥५॥

जित्वानुरूपगुणशीलवयोऽङ्गरूपां सीताभिधां श्रियमुरस्यभिलब्धमानाम् ।
मार्गे व्रजन् भृगुपतेर्व्यनयत् प्ररूढं दर्पं महीमकृत यस्त्रिरराजबीजाम् ॥६॥

यः सत्यपाशपरिवीतपितुर्निदेशं स्त्रैणस्य चापि शिरसा जगृहे सभार्यः ।
राज्यं श्रियं प्रणयिनः सुहृदो निवासं त्यक्त्वा ययौ वनमसूनिव मुक्तसङ्गः ॥७॥

The Lord of Koshalas Ramchandra who at the wishes of his father gave up the throne and went to the forest and roamed from place to place with his feet so delicate and tender that would not even bear the touch of his wife Sita's palm, whose fatigue and exhaustion of walking was removed by Sugriva and Laxman, who disfigured Shurpankha the sister of Ravana. To avenge this act Ravana abducted Seeta. Enraged at the abduction of his dear wife, he destroyed the entire forest of the demons, subdued the sea and built a bridge over it. May that Ramchandra protect us 3

He who killed sportively Marich and other big demons in the yagna of Vishvamitra in the presence of Laxman, and who in the assembly of brave warriors at the time of Seeta Swayamvar (a congregation of invitees to a would be wedding wherein the bride goes round with a garland of flowers to choose her husband) took the celestial bow of Bhagwan Shanker and broke it into pieces as easily as an elephant would break a bundle of sugar-canes. This bow of Bhagwan Shanker was so heavy that it had to be brought in the court, by three hundred bearers. Shree Rama then married Seeta who was like him in merits, age and beauty. She was like Laxmi who rests on the breast of Vishnu. While he was returning from his wedding with Seeta he met the proud Parshuram (who had thrice exterminated the Kshatriyas from this earth) and humbled his vanity. He knew that his father Dasharath, was under the complete control of his wife, and was bound to her by the promises he had given to her. Therefore when he was ordered by his father, to

रक्ष स्वसुर्व्यकृत रूपमशुद्धबुद्धेस्तस्या खरत्रिशिरदूषणमुख्यबन्धून् ।
जघ्ने चतुर्दशसहस्रमपारणीयकोदण्डपाणिरटमान उवास कृच्छ्रम् ॥८॥
सीताकथाश्रवणदीपितहृच्छयेन सृष्ट विलोक्य नृपते दशकन्धरेण ।
जघ्नेऽद्भुतैणवपुषाऽऽश्रमतोऽपकृष्टो मारीचमाशु विशिखेन यथा कमुग्र ॥९॥
रक्षोऽधमेन वृकवद् विपिनेऽसमक्ष वैदेहराजदुहितर्यपयापितायाम् ।
भ्रात्रा वने कृपणवत् प्रियया वियुक्त स्त्रीसङ्गिना गतिमिति प्रथयश्चचार ॥१०॥
दग्ध्वाऽऽत्मकृत्यहतकृत्यमहन् कबन्ध सख्य विधाय कपिभिर्दयितागति तै ।
बुद्ध्वाथ वालिनि हते प्लवगेन्द्रसैन्यैर्वेलामगात् स मनुजोऽजभवार्चिताङ्घ्रि ॥११॥

leave the palace and go to the forest, he very submissively obeyed the orders and left the capital with his wife relinquishing everything including wealth, kingdom friends, relatives, as easily as a person detached to wordliness would give up his body at the time of death and repaired to the forest There he met Shurpankha sister of Ravana knew her evil intentions and deformed her by cutting her nose and ears, and killed fourteen thousand demons, including their chief Khar Dushan and Trishira While living in the forest Shree Rama had to bear great hardships When Ravana learnt that Seeta was living in the forest with Rama he was tempted to abduct her So, he persuaded Marich to transform *himself into a deer with skin of gold by his illusion and attract Rama* away from the ashrama Rama killed him as Shanker would kill Daksha. Ravana taking advantage of Rama's absence from the ashrama, carried her away Rama knowing the abduction of his dear wife by Ravana became miserable and wandered about the forest with his brother like an ordinary mortal in frantic search of his wife, thereby indirectly showing to the world the plight of a person deeply attached to his wife On the way he saw Jatayu killed in fighting Ravana who was carrying away Seeta, though Jatayu was a bird he cremated him He killed Kabandha who had come to fight with him He befriended the monkeys and learnt though them, the whereabouts of his wife He killed Vali Then the Lord whose feet are worshipped by Brahma and Shanker, and who was now in the human form of Rama came to the seashore with the army of monkeys There he waited for three days for the Sea Lord to appear But he did not come Rama became very angry, and by the mere frown on his brows the world of water beings in the sea, such as big fishes, crocodiles, sharks and other sea monsters were all

यद्रोषविभ्रमविवृत्तकटाक्षपातसम्भ्रान्तनक्रमकरो भयगीर्णघोषः ।
सिन्धुः शिरस्यर्हणं परिगृह्य रूपी पादारविन्दमुपगम्य बभाष एतत् ॥१२॥
कामं प्रयाहि जहि विश्रवसोऽवमेहं त्रैलोक्यरावणमवाप्नुहि वीर पत्नीम् ।
बध्नीहि सेतुमिह ते यशसो वितत्यै गायन्ति दिग्विजयिनो यमुपेत्य भूपाः ॥१३॥
बद्ध्वोदधौ रघुपतिर्विविधाद्रिकूटैः सेतुं कपीन्द्रकरकम्पितभूरुहाङ्गैः
सुग्रीवनीलहनुमत्प्रमुखैरनीकैर्लङ्कां विभीषणदृशाऽऽविशदग्रदग्धाम् ॥१४॥
तेऽनीकपा रघुपतेरभिपत्य सर्वे द्वन्द्वं वरूथमिभपत्तिरथाश्वयोधैः ।
जघ्नुर्द्रुमैर्गिरिगदेषुभिरङ्गदाद्याः सीताभिमर्शहतमङ्गलरावणेशान् ॥१५॥
एवं क्षिपन् धनुषि संधितमुत्ससर्ज बाणं स वज्रमिव तद्धृदयं बिभेद ।
सोऽसृग् वमन् दशमुखैर्न्यपतद् विमानाद्धाहेति जल्पति जने सुकृतीव रिक्तः ॥१६॥

श्रीशुक उवाच

स्वानां विभीषणश्चक्रे कोसलेन्द्रानुमोदितः । पितृमेधविधानेन यदुक्तं साम्परायिकम् ॥१७॥
ततो ददर्श भगवानशोकवनिकाश्रमे । रामः प्रियतमां भार्यां दीनां वीक्ष्यान्वकम्पत ॥१८॥

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frightened and there was a great commotion and panic in the waters of the ocean. The ocean then came before Lord Ramchandra with the offering for worship on his head and said. 4-12

Welcome my Lord, may you reclaim your wife by killing Ravana a blemish to Maharshi Vishrawa, and who has terrified the three worlds by his misdeeds. Pray construct a bridge across me to glorify your deeds, which will be sung by the Kings who will be victorious 13

The Monkeys uprooted the trees on the hills and built a bridge across the waters of the sea, and as directed by Vibhishana, this army of monkeys entered Lanka with Sugriva, Neel and Hanumana Army of Shree Ramchandra fought duals with the warriors of Ravana who were well-equipped with arms, elephants, chariots, horses etc. Angada and other monkeys fought Ravana's soldiers with uprooted trees, big heavy stones and arrows and killed them. Shree Rama shot an arrow from his bow which like a thounderbolt pierced the heart of Ravana who vomitted blood, fell from his plane like one who falls after his merits are consumed and died. 14-16

Shree Shukadeva said : Then Vibhishana with the consent of Ramchandra performed the obsequies of Ravana. Rama blessed Vibhishana with a long life extending to a kalpa, installed him as the King of Lanka and the Lord of all demons, went to Ashokavatika where he

आरोप्यारुरुहे यान भ्रातृभ्या हनुमद्युत । विभीषणाय भगवान् दत्त्वा रक्षोगणेशताम् ।
लङ्कामायुश्च कल्पान्त ययौ चीर्णव्रत पुरीम् ॥१९॥
भरत प्राप्तमाकर्ण्य पौरामात्यपुरोहितै । पादुके शिरसि न्यस्य राम प्रत्युद्यतोऽग्रजम् ।
नन्दिग्रामात् स्वशिबिराद् गीतवादित्रनि स्वनै ॥२०॥
पादयोर्न्यपतत् प्रेम्णा प्रक्लिन्नहृदयेक्षण । रामो लक्ष्मणसीताभ्या विप्रेभ्यो येऽर्हसत्तमा ।
तेभ्य स्वय नमश्चक्रे प्रजाभिश्च नमस्कृत ॥२१॥
भ्रातृभिर्नन्दित सोऽपि सोत्सवा प्राविशत् पुरीम् । प्रविश्य राजभवन गुरुपत्नी स्वमातरम् २२
गुरून् वयस्यावरजान् पूजित प्रत्यपूजयत् । वैदेही लक्ष्मणश्चैव यथावत् समुपेयतु ॥२३॥
पुत्रान् स्वमातरस्तास्तु प्राणास्तन्व इवोत्थिता । आरोप्याङ्केऽभिषिञ्चन्त्यो बाष्पौघैर्विजहु शुच
जटा निर्मुच्य विधिवत् कुलवृद्धै समं गुरु । अभ्यषिञ्चद् यथैवेन्द्र चतु सिन्धुजलादिभि ॥२५॥
प्रजा स्वधर्मनिरता वर्णाश्रमगुणान्विता । जुगोप पितृवद् रामो मेनिरे पितर च तम् ॥२६॥

saw the distressed Seeta took her with him to the "Pushpak" the air craft and left for Ayodhya his capital, with his brother Laxmana Sugriva, and Hanumana as his period of exile ordered by his father had terminated 17–19

Bharat on hearing the news of the arrival of Shree Rama, left Nandigram along with his brother the citizens ministers, priests, carrying the (Rama Paduka) sandles of Shree Rama on his head, merrily singing and playing music to welcome Shree Rama, his elder brother with due *honours, respect and affection Shree Ramchandra, Seeta and* Laxmana, after customary salutations to the priests and elders entered the capital People of the city that had congregated all around to receive their beloved Rama bowed to him Everybody seemed quite happy and gay Ayodhya celebrated the return of Rama, amidst jubilation Rama after coming *to the palace—went to his mothers who were overjoyed to see* him took him on their lap and bathed him with tears of joy and removed their pangs of separation Guru Vasishtha the family preceptor got Shree Rama's matted hairs removed ceremoniously and sprinkled on him waters of four seas brought specially for the occasion and coronated *him with due ceremonies, pomp and splendour, as is generally* done in royal coronation 20–25

Shree Rama ruled his subjects, that well observed the Varanashram Dharma with affection as a father would do The people also looked to him with paternal respect. When Rama was thus ruling his subjects

त्रेतायां वर्तमानायां कालः कृतसमोऽभवत् । रामे राजनि धर्मज्ञे सर्वभूतसुखावहे ॥२७॥
वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः । सर्वे कामदुघा आसन् प्रजानां भरतर्षभ ॥२८॥
नाधिव्याधिजराग्लानिदुःखशोकभयक्लमाः । मृत्युश्चानिच्छतां नासीद् रामे राजन्यधोक्षजे ॥२९॥
एकपत्नीव्रतधरो राजर्षिचरितः शुचिः । स्वधर्मं गृहमेधीयं शिक्षयन् स्वयमाचरत् ॥३०॥
प्रेम्णानुवृत्त्या शीलेन प्रश्रयावनता सती । धिया ह्रिया च भावज्ञा भर्तुः सीताहरन्मनः ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे रामचरिते दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

श्रीशुक उवाच

भगवानात्मनाऽऽत्मानं राम उत्तमकल्पकैः । सर्वदेवमयं देवमीजे आचार्यवान् मखैः ॥१॥
होत्रेऽददाद् दिशं प्राचीं ब्रह्मणे दक्षिणां प्रभुः । अध्वर्यवे प्रतीचीं च उदीचीं सामगाय सः ॥२॥
आचार्याय ददौ शेषां यावती भूस्तदन्तरा । मन्यमान इदं कृत्स्नं ब्राह्मणोऽर्हति निःस्पृहः ॥३॥

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on the tenets of religion, everybody in the kingdom felt so happy and pleased that though it was Treta Yuga people felt they were living in Satya Yuga.

Rajan—Even the forests, the rivers, the hills, the territory, the islands and the seas yielded all that was desired of them. In the reign of Raja Rama there were no worries, no illness, no old age, no sorrow, misery or grief, no fear or exhaustion, to be found in the populace. No body died who did not desire it. Shree Rama was an ideal holy Rajarshi wedded to the vow of fidelity to the one legitimate wife. He himself observed the duties of a householder and exhorted others to observe it. Seeta knowing the husband's mind and his feelings, won him over by her love and devotion, modesty, bashfulness, humility and chastity. 26-31

Thus ends chapter tenth of Book IX

CHAPTER XI

Shree Shuka continued : Shree Ramchandra, who was replete with resources with the help of his Guru now performed a Yagna to worship his own self (who was the God of gods, the Brahmanya dev) To the priest who invoked the gods by Mantra in the Yagna he gave the eastern direction of the territory of his kingdom. To Brahma the superintendent of the yagna he gave the Southern direction, to the brahmin who offered oblations in the yagna he gave the Western quarters, and to the singers

इत्यय तदलङ्कारवासोभ्यामवशेषित । तथा राज्ञ्यपि वैदेही सौमङ्गल्यावशेषिता ॥
ते तु ब्रह्मण्यदेवस्य वात्सल्यं वीक्ष्य संस्तुतम् । प्रीता क्लिन्नधियस्तस्मै प्रत्यर्प्येदं बभाषिरे ॥
अप्रत्तं नस्त्वया किं नु भगवन् भुवनेश्वर । यन्नोऽन्तर्हृदयं विश्य तमो हंसि स्वरोचिषा ॥
नमो ब्रह्मण्यदेवाय रामायाकुण्ठमेधसे । उत्तमश्लोकधुर्याय न्यस्तदण्डार्पिताङ्घ्रये ॥
कदाचिल्लोकजिज्ञासुर्गूढो रात्र्यामलक्षित । चरन् वाचोऽशृणोद् रामो भार्यामुद्दिश्य कस्यचित
नाह बिभर्मि त्वा दुष्टामसतीं परवेश्मगाम् । स्त्रीलोभी बिभृयात् सीता रामो नाह भजे पुन ॥९
इति लोकाद् बहुमुखाद् दुराराध्यादसंविद । पत्या भीतेन सा त्यक्ता प्राप्ता प्राचेतसाश्रमम् १
अन्तर्वत्न्यागते काले यमौ सा सुषुवे सुतौ । कुशो लव इति ख्यातौ तयोश्चक्रे क्रिया मुनि ॥११
मुनौ निक्षिप्य तनयौ सीता भर्त्रा विवासिता । ध्यायन्ती रामचरणौ विवरं प्रविवेश ह ॥१२

of Sam hymns in praise of the Gods, he gave the Northern quarters an all the lands *in between these four quarters he gave to his Guru, as h* believed that all these lands rightly belonged to the brahmins wh were pious who had subdued their desires and who had no attachmer to the lands they owned. All that remained with him now, were th clothes and the ornaments that he had on his body Shree Seeta, besid the clothes, that she was wearing had only a Mangal Sutra (an ausp *cious ornament like that of a necklace worn at the time of wedding wit which she never parts till death) The brahmins seeing this great fait* of Rama in them as in the gods were highly pleased, they were movec they all praised him and returning all that Shree Rama had gifted ther by way of lands and quarters said. Oh! Ye Lord of the worlds wha have you not given to us, when we know that you enter our heart and in your extreme compassion you dispel our igrorance by that effu legence which is your own Oh Brahmanya dev of sharp intelligence th *foremost of the celebrities in whose feet the sanyasis concentrate thei* hearts, to that Rama we bow down 1-7

Once Shree Ramchandra went incognito for a round in the cit at night to see what the people did and how the dame gossip bandiec about. There in one of the houses he heard some one shouting at hi wife telling her ' I shall not keep you in my house you profligate wretch, who has stayed with someone else It is Rama who may keep *his wife Seeta, but not I" The general mass is ignorant and irrespons* ible, with very little sense of understanding It has unbridled tongue that indulge in any kind of tales Rama afraid of the criticism of the people abondoned his wife Seeta who was pregnant She went

तच्छ्रुत्वा भगवान् रामो रुन्धन्नपि धिया शुच.। स्मरंस्तस्या गुणांस्तांस्तान्नाशक्नोद् रोद्धुमीश्वरः
स्त्रीपुंप्रसङ्ग एतादृक् सर्वत्र त्रासमावहः । अपीश्वराणां किमुत ग्राम्यस्य गृहचेतसः ॥१४॥
तत ऊर्ध्वं ब्रह्मचर्यं धारयन्नजुहोत् प्रभुः । त्रयोदशाब्दसाहस्रमग्निहोत्रमखण्डितम् ॥१५॥
स्मरतां हृदि विन्यस्य विद्धं दण्डककण्टकैः । स्वपादपल्लवं राम आत्मज्योतिरगात् ततः ॥१६॥
यस्यामलं नृपसदस्सु यशोऽधुनापि गायन्त्यघघ्नमृषयो दिगिभेन्द्रपट्टम् ।
तं नाकपालवसुपालकिरीटजुष्टपादाम्बुजं रघुपतिं शरणं प्रपद्ये ॥१७॥
पुरुषो रामचरितं श्रवणैरुपधारयन् । आनृशंस्यपरो राजन् कर्मबन्धैर्विमुच्यते ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे श्रीरामोपाख्याने एकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

श्रीशुक उवाच

पंचविंशः कुशादासीत् बृहद्बल इति नृपः । तक्षकस्य सुतो राजन् पित्रा ते समरे हतः ॥१॥

Ashram of Valmeeki where at the proper time she delivered the twin brothers Lava and Kusha Sage Valmeeki blessed them with due birth ceremonies Consigning her two sons to the care of Rishi Valmeek, Seeta entered the earth and ended her life On hearing Seeta's end, Ramchandra discreet that he was, tried to stop the grief overwhelming him, but on remembering the several virtues and love of his devoted wife he broke down Such painful, is the attachment of husband and wife everywhere, when this happens even to the great, what to talk of ordinary mortals attached to their wives and children 8-16

Rama thereafter remained celebate and kept agnihotra vow for thirteen-thousand years atlast gave up his body and merged in his true form I bow to that Rama whose immaculate glory is sung by the rishi in the royal court and whose lotus-like feet are adored by the gods of heaven and the kings on earth. 17.

He who remains pious and virtuous and listens with faith and devotion to this glorious account of Shree Ramchandra is liberated from all bonds of Karma 18

Thus ends chapter eleventh of Book IX

CHAPTER XII

Shree Shukadeva said : In the daynasty of Kusha son of Shree

इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति । यतस्तं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ॥२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे इक्ष्वाकुवंशवर्णनं नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

निमिरिक्ष्वाकुतनयो वसिष्ठमवृतर्त्विजम् । आरभ्य सत्रं सोऽप्याह शक्रेण प्राग्वृतोऽस्मि भोः ॥१॥
तं निर्वर्त्यागमिष्यामि तावन्मां प्रतिपालय । तूष्णीमासीद् गृहपतिः सोऽपीन्द्रस्याकरोन्मखम् २
निमिश्चलमिदं विद्वान् सत्रमारभतात्मवान् । ऋत्विग्भिरपरैस्तावन्नागमद् यावता गुरुः ॥३॥
शिष्यव्यतिक्रमं वीक्ष्य निर्वर्त्य गुरुरागतः । अशपत् पतताद् देहो निमेः पण्डितमानिनः ॥४॥
निमिः प्रतिददौ शापं गुरवेऽधर्मवर्तिने । तवापि पतताद् देहो लोभाद् धर्ममजानतः ॥५॥
इत्युत्ससर्ज स्वं देहं निमिरध्यात्मकोविदः । मित्रावरुणयोर्जज्ञे उर्वश्यां प्रपितामहः ॥६॥

Ramchandra there flourished a king named Bruhadbala son of Takshaka, who was the twentyfifth king in descent. Your father Abhimanyu killed him. This solar dynasty of Ikshvaku, will only last till king Sumitra and end in the Kaliyuga. 1–2

Thus ends chapter twelfth of Book IX



CHAPTER XIII

Shree Shuka continued : King Nimi son of Ikshvaku called maharshi Vasishtha for Yagna and commenced its performance. Vasishtha then said, that as I have been invited by Indra, for his Yagna before I received your invitation, I will finish his Yagna first and come back to you. So, you wait till I return. The King heard this and remained quiet, and Vasishtha left for Indra Yagna. The wise king who knew life was uncertain and transitory, finished his Yagna, through other brahmins and did not wait for maharshi Vasishtha. When Vasishtha came back he saw that Nimi's Yagna was over. For this breach or offense he imprecated his disciple. "May this Nimi who thinks himself learned and wise die." Nimi in return, cursed his guru, as he knew that he was behaving contrary to the religious dictates. 1–5

He said : May your body fall as you forgot, your dharma, before greed and temptation for wealth. Thus king Nimi died and so did Vasishtha. Vasishtha was born to Mitravaruna through Urvashi. 6

गन्धवस्तुषु तद्देहं निधाय मुनिसत्तमाः । समाप्ते सत्रयागेऽथ देवानूचुः समागतान् ॥७॥
राज्ञो जीवतु देहोऽयं प्रसन्नाः प्रभवो यदि । तथेत्युक्ते निमिः प्राह मा भून्मे देहबन्धनम् ॥८॥

देवा ऊचुः

विदेह उष्यतां कामं लोचनेषु शरीरिणाम् । उन्मेषणनिमेषाभ्यां लक्षितोऽध्यात्मसंस्थितः ॥९॥
अराजकभयं नृणां मन्यमाना महर्षयः । देहं ममन्थुः स्म निमेः कुमारः समजायत ॥१०॥
जन्मना जनकः सोऽभूद् वैदेहस्तु विदेहजः । मिथिलो मथनाज्जातो मिथिला येन निर्मिता ॥११॥
मिथिलादेकपंचाशत्तम आसीत्कृतिर्नृपः । एते वै मैथिला राजन्नात्मविद्याविशारदाः ।
योगेश्वरप्रसादेन द्वन्द्वैर्मुक्ता गृहेष्वपि ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे निमिवंशानुवर्णनं नाम त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

श्रीशुक उवाच

अथातः श्रूयतां राजन् वंशः सोमस्य पावनः । यस्मिन्नैलादयो भूपाः कीर्त्यन्ते पुण्यकीर्तयः ॥१॥

The Rishis preserved the body of Nimi. They prayed to gods who had come at the time when the Yagna was about to be finished, that if you are propitiated and pleased, restore the dead king to life. The gods agreed. Nimi came back to life and prayed to the gods. No more of this fetters of existence for me. 7–8

The God replied : You will remain in the eyes of everybody. The closing and opening of eye lids will indicate your presence. 9

The Gods then left. Now that the subjects will be without the king the rishis apprehending anarchy churned the body of Nimi and a young boy came out of it. As he came out of the dead body he was called Videha, and as he was taken to be born he was known as Janak, and as he was produced by churning he was known as Mithil. He built the capital city of Mithila. 10–11

The fifty-first descendant in line of Mithila was a king named Kruti. All these kings were learned and enlightened. Though living in the family they were by the grace of the Lord above all miseries and happiness of life. 12

Thus ends chapter thirteenth of Book IX



CHAPTER XIV

Shree Shuka continued : Now listen, I will tell you all about the

सहस्रशिरसः पुंसो नाभिह्रदसरोरुहात्। जातस्यासीत् सुतो धातुरत्रिः पितृसमो गुणैः ॥२॥
तस्य दृग्भ्योऽभवत् पुत्रः सोमोऽमृतमयः किल। विप्रौषध्युडुगणानां ब्रह्मणा कल्पितः पतिः ॥३॥
तस्यात्मजो धृतिमान् बुध इत्यभिधो नृप। बुद्ध्या गम्भीरया येन तुष्टेणापीडराणमुदम् ॥४॥
ततः पुरूरवा जज्ञे इलायां य उदाहृतः। तस्य रूपगुणौदार्यशीलद्रविणविक्रमान् ॥५॥
श्रुत्वोर्वशीन्द्रभवने गीयमानान् सुरर्षिणा। तदन्तिकमुपेयाय देवी स्मरशरार्दिता।
धृतिं विष्टभ्य ललना उपतस्थे तदन्तिके ॥६॥

राजोवाच

स्वागतं ते वरारोहे आस्यतां करवाम किम्। संरमस्व मया साकं रतिर्नौ शाश्वतीः समाः ॥७॥

उर्वश्युवाच

एतावुरणकौ राजन् न्यासौ रक्षस्व मानद। संरंस्ये भवता साकं श्लाघ्यः स्त्रीणां वरः स्मृतः।
घृतं मे वीर भक्ष्यं स्यान्नेक्षे त्वान्यत्र मैथुनात् ॥८॥
अपश्यन्नुर्वशीमिन्द्रो गन्धर्वान् समचोदयत्। उर्वशीरहितं मह्यमास्थानं नातिशोभते ॥९॥

holy lunar dynasty wherein flourished meritorious kings like Pururavas and others. From the navel of the thousand headed Lord sprouted forth that celestial lotus. Brahma came out of this lotus. Shree Brahma had a son named Atri he was like his father in qualities. From the eyes of Atri was born Moon (Chandra) full of nectar. Brahma his grandfather made him the overlord of Bramins, vegetation and the constellations. This Chandra had a son, who had profound intelligence, was prudent and sedate. He was very happy to have such a son, whom Brahma named as Budha. 1-4

This Budha had a son named Pururava. When Narad, described, the handsome looks, merits, wealth, exploits, magnanimity, and suavity of Pururava in the court of Indra, Urvashi possessed with the passion of meeting him flew forthwith from the court of Indra and came to him. 5–6

When the King saw her he said, welcome! Ye beauteous young lady, tell me what shall I do, to please you. Let us live together for many years, and enjoy the pleasures of life. 7

Urvashi said : Oh Ye handsome beau which woman shall not be attracted by you, who is so loveable and charming I will live with you on one condition. Keep these two lambs that I have with me, as my asset and protect them. My food will be ghee (clarified butter) only, I will not suffer to see you naked at any other time except in bed when

ते उपेत्य महारात्रे तमसि प्रत्युपस्थिते। उर्वश्या उरणौ जह्रुर्न्यस्तौ राजनि जायया ॥१०॥
निशि निस्त्रिंशमादाय विवस्त्रोऽभ्यद्रवद्रुषा। आदाय मेषावायान्तं नग्नमैक्षत सा पतिम् ॥११॥
ऐलोऽपि शयने जायामपश्यन् विमना इव। तच्चित्तो विह्वलः शोचन् बभ्रामोन्मत्तवन्महीम् ॥१२॥
स तां वीक्ष्य कुरुक्षेत्रे सरस्वत्यां च तत्सखीः। पञ्च प्रहृष्टवदनाः प्राह सूक्तं पुरूरवाः ॥१३॥
गन्धर्वानुपधावेमांस्तुभ्यं दास्यन्ति मामिति। तस्य संस्तुवतस्तुष्टा अग्निस्थालीं ददुर्नृप ॥१४॥
स्थालीं न्यस्य वने गत्वा गृहानाध्यायतो निशि। त्रेतायां सम्प्रवृत्तायां मनसि त्रय्यवर्तत ॥१५॥
स्थालीस्थानं गतोऽश्वत्थं शमीगर्भं विलक्ष्य सः। तेन द्वे अरणी कृत्वा उर्वशीलोककाम्यया ॥१६॥
तस्य निर्मन्थनाज्जातो जातवेदा विभावसुः। त्रय्या स विद्यया राज्ञा पुत्रत्वे कल्पितस्त्रिवृत् १७
तेनायजत यज्ञेशं भगवन्तमधोक्षजम्। उर्वशीलोकमन्विच्छन् सर्वदेवमयं हरिम् ॥१८॥

cohabiting The king accepted all what she said Then began their life of gaiety and indulgence which lasted many years. Indra not finding Urvashi of late in his court ordered the gandharvas to find her out. They in the darkness of night came there and took away those two lambs given by Urvashi to the king. Urvashi saw the lambs being carried away and cried. The king, seeing this, ran after the gandharvas from the bed-quite naked with a sword in his hand He brought back the lambs. Urvashi saw him naked and fled away. When the king found that Urvashi had left him he was much distressed, he felt miserable and wandered, searching her all over. When he came to Kurukshetra he saw Urvashi on the banks of river Saraswati in company of her friends On seeing her mad with delight the king shouted, tarry! oh ;ye unkind and horrible woman ! how mean of you to have abondoned me so suddenly; where dost thou goest without gratifying me. 8–13

You propitiate the gandharvas, by your prayers they will give me back to you said Urvashi. Pururava accordingly invoked the gandharvas who gave him a big plate full of live fire Leaving this vase in the forest he went home. With the approach of treta yuga there flashed in his mind the three Vedas and went back to the forest. There he saw a pipal tree grown out of another tree, instead of that vase of fire which he had left behind. From the wood of this tree, he made two short sticks to kindle fire by rubbing against one another. He rubed them well as he strongly desired to get back Urvashi. By this ignition fire was produced. This fire he considered as his son. He worshipped Shree Hari with this fire the over Lord of all gods. 14–18

पुरूरवस एवासीत् त्रयी त्रेतामुखे नृप । अग्निना प्रजया राजा लोकं गान्धर्वमेयिवान् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे एलोपाख्याने चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

ऐलस्य चोर्वशीगर्भात् षडासन्नात्मजा नृप । आयुः श्रुतायुः सत्यायू रयोऽथ विजयो जयः ॥१॥
विजयस्यान्वये राजन् गाधिरासीत् कुशाम्बुजः ॥२॥
तस्य सत्यवतीं कन्यामृचीकोऽयाचत द्विजः । वरं विसदृशं मत्वा गाधिर्भार्गवमब्रवीत् ॥३॥
एकतः श्यामकर्णानां हयानां चन्द्रवर्चसाम् । सहस्रं दीयतां शुल्कं कन्यायाः कुशिका वयम् ॥४॥
इत्युक्तस्तन्मतं ज्ञात्वा गतः स वरुणान्तिकम् । आनीय दत्त्वा तानश्वानुपयेमे वराननाम् ॥५॥
स ऋषिः प्रार्थितः पत्न्या श्वश्र्वा चापत्यकाम्यया । श्रपयित्वोभयैर्मन्त्रैश्चरुं स्नातुं गतो मुनिः ॥६॥
तावत्सत्यवती मात्रा स्वचरुं याचिता सती । श्रेष्ठं मत्वा तयायच्छन्मात्रे मातुरदत् स्वयम् ॥७॥
तद् विज्ञाय मुनिः प्राह पत्नीं कष्टमकारषीः । घोरो दण्डधरः पुत्रो भ्राता ते ब्रह्मवित्तमः ॥८॥

Pururava attained the Gandharva lok by the powers of his son the fire The three Vedas in treta yuga began with Pururava 19

Thus ends chapter fourteenth of Book IX

CHAPTER XV

Shree Shuka said : King Pururava had six sons by Urvashi named Ayu Shrutayu, Satyayu, Raya, Vijay and Jay Vijays descendent was Kushambu whose son was Gadhiraj Rishi Ruchik asked for his daughter Satyavati in marriage King Gadhi considering him unworthy of his daughter, said We are Kushikas descendents of the famous Kushika So, you shall have to give us as dowry a thousand horses brilliant as the Moon who will have one of their ears dark in colour Ruchik went to Varuna brought the horses gave them to king Gadhi and married his daughter 1-5

Once Ruchiks wife and his mother-in-law, desirous of having children prayed to Rishi He prepared two separate urns of rice and consecrated them with mantras and went to bathe in the river Satyavatis mother thought the urn that was meant for his daughter would be more powerful and efficacious So she asked for that urn from her daughter, which she gave over to her mother When the Muni knew this

प्रसादितः सत्यवत्या मैवं भूदिति भार्गवः। अथ तर्हि भवेत् पौत्रो जमदग्निस्ततोऽभवत्।
रेणोः सुतां रेणुकां वै जमदग्निरुवाह याम् ॥९॥

तस्यां वै भार्गवऋषेः सुता वसुमदादयः। यवीयाञ्ज एतेषां राम इत्याभिविश्रुतः ॥१०॥
यमाहुर्वासुदेवांशं हैहयानां कुलान्तकम्। त्रिःसप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् ॥११॥

राजोवाच

किं तदंहो भगवतो राजन्यैरजितात्मभिः। कृतं येन कुलं नष्टं क्षत्रियाणामभीक्ष्णशः ॥१२॥

श्रीशुक उवाच

हैहयानामधिपतिरर्जुनः क्षत्रियर्षभः। दत्तं नारायणस्यांशमाराध्य परिकर्मभिः ॥१३॥
बाहून् दशशतं लेभे दुर्धर्षत्वमरातिषु। अव्याहतेन्द्रियौजःश्रीतेजोवीर्ययशोबलम् ॥१४॥
स एकदा तु मृगयां विचरन् विपिने वने। यदृच्छयाऽऽश्रमपदं जमदग्नेरुपाविशत् ॥१५॥
तस्मै स नरदेवाय मुनिरर्हणमाहरत्। ससैन्यामात्यवाहाय हविष्मत्या तपोधनः ॥१६॥

he told his wife, "What a dreadful deed you have done, you will have a son who will be a tormentor of the people where as your brother that will be born to your mother, will be a Brahmavetta—knower of Brahma." Satyavati requested and begged the rishi not to let it happen. The rishi said so be it, but your grandson will be like that. So Ruchik had a son named Jamadagni. He married Renuka daughter of Renu. By her he had sons named Vasumat and others. The youngest son was Parshuram, who was a partial manifestation of the Divine. He extirpated the race of Haihayas and destroyed the Kshatriyas from this earth twentyone times. 6-11

The king questiored, why were the Kshatriyas destroyed over and again. What was their crime. 12

Shree Shuka replied : Arjun the Lord of Haihayas was a Kshatriya King He became thousand armed, by the grace of Dattatraya, an incarnation of Narayan whom he propitiated. He became invincible. His potency of the senses, his wealth, his lustre, his exploits and deeds of valour, his glory and his might, by all this, he was unconquerable. 13-14

Once when he was out on a hunt by accident he came to the ashram of Jamadagni. The austere rishi had a Kamdhenu (a celestial cow that fulfilled all his desires and wants). He received the king with due honours and treated him, his ministers and his entourage, very hospitably. Finding the rishi so rich and prosperous than himself the

स वीरस्तत्र तद् दृष्ट्वा आत्मैश्वर्यातिशायनम् । तन्नाद्रियताग्निहोत्र्या साभिलाषः स हैहयः ॥१७॥
हविर्धानीमृषेर्दर्पान्नरान् हर्तुमचोदयत् । ते च माहिष्मतीं निन्युः सवत्सां क्रन्दतीं बलात् ॥१८॥
अथ राजनि निर्याते राम आश्रम आगतः । श्रुत्वा तत् तस्य दौरात्म्यं चुक्रोधाहिरिवाहतः ॥१९॥
घोरमादाय परशुं सतूणं चर्म कार्मुकम् ॥ अन्वधावत दुर्धर्षो मृगेन्द्र इव यूथपम् ॥२०॥
कृत्तबाहोः शिरस्तस्य गिरेः शृङ्गमिवाहरत् । हते पितरि तत्पुत्रा अयुतं दुद्रुवुर्भयात् ॥२१॥
अग्निहोत्रीमुपावर्त्य सवत्सां परवीरहा । समुपेत्याश्रमं पित्रे परिक्लिष्टां समर्पयत् ॥२२॥
स्वकर्म तत्कृतं रामः पित्रे भ्रातृभ्य एव च । वर्णयामास तच्छ्रुत्वा जमदग्निरभाषत ॥२३॥
राम राम महाबाहो भवान् पापमकारषीत् । अवधीन्नरदेवं यत् सर्वदेवमयं वृथा ॥२४॥
वयं हि ब्राह्मणास्तात क्षमयार्हणतां गताः । क्षमिणामाशु भगवांस्तुष्यते हरिरीश्वरः ॥२५॥
राज्ञो मूर्धाभिषिक्तस्य वधो ब्रह्मवधाद् गुरुः । तीर्थसंसेवया चांहो जह्यङ्गाच्युतचेतनः ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे पञ्चदशोऽध्यायः ॥१५॥



king instead of being pleased became jealous and thought of depriving the rishi, of his Kamdhenu He sent his soldiers to bring the cow They came and took away the cow forcibly with all its calves to Mahishmati After the king had gone, Ram came to the ashram and heard about the king's misdeed He grew furious with rage like an angry cobra. He took his bow arrows, armour and axe and ran after the king as a lion would run after an elephant He cut all his arms and dismembered his head His sons fled away when they saw their father killed Parshu ram returned to the ashram with the distressed cow and its young ones and made them over to his father and told him and his brothers all what he did Jamadagni on hearing this said, oh ye brave ! You have committed a great sin by killing the king We Brahmins are honoured and revered by our virtute of forgiveness and forbearance The Lord is pleased on those that forgive To behead the crowned king is a crime much greater than killing a brahmin Expiate this sin by dedicating yourself to the Lord and by going on pilgrimage

Thus ends chapter fifteenth of Book IX



अथ षोडशोऽध्यायः

श्रीशुक उवाच

पित्रोपशिक्षितो रामस्तथेति कुरुनन्दन। संवत्सरं तीर्थयात्रां चरित्वाऽऽश्रममाव्रजत् ॥१॥
येऽर्जुनस्य सुता राजन् स्मरन्तः स्वपितुर्वधम्। रामवीर्यपराभूता लेभिरे शर्म न क्वचित् ॥२॥
एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते। वैरं सिसाधयिषवो लब्धच्छिद्रा उपागमन् ॥३॥
दृष्ट्वाग्न्यगार आसीनमावेशितधियं मुनिम्। भगवत्युत्तमश्लोके जघ्नुस्ते पापनिश्चयाः ॥४॥
याच्यमानाः कृपणया राममात्रातिदारुणाः। प्रसह्य शिर उत्कृत्य निन्युस्ते क्षत्रबन्धवः ॥५॥
रेणुका दुःखशोकार्ता निघ्नन्त्यात्मानमात्मना। राम रामेहि तातेति विचुक्रोशोच्चकैः सती ॥६॥
तदुपश्रुत्य दूरस्थो हा रामेत्यार्तवत् स्वनम्। त्वरयाऽऽश्रममासाद्य ददृशे पितरं हतम् ॥७॥
तद्दुःखरोषामर्षार्तिशोकवेगविमोहितः। प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दधे ॥८॥
त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः। समन्तपञ्चके चक्रे शोणितोदान् ह्रदान् नृप ॥९॥
पितुः कायेन संधाय शिर आदाय बर्हिषि। सर्वदेवमयं देवमात्मानमयजन्मखैः ॥१०॥

CHAPTER XVI

Shree Shukadev proceeded : Thus advised by the father Parshuram went on a pilgrimage for a year and came back to the ashram.

Sahasrarjuna's sons, distressed as they were at the murder of their father and their defeat at the hands of Parshuram, remaind perturbed and could not be at ease. So, once when Parshuram had gone to the forest with his brothers, they took this opportunity to avenge the murder of their father came to the ashram. There they saw rishi Jamdagni Parshuram's father in deep meditation of the Lord. Renuka mother of Parshuram requested, remonstrated, and implored them, but these villains did not pay any head to her and chopped off the head of the rishi and took it away with them. Weeping and wailing poor Renuka cried aloud to her son. Oh Ram, oh dear, repair thee hither without delay. Ram hearing the voice of his mother calling him, rushed to the ashram, and saw the murder of his father. Thus full of wrath in grief and agony he rushed with his axe determined to rid the earth of Kshatriyas. He extirpated them root and branch twenty-one times and with this genocide, made big pools of blood in the holy place—Samanta Panchaka. 2-9

Parshuram then came back to the ashram with the severed head of his father and joined it with his trunk, and as the God of all gods

स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् । ऋषीणां मण्डले सोऽभूत् सप्तमो रामपूजितः ॥११॥
एवं भृगुषु विश्वात्मा भगवान् हरिरीश्वरः । अवतीर्य परं भारं भुवोऽहन् बहुशो नृपान् ॥१२॥
गाधेरभून्महातेजाः समिद्ध इव पावकः । तपसा क्षात्रमुत्सृज्य यो लेभे ब्रह्मवर्चसम् ॥१३॥
एवं कौशिकगोत्रं तु विश्वामित्रैः पृथग्विधम् । प्रवरान्तरमापन्नं तद्धि चैवं प्रकल्पितम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

यः पुरूरवसः पुत्र आयुस्तस्याभवन् सुताः । नहुषः क्षत्रवृद्धश्च रजी रम्भश्च वीर्यवान् ॥१॥
अनेना इति राजेन्द्र बभूवुश्चन्द्रवंशजाः । क्षत्रवृद्धस्य वंशोऽयं जयान्तः संबभूव ह ॥२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे चन्द्रवंशानुवर्णने सप्तदशोऽध्यायः ॥१७॥

अथाष्टादशोऽध्यायः

श्रीशुक उवाच

यतिर्ययातिः संयातिरायतिर्वियतिः कृतिः । षडिमे नहुषस्यासन्निन्द्रियाणीव देहिनः ॥१॥

he worshipped his own true self by Yagna. Jamadagni revived with full memories became the seventh rishi in the constellation of Saptarishis. 10-11

Thus the Lord incarnating in the line of Bhrugus destroyed many kings that were a burden to this earth. 12

To Gadhi was born Vishwamitra who was like blazing fire. By his austere penance, he got rid of his Ksatriyahood, and attained Brahmatej (illumination of the enlightened wise). Vishwamitra's sons though Bhargavas were known as Kaushikas. 13–14

Thus ends chapter sixteenth of Book IX

CHAPTER XVII

Shree Shuka continued : Ayu son of Pururava had five sons named Nahush, Kshatravriddha, Raji, Rambh and Anena. They were all of the lunar race. Out of these the line of Kshatravriddha lasted till king Jaya. 1–2

Thus ends chapter seventeenth of Book IX

CHAPTER XVIII

Shree Shukadev said : King Nahusha had six sons named Yati,

राज्यं नैच्छद् यतिः पित्रा दत्तं तत्परिणामवित्। यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते ॥२॥
पितरि भ्रंशिते स्थानादिन्द्राण्याधर्षणाद् द्विजैः। प्रापितेऽजगरत्वं वै ययातिरभवन्नृपः ॥३॥
चतसृष्वादिशद् दिक्षु भ्रातॄन् भ्राता यवीयसः। कृतदारो जुगोपोर्वीं काव्यस्य वृषपर्वणः ॥४॥

राजोवाच

ब्रह्मर्षिर्भगवान् काव्यः क्षत्रबन्धुश्च नाहुषः। राजन्यविप्रयोः कस्माद् विवाहः प्रतिलोमकः ॥५॥

श्रीशुक उवाच

एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका। सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी ॥६॥
देवयान्या पुरोद्याने पुष्पितद्रुमसंकुले। व्यचरत् कलगीतालिनलिनीपुलिनेऽबला ॥७॥
ता जलाशयमासाद्य कन्याः कमललोचनाः। तीरे न्यस्य दुकूलानि विजह्रुः सिञ्चतीर्मिथः ॥८॥
वीक्ष्य व्रजन्तं गिरिशं सह देव्या वृषस्थितम्। सहसोत्तीर्य वासांसि पर्यधुर्व्रीडिताः स्त्रियः ॥९॥

Yayati, Samyati, Ayati, Viyati and Kriti, as dear as, a man has five senses and a mind dear to him. Yati did not accept the kingdom offered by his father, because he knew the fate of the ruler, who can never get that knowledge of the self, embroiled as he will be, in the State craft. So when his father Nahusha was imprecated by the brahmins and became a boa for his misconduct towards Indrani, then Yayati became the king and not Yati. He entrusted the four quarter of the Empire to his brothers to rule, retaining the rest of the territory for himself. He married the daughters of Shukracharya and Vrishaparva. 1-4

The king questioned : Shukrachrya was a brahmin. King Yayati was a Kshatriya. How is it that a daughter of brahmin rishi, that belongs to a higher caste married a Kshatriya, which is considered lower than the brahmins in the order of castes. 5

Shree Shuka replied : Vrishaparva the king of demons, had a daughter named Sharmishtha. Once she went, with Devyani daughter of guru Shukracharya and many other friends to the city gardens. In the garden there were many trees with various type of flowers, and small ponds of water with lotuses in them with the bees humming around them. Here those pretty lotus-eyed girls, took off their clothes placed them on one side and entered the waters of the pond and sportively began to throw water against one another. In the meantime they saw Lord Shankar with Parvati seated on Nandishwar passing that way. The girls felt abashed and came out and covered themselves with their clothes.

शर्मिष्ठाजानती वासो गुरुपुत्र्याः समव्ययत्। स्वीयं मत्वा प्रकुपिता देवयानीदमब्रवीत् ॥१०॥
अहो निरीक्ष्यतामस्या दास्या कर्म ह्यसाम्प्रतम्। अस्मद्धार्यं धृतवती शुनीव हविरध्वरे ॥११॥
यैरिदं तपसा सृष्टं मुखं पुंसः परस्य ये। धार्यते यैरिह ज्योतिः शिवः पन्थाश्च दर्शितः ॥१२॥
यान् वन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः। भगवानपि विश्वात्मा पावनः श्रीनिकेतनः ॥१३॥
वयं तत्रापि भृगवः शिष्योऽस्या न पितासुरः। अस्मद्धार्यं धृतवती शूद्रो वेदमिवासती ॥१४॥
एवं शपन्तीं शर्मिष्ठा गुरुपुत्रीमभाषत। आत्मवृत्तमविज्ञाय कत्थसे बहु भिक्षुकि ॥
किं न प्रतीक्षसेऽस्माकं गृहान् बलिभुजो यथा ॥१५॥
एवंविधैः सुपरुषैः क्षिप्त्वाऽऽचार्यसुतां सतीम्। शर्मिष्ठा प्राक्षिपत् कूपे वास आदाय मन्युना।
तस्यां गतायां स्वगृहं ययातिर्मृगयां चरन्। प्राप्तो यदृच्छया कूपे जलार्थी तां ददर्श ह ॥१७॥
दत्त्वा स्वमुत्तरं वासस्तस्यै राजा विवाससे। गृहीत्वा पाणिना पाणिमुज्जहार दयापरः ॥१८॥
तं वीरमाहौशनसी प्रेमनिर्भरया गिरा। राजंस्त्वया गृहीतो मे पाणि परपुरञ्जय ॥१९॥

Sharmishtha in haste through mistake put on clothes that belonged to Devyani. Devyani became very angry and spoke. 6–10

Look at this indiscreet act of this maid servant, she has put on my clothes How mean of her to do it ? We are those brahmins that created the universe by their penance, and who art the mouth of the Supreme being, who are lustrous and luminous with Brahmatej, and who have shown the pa h of welfare to the world, and to whom even the gods and the lokpalas and the soul of the universe, the holy Lord of Laxmi bows, and among these brahmins, we are of a noble cadre the Bhriguvanshis, whereas the father, of this girl is a king of demons, and a pupil of my father, even then she has put on my clothes as a shoodra woman would talk about the Vedas 11–14

Sharmishtha enraged at the taunts of Devyani, said, oh ye beggar, you talk too much without knowing what you are You think much about yourself. Dost thou not look up to us and hover around us like crows and dogs for thy bread 15

Thus bitterly chastising Devyani, Sharmishtha snatched away her clothes from her and pushed her into the well and went away King Yayati who was hunting in the forest, felt thirsty and came to the well He saw her in the well uncovered, and threw his scarf on her to cover herself and pulled her out Devyani then, spoke to him affectionately Rajan ! you caught hold of my hand It looks as if providence has ord ained our union, not men I was thrown in the well, and you came

एष ईशकृतो वीर सम्बन्धो नौ न पौरुषः। यदिदं कूपमग्नाया भवतो दर्शनं मम ॥२०॥
न ब्राह्मणो मे भविता हस्तग्राहो महाभुज। कचस्य बार्हस्पत्यस्य शापाद् यमशपं पुरा ॥२१॥
ययातिरनभिप्रेतं दैवोपहृतमात्मनः। मनस्तु तद्गतं बुद्ध्वा प्रतिजग्राह तद्वचः ॥२२॥
गते राजनि सा धीरे तत्र स्म रुदती पितुः। न्यवेदयत् ततः सर्वमुक्तं शर्मिष्ठया कृतम् ॥२३॥
दुर्मना भगवान् काव्यः पौरोहित्यं विगर्हयन्। स्तुवन् वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात्।
वृषपर्वा तमाज्ञाय प्रत्यनीकविवक्षितम्। गुरुं प्रसादयन् मूर्ध्ना पादयोः पतितः पथि ॥२५॥
क्षणार्धमन्युर्भगवान् शिष्यं व्याचष्ट भार्गवः। कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे
तथेत्यवस्थिते प्राह देवयानी मनोगतम्। पित्रा दत्ता यतो यास्ये सानुगा यातु मामनु ॥२७॥
स्वानां तत् संकटं वीक्ष्य तदर्थस्य च गौरवम्। देवयानीं पर्यचरत् स्त्रीसहस्रेण दासवत् ॥२८॥
नाहुषाय सुता दत्ता सह शर्मिष्ठया तदा। तमेव वव्रे शर्मिष्ठा सख्याः पतिमृतौ सती ॥२९॥
यदुं च तुर्वसुं चैव देवयानी व्यजायत। द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी ॥३०॥

here by accident which is very significant You know I had cursed Kacha son of Brihaspati, who in return cursed me, that no brahmin will accept me as his wife. Yayati was attracted to her, so, though not willing, acknowledging it as god send, he agreed to accept her. 16–22

After the king left, she went to her father and with tears in her eyes related all that, what Sharmishtha had said and done to her. Shukracharya was much pained to hear all this. He left the city with his daughter disparaging his priesthood and praising the life of a gleaner. When Vrishaparva knew that his Guru will go to the opposite camp, he met him on the way and fell at his feet Shukracharya's anger disappeared and he told Vrishaparva, "Do as this girl asks you to do. I can not leave her. Devyani then told him, what was in her mind. That wherever my father gives me in marriage Sharmishtha should follow me there with her maids. Sharmishtha realising the danger on the family agreed, as wished by Devyani. 23–28

Shukracharya then gave his daughter Devyani in marriage to Yayati, and as agreed Sharmishtha followed Devyani with her maids. At that time Shukracharya warned Yayati never to bother about Sharmishtha, who was very pretty. When Devyani had a son, Sharmishtha also desired to become a mother. So, once, after her periods she cohabited with Yayati, thus, Yayati had Yadu and Turvasu by Devyani and Dhruhyu, Anu and Puru by Sharmishtha. When Devyani knew that

गर्भसम्भवमासुर्या भर्तुर्विज्ञाय मानिनी। देवयानी पितुर्गेहं ययौ क्रोधविमूर्च्छिता ॥३१॥
शुक्रस्तमाह कुपितः स्त्रीकामानृतपूरुष। त्वां जरा विशतां मन्द विरूपकरणी नृणाम् ॥३२॥

ययातिरुवाच

व्यत्यस्यतां यथाकामं वयसा योऽभिधास्यति। इति लब्धव्यवस्थानः पुत्रान् सवानुवाच ह ॥
गृह्यतां मे जरावस्था पुत्रा देहि निजं वयः ॥३३॥

तुर्वसुश्चोदितः पित्रा द्रुह्युश्चानुर्यदुस्तथा। चत्वारो ज्येष्ठपुत्रास्ते न दुर्नैच्छन्नात्मनः ॥
अपृच्छत् तनयं पूरुं वयसोन गुणाधिकम् ॥३४॥

पूरुरुवाच

को नु लोके मनुष्येन्द्र पितुरात्मकृतः पुमान्। प्रतिकर्तुं क्षमो यस्य प्रसादाद् विन्दते परम् ॥३५॥
उत्तमश्चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः। अधमोऽश्रद्धया कुर्यादकर्तोच्चरितं पितुः ॥३६॥

Sharmishtha begot her sons from Yayati she went wild with rage and went to her father Yayati followed her requesting and imploring her to return and not to go to her father She refused to listen to him and went followed by her husband There she told her father all about the infidelity of her husband Shukracharya become very angry and seeing Yayati, cursed him Oh Ye passionate wretch of unrighteous conduct, get thee, that old age decrepitude that disfigures a man 29-32

Yayati then became old and shrivelled and requested Shukracharya, so to bless him, that he may exchange his age, with the young So be it, said Shukracharya Accordingly the king called his sons and told them to take over his oldage and give him their youth 33

All the four sons Yadu, Turvasu, Dhruyu and Anu refused to do that, so the king asked the youngest one Puru, who was more obedient and virtuous 34

Puru said Who can return the obligations of a father that gives this body By his grace, even the highest can be easily attained A son that does the work of the fathers mind, is the best of the sons He who does it after being told comes next and that one who does not act even if he is told to do or does it for doings sake, is the worst of the sons With these words Puru took over his father's oldage and gave over his youth to him Yayati then ruled the earth with the seven

इति प्रमुदितः पूरुः प्रत्यगृह्णाज्जरां पितुः। सप्तद्वीपपतिः। सम्यक् पितृवत् पालयन् प्रजाः ॥
अयजद् यज्ञपुरुषं क्रतुभिर्भूरिदक्षिणैः ॥३७॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे ष्टादशोऽध्यायः ॥१८॥

अथैकोनविंशोऽध्यायः

श्री शुक उवाच

स इत्थमाचरन् कामान् स्त्रैणोऽपह्नवमात्मनः। बुद्ध्वा प्रियायै निर्विण्णो गाथामेतामगायत ॥१॥
अजवत् कृपणः सुभ्रु भवत्याः प्रेमयन्त्रितः। आत्मानं नाभिजानामि मोहितस्तव मायया ॥२॥
न जातु कामः कामानामुपभोगेन शाम्यति। हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥३॥
या दुस्त्यजा दुर्मतिभिर्जीर्यतो या न जीर्यते। तां तृष्णां दुःखनिवहां शर्मकामो द्रुतं त्यजेत् ॥४॥
मात्रा स्वस्रा दुहित्रा वा नाविविक्तासनो भवेत्। बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥५॥
पूर्णं वर्षसहस्रं मे विषयान् सेवतोऽसकृत्। तथापि चानुसवनं तृष्णा तेषूपजायते ॥६॥

islands like his father and performed many sacrifices to please the Lord. 35-37

Thus ends chapter eighteenth of Book IX

CHAPTER XIX

Shree Shukadev said: Thus king Yayati, completely subdued by women, realised his mistake of sexual indulgence, became very sorry and spoke to his beloved.

Subhru (One with fine eye-brows), fascinated by thy charms and bound by thy lust, I forgot myself and became as meek and as poor as a goat. Passion never gets satiated by indulgence, they on the contrary increase as fire, when fed on ghee blazes and does not subside nor gets extinguished. This thirst for passions, which never grows old and which in its turn always brings misery in life, should be sturdily banished by those who desire their welfare. Never remain in privacy or solitude even with the mother, sister or a daughter, because passion, are wild and blind. They even attract the learned and the wise towards themselves. Though I have been headlong in this life of lust and passion, for over a thousand years, *that thirst for passion at times* is awakened and gets wild. I will

तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम्। निर्द्वन्द्वो निरहंकारश्चरिष्यामि मृगैः सह ॥७॥
दृष्टं श्रुतमसद् बुद्ध्वा नानुध्यायेन्न संविशेत्। संसृतिं चात्मनाशं च तत्र विद्वान् स आत्मदृक् ॥८॥
इत्युक्त्वा नाहुषो जायां तदीयं पूरवे वयः। दत्त्वा स्वां जरसं तस्मादाददे विगतस्पृहः ॥९॥

स तत्र निर्मुक्तसमस्तसङ्ग आत्मानुभूत्या विधुतत्रिलिङ्गः।
परेऽमले ब्रह्मणि वासुदेवे लेभे गतिं भागवतीं प्रतीतः ॥१०॥

सर्वत्र सङ्गमुत्सृज्य स्वप्नौपम्येन भार्गवी। कृष्णे मनः समावेश्य व्यधुनोल्लिङ्गमात्मनः ॥११॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे एकोनविंशोऽध्याय ॥१९॥



अथ विंशोऽध्यायः

श्रीशुक उवाच

पूरोर्वंशं प्रवक्ष्यामि यत्र जातोऽसि भारत। यत्र राजर्षयो वंश्या ब्रह्मवंश्याश्च जज्ञिरे ॥१॥
पुरोर्वंशेऽभवद् रैभ्यो दुष्यन्तस्तत्सुतो मतः। दुष्यन्तो मृगयां यातः कण्वाश्रमपदं गतः ॥२॥

therefore renounce all that and concentrate my mind on the Lord I will also give up that feeling of pleasure and pain, and bereft of my ego I will pass my days in the forest with the animals. Believing that whatever is seen or heard is false, never get attached to it as such attachment heads for a fall of the Atman. He who realises this is wise, a seer of the soul 2-8

Thus having spoken to Devyani, king Yayati called his son Puru, took back his old age from him and gave over his youth to him He then gave up all his contacts and company and discarding all attachment to the body realised his Atman in the immaculate self and attained the supreme 9-10

Devyani also considering all this as a dream gave up all attachment dedicated herself to the Lord and died 11

Thus ends chapter nineteenth of Book IX



CHAPTER XX

Shree Shukadev said : I will now relate to you, the dynasty of puru in which you are born, wherein have flourished many Rajarshis and Brahmarshis Raibhya was born in this line of Puru He had a son named Dushyanta Once while hunting in the forest he came to

विलोक्य सद्यो मुमुहे देवमायामिव स्त्रियम्। पप्रच्छ कामसंतप्तः प्रहसञ्श्लक्ष्णया गिरा ॥३॥
का त्वं कमलपत्राक्षि कस्यासि हृदयङ्गमे। न हि चेतः पौरवाणामधर्मे रमते क्वचित् ॥४॥

शकुन्तलोवाच

विश्वामित्रात्मजैवाहं त्यक्ता मेनकया वने। वेदैतद् भगवान् कण्वो वीर किं करवाम ते ॥५॥
आस्यतां ह्यरविन्दाक्ष गृह्यतामर्हणं च नः। भुज्यतां सन्ति नीवारा उष्यतां यदि रोचते ॥६॥

दुष्यन्त उवाच

उपपन्नमिदं सुभ्रु जातायाः कुशिकान्वये। स्वयं हि वृणते राज्ञां कन्यकाः सदृशं वरम् ॥७॥
ओमित्युक्ते यथाधर्ममुपयेमे शकुन्तलाम्। गान्धर्वविधिना राजा देशकालविधानवित् ॥८॥
अमोघवीर्यो राजर्षिर्महिष्यां वीर्यमादधे। श्वोभूते स्वपुरं यातः कालेनासूत सा सुतम् ॥९॥
कण्वः कुमारस्य वने चक्रे समुचिताः क्रियाः। बद्ध्वा मृगेन्द्रांस्तरसा क्रीडति स्म स बालकः।
तं दुरत्ययविक्रान्तमादाय प्रमदोत्तमा। हरेरंशांशसम्भूतं भर्तुरन्तिकमागमत् ॥११॥
यदा न जगृहे राजा भार्यापुत्रावनिन्दितौ। शृण्वतां सर्वभूतानां खे वागाहाशरीरिणी ॥१२॥

the ashram of muni Kanva. There he saw a beautiful woman, like a celestial damsel, and was enchanted by her. Impelled by concupiscence he approached her, with a smile and questioned her. Oh Ye! lotus-eyed, who art thou, who is thy father and to whom art thou married? The Purus never become unrighteous. 1-4

Shakuntala replied: I am the daughter of Vishwamitra, my mother Menaka deserted me in the forest. Rishi Kanva my foster father knows all this. I am not married, pray tell me what can I do for you. Oh Ye lotus-eyed, please be seated, accept our hospitality, uncultivated rice prepared for food is ready-eat them if you like, fatigued that you are after hunting remain here for sometime and rest if you so desire. 5-6

Dushyant said : *This welcome well* befits the girl born in a Kushik family. Enamoured of her charms and knowing that she was not married he said royal princesses generally choose their husbands who are quite worthy of them, and proposed to her for marriage. Shankuntala expressed her willingness, for a wedding and Dushyant who knew time, custom and ceremony, married her under the Gandharva form of marriage. Virile King Dushyant impregnating her, left next day and went to his capital. At the proper time Shakuntala gave birth to a son. Maharshi Kanva performed the necessary birth ceremony of the new born. The child as it grew up, began to play with the lion cubs.

माता भस्त्रा पितुः पुत्रो येन जातः स एव सः । भरस्व पुत्रं दुष्यन्त मावमंस्था शकुन्तलाम् ।
त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला ॥१३॥
पितर्युपरते सोऽपि चक्रवर्ती महायशाः । महिमा गीयते तस्य हरेरंशभुवो भुवि ॥१४॥
चक्रं दक्षिणहस्तेऽस्य पद्मकोशोऽस्य पादयोः । ईजे महाभिषेकेण सोऽभिषिक्तोऽधिराड् विभुः
किरातहूणान्यवनानान्ध्रान्कङ्कान्खशाञ्छकान् । अब्रह्मण्यान्नृपांश्चाहन्म्लेच्छान्दिग्विजयेऽखिलान्
जित्वा पुरासुरा देवान् ये रसौकांसि भेजिरे । देवस्त्रियो रसां नीताः प्राणिभिः पुनराहरत् ॥१७॥
स सम्राड् लोकपालाख्यमैश्वर्यमधिराट्श्रियम् । चक्रं चास्खलितं प्राणान् मृषेत्युपरराम ह ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे विंशोऽध्यायः ॥२०॥



Shankuntala went with her brave son to king Dushyant The king did not accept them When the king did this, a voice was heard in the air from the sky, audible to everyone The mother is a mere receptacle the son belongs to the father by whom he is begotten Therefore Dushyant accept the son and support him as your child and do not insult Shakuntala who is blameless and chaste Thou art the progenitor Shakuntala has spoken the truth Dushyant then accepted both of them 7–13

After the death of his father Dushyanta Bharat became an illustrious sovereign Because of the spark of divine incarnation in him his glories are sung by the Vedic Mantras He had a mark of discous in his right palm and a mark of lotus in his feet The king crowned ceremoniously amidst pomp and splendour performed many sacrifices and in his campaign of conquests he defeated and subdued the unrighteous kings, the Kiratas, the Hun, Yavan, Andhra, Kank, Shak and destroyed the Mlechhas the infidels He liberated the goddesses that were kept in rasatal as prisoners by the demons when they had defeated the gods in the olden times This sovereign considering all his prosperity, riches, wealth and all the glory, including his own life being perishable, as useless renounced them all 14–18

Thus ends chapter twentieth of Book XX



अथैकविंशोऽध्यायः

श्रीशुक उवाच

भरतस्यान्वये राजन् संकृतिः समजायत। गुरुश्च रन्तिदेवश्च संकृतेः पाण्डुनन्दन।
रन्तिदेवस्य हि यश इहामुत्र च गीयते ॥१॥

वियद्वित्तस्य ददतो लब्धं लब्धं बुभुक्षतः। निष्किञ्चनस्य धीरस्य सकुटुम्बस्य सीदतः ॥२॥
व्यतीयुरष्टचत्वारिंशदहान्यपिबतः किल। घृतपायससंयावं तोयं प्रातरुपस्थितम् ॥३॥
कृच्छ्रप्राप्तकुटुम्बस्य क्षुत्तृड्भ्यां जातवेपथोः। अतिथिर्ब्राह्मणः काले भोक्तुकामस्य चागमत् ॥४॥
तस्मै संव्यभजत् सोऽन्नमादृत्य श्रद्धयान्वितः। हरिं सर्वत्र सम्पश्यन् स भुक्त्वा प्रययौ द्विजः ॥५॥
अथान्यो भोक्ष्यमाणस्य विभक्तस्य महीपते। विभक्तं व्यभजत् तस्मै वृषलाय हरिं स्मरन् ॥६॥
याते शूद्रे तमन्योऽगादतिथिः श्वभिरावृतः। राजन् मे दीयतामन्नं सगणाय बुभुक्षते ॥७॥
स आदृत्यावशिष्टं यद् बहुमानपुरस्कृतम्। तच्च दत्त्वा नमश्चक्रे श्वभ्यः श्वपतये विभुः ॥८॥
पानीयमात्रमुच्छेषं तच्चैकपरितर्पणम्। पास्यतः पुल्कसोऽभ्यागादपो देह्यशुभस्य मे ॥९॥

CHAPTER XXI

Shree Shukadeva said : Sankriti, a descendent of Bharat had two sons named Guru and Rantidev. Rantidev became very famous His glories are sung in this world and the other world. He was so generous that he gave away whatever he received, by way of alms gifts etc. that is why he at times remained hungry He had no belongings of hisown except the sky under which he lived, nevertheless he remained calm and patient. Once fortyeight days passed without any food or drink, and the whole family was about to perish because of starvation. On the fortyninth day, by chance he got rice cooked in milk with ghee to eat and water to drink. The king who had grown very weak and infirm and his family very miserable because of hunger and thirst was about to take his food, when there arrived a brahmin who asked for food. The king who visualised, the Lord in all beings fed him with faith, the brahmin satisfied went away when there arrived a shoodra whom also the king fed. When the shoodra had gone, another one came there with his dogs. He said to the king "I with my dogs am quite hungry please feed us." The king without in the least being perturbed, gave over all what he had to that man and his dogs and bowed to him. 1-8.

Now all that was left behind was water, sufficient to quench the thirst of one man only When he was about to drink this water, a chandala a pariah came there and spoke to him, "I am an untouchable,

तस्य तां करुणां वाचं निशम्य विपुलश्रमाम्। कृपया भृशसंतप्त इदमाहामृतं वचः ॥१०॥
न कामयेऽहं गतिमीश्वरात् परामष्टर्द्धियुक्तामपुनर्भवं वा।
आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः ॥११॥
क्षुत्तृट्श्रमो गात्रपरिभ्रमश्च दैन्यं क्लमः शोकविषादमोहाः।
सर्वे निवृत्ताः कृपणस्य जन्तोर्जिजीविषोर्जीवजलार्पणान्मे ॥१२॥
तस्य त्रिभुवनाधीशाः फलदाः फलमिच्छताम्। आत्मानं दर्शयांचक्रुर्माया विष्णुविनिर्मिताः ॥
स वै तेभ्यो नमस्कृत्य निःसङ्गो विगतस्पृहः। वासुदेवे भगवति भक्त्या चक्रे मनः परम् ॥१४॥
तत्प्रसङ्गानुभावेन रन्तिदेवानुवर्तिनः। अभवन् योगिनः सर्वे नारायणपरायणाः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे एकविंशोऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

श्रीशुक उवाच

देवापिश्शन्तनू पुत्रौ प्रतीपस्य च भारतौ। पितृराज्यं परित्यज्य देवापिस्तु वनं गतः ॥१॥

I am very thirsty, please give me some water to drink," said he, so pathetically that it looked as if he had to exert himself very much even to speak. Moved by compassion the king spoke. 9-'0.

"I do not want the glorious affluence of the ashtasiddhis, or absolution from the Lord, but I would ask from Him, that I may live in the hearts of all beings and undergo their sufferings so that every being may be relieved of his miseries, by my suffering." By giving water to this poor weak soul desirous of living, all my hunger, thirst, fatigue of both mind and body, and my despondence have all vanished 11-12.

The gods of the three worlds that has assumed the form of brahmin, shudra, chandala by the maya of the Lord who fulfils all the desires of the desirous, appeared in their real form. The king had no desires and had nothing to ask from them, bowed to them and prayed for unstinted devotion to the Lord. After this glorious incident the kings after Rantidev became yogis devoted to Narayan.

Thus ends chapter twenty one of Book IX

CHAPTER XXII

Shree Shukadev continued : King Pratipa, a descedant of Bharat, had two sons named Devapi and Shantanu. Devapi renounced his kingdom

अभवच्छन्तनू राजा प्राङ्महाभिषसंज्ञितः। य यं कराभ्यां स्पृशति जीर्णं यौवनमेति सः।
शान्तिमाप्नोति चैवाग्र्यां कर्मणा तेन शन्तनुः ॥२॥

ततश्च शन्तनोरासीद् गङ्गायां भीष्म आत्मवान्। सर्वधर्मविदां श्रेष्ठो महाभागवतः कविः ॥३॥
वीरयूथाग्रणीर्येन रामोऽपि युधि तोषितः। शन्तनोर्दाशकन्यायां जज्ञे चित्राङ्गदः सुतः ॥४॥
विचित्रवीर्यश्चावरजो नाम्ना चित्राङ्गदो हतः। यस्यां पराशरात् साक्षादवतीर्णो हरेः कला ॥५॥
वेदगुप्तो मुनिः कृष्णो यतोऽहमिदमध्यगाम्। विचित्रवीर्योऽथोवाह काशिराजसुते बलात् ॥६॥
तयोरासक्तहृदयो गृहीतो यक्ष्मणा मृतः। क्षेत्रेऽप्रजस्य वै भ्रातुर्मात्रोक्तो बादरायणः।
धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीजनत् ॥७॥

गान्धार्यां धृतराष्ट्रस्य जज्ञे पुत्रशतं नृप। तत्र दुर्योधनो ज्येष्ठो दुःशला चापि कन्यका ॥८॥
शापान्मैथुनरुद्धस्य पाण्डोः कुन्त्यां महारथाः। जाता धर्मानिलेन्द्रेभ्यो युधिष्ठिरमुखास्त्रयः ॥९॥
नकुलः सहदेवश्च माद्र्यां नासत्यदस्रयोः। द्रौपद्यां पञ्च पञ्चभ्यः पुत्रास्ते पितरोऽभवन् ॥१०॥

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and went to the forest Shantanu then became the king Before he came to be known as Shantanu he was known as Mahabhisha Any thing old and worn out if touched by Shantanu got new life. Many people desired peace by his acts of benevolence Hence he was known as Shantanu. Bhishma the wise was his son by Ganga. He was an erudite best among the knowers of religion deeply devoted to the Lord, and a leader among the worriors who pleased even Parashuram in war To Shantanu were born Chitrangada and Vichitraveerya by his wife Satyavati Chitrangada was killed in war. This Satyavati had Shree Krishna dwaipayana Vyas, the great exponent and protector of the Vedas, as her son by the great Rishi Parashar, when she was a virgin. I am the son of that Vyas, in whom Bhagawan Shree Hari was partially manifested. Vichitraveerya married both the daughters of Kashiraj abducted by Bhishma Being very much attached to his wives, he developed tuberculosis and died childless Satyavati mother of Vichitraveerya then asked her other son Shree Vyas who begot in the wives of his dead brother, three sons Dhritarashtra, Pandu and Vidura, Dhritarashtra had by his wife Gandhari a hundred sons, the eldest of whom was Duryodhan and a daughter named Dushala. 1-8

Pandu, who was under a curse was prevented from cohabiting with these wives So his wife Kunti got three sons Yudhishthira, Bheem and Arjun by the three gods Dharma, Vayu and Indra. Madri his other wife got Nakul and Sahadev by the Ashwinikumaras, Nasatya, and

तत्र तातः सुभद्रायामभिमन्युरजायत । सर्वातिरथजिद् वीर उत्तरायां ततो भवान् ॥११॥
तवेमे तनयास्तात जनमेजयपूर्वकाः । श्रुतसेनो भीमसेन उग्रसेनश्च वीर्यवान् ।
क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे द्वाविंशोऽध्यायः ॥२२॥

अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

ययातेर्ज्येष्ठपुत्रस्य यदोर्वंशं नरर्षभ । यत्रावतीर्णो भगवान् परमात्मा नराकृतिः ॥१॥
यदोः सहस्रजित् क्रोष्टा नलो रिपुरिति श्रुताः । तस्मिन् सहस्रजिद्वंशे विदर्भः संबभूव ह ॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे यदुवंशानुवर्णने त्रयोविंशोऽध्यायः ॥२३॥

Dasra. These five sons of king Pandu were known as the Pandavas, who had a common wife Draupadi. Through her they had five sons Prativindhya and others. Arjun had a son named Abhimanyu the brave who vanquished even the mighty by his wife Subhadra. This Abhimanyu, Rajan ! was your father, and Uttara was your mother. 9-11

You have four sons Janamejaya, Shrutsena, Bhimsena and Ugrasena. *In your race there will be kings beginning from Shatanik down to* Kshemaka and with the advent of Kaliyuga, it will end. 12

Thus ends chapter twenty two of Book IX

CHAPTER XXIII

Shree Shuka continued : I will now tell you about the dyanasty of Yadu the eldest son of Yayati. In this race the Lord incarnated in the human form. Yadu had four sons. Sahasrajita, Kroshta, Nala and Ripu. King Vidarbha was a descendent of Sahasrajita.

Thus ends chapter twenty three of Book IX

अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

यदोर्वंशेऽथ शूरस्य मारिषा नाम पत्न्यभूत्। तस्यां स जनयामास वसुदेवादयो दश ॥१॥
देवदुन्दुभयो नेदुरानका यस्य जन्मनि। वसुदेवं हरेः स्थानं वदन्त्यानकदुन्दुभिम् ॥२॥
पौरवी रोहिणी भद्रा मदिरा रोचना इला। देवकीप्रमुखा आसन् पत्न्य आनकदुन्दुभेः ॥३॥
बलं गदं सारणं च दुर्मदं विपुलं ध्रुवम्। वसुदेवस्तु रोहिण्या कृतादीनुदपादयत् ॥४॥
वसुदेवस्तु देवक्यामष्ट पुत्रानजीजनत्। कीर्तिमन्तं सुषेणं च भद्रसेनमुदारधीः।
ऋजुं सम्मर्दनं भद्रं संकर्षणमहीश्वरम् ॥५॥

अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल। सुभद्रा च महाभागा तव राजन् पितामही ॥६॥
यदा यदेह धर्मस्य क्षयो वृद्धिश्च पाप्मनः। तदा तु भगवानीश आत्मानं सृजते हरिः ॥७॥
न ह्यस्य जन्मनो हेतुः कर्मणो वा महीपते। आत्ममायां विनेशस्य परस्य द्रष्टुरात्मनः ॥८॥
जातो गतः पितृगृहाद् व्रजमेधितार्थो हत्वा रिपून् सुतशतानि कृतोरुदारः।
उत्पाद्य तेषु पुरुषः क्रतुभिः समीजे आत्मानमात्मनिगमं प्रथयञ्जनेषु ॥९॥

CHAPTER XXIV

Shree Shuka said : Marisha was the wife of Shura, a descendent of Yadu. By her Shura had ten sons Vasudev and others. At the time of the birth of Vasudev Anaka the musical instruments of the gods were merrily played. That is why Hari's father Vasudev is known as Anaka-dundubhi Shree Vasudev had seven wifes Devaki, Rohini, Bhadra, Madira, Rochana, Ila and Pauravi. Vasudev had by Rohini seven sons named Balaram, Gada, Sarana, Durmada, Vipula Dhruva and Krita. By his other wife Devaki he had eight sons, Kirtiman, Sushena, Bhadrasena, Raju, Sammardanı, Bhadra, Sankarshana and the eighth child was Shree Hari the Lord himself King the glorious Subhadra who was your grandmother. 1-6

Whenever Dharma is on the wane and sins and infamy on the rise the Lord incarnates, otherwise there is no reason whatsoever for him to be born or to act, when he is the almighty and the all pervading Lord of the Universe, free from all attachments. 7-8

This Lord with his birth came over to Vraja from his father, fulfilled the desires of the Vrajavasis, killed his enemies, had several marriages and hundreds of sons. He worshipped his own form of the

पृथ्व्याः स वै गुरुभरं क्षपयन् कुरूणामन्तःसमुत्थकलिना युधि भूपचम्वः ।
दृष्ट्या विधूय विजये जयमुद्विघोष्य प्रोच्योद्धवाय च परं समगात् स्वधाम ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते नवमस्कन्धे श्रीसूर्यसोमवंशानुकीर्तने यदुवंशानुकीर्तनं नाम चतुर्विंशोऽध्यायः ॥२४॥

इति नवमः स्कन्धः समाप्तः

Yajna Purush, by performing several yajnas, to popularise the Vedas. He destroyed the vast armies of Kauravas merely by his sight, to relieve this earth of its great burden. Having made Arjun victorious in the great war of Mahabharat, and giving Uddhava that knowledge of the Supreme, repaired to his own region. 9–10

Thus ends chapter twenty four of Book IX



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

दशमः स्कन्धः

(पूर्वार्धः)

अथ प्रथमोऽध्यायः

राजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः । राज्ञां चोभयवंश्यानां चरितं परमाद्भुतम् ॥१॥
यदोश्च धर्मशीलस्य नितरां मुनिसत्तम । तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥२॥

निवृत्ततर्षैरुपगीयमानाद् भवौषधाच्छ्रोत्रमनोऽभिरामात् ।
क उत्तमश्लोकगुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ॥३॥

द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं संतानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षिं गत आत्तचक्रो मातुश्च मे यः शरणं गतायाः ॥४॥

रोहिण्यास्तनयः प्रोक्तो रामः संकर्षणस्त्वया । देवक्या गर्भसम्बन्धः कुतो देहान्तरं विना ॥५॥
कस्मान्मुकुन्दो भगवान् पितुर्गेहाद् व्रजं गतः । व्रजे वसन् किमकरोन्मधुपुर्यां च केशवः ॥६॥

CHAPTER I.

The King said: Bhagwan ! you described both the Lunar and the Solar dynasties and the illustrious kings that flourished in them with their astonishing life stories. Pray now tell us, all about the deeds of glory and valour of Bhagwan Vishnu who incarnated as Krishna with Balaram in this race of king Yadu, the righteous. To sing His hymns of glories is the panacea of all the worldly ills. It delights both mind and ears, that is why the anchorites the ascetics always sing His praises Who else except a wicked butcher or a killer of animals will desist from His recitals. Sire, when I was in the womb of my mother and when I was in the danger of being burnt by the Brahmastra of Ashwatthama, my mother resorted to Shree Krishna who entered her womb and protected me, the only hope of the Kauravas and the Pandavas by his discus. Please tell me all about it. You said Balaram is the



SHRI GOVARDHAN NATHJI

देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभि । यदुपुर्यां सहावात्सीत् पत्न्य कत्यभवन् प्रभो ॥७॥
एतदन्यच्च सर्वं मे मुने कृष्णविचेष्टितम् । वक्तुमर्हसि सर्वज्ञ श्रद्दधानाय विस्तृतम् ॥८॥

सूत उवाच

एवं निशम्य भृगुनन्दन साधुवाद वैयासकि स भगवानथ विष्णुरातम् ।
प्रत्यर्च्य कृष्णचरितं कलिकल्मषघ्न व्याहर्तुमारभत भागवतप्रधान ॥९॥

श्रीशुक उवाच

भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः । आक्रान्ता भूरिभारेण ब्रह्माण शरणं ययौ ॥१०॥
ब्रह्मा तदुपधार्याथ सह देवैस्तया सह । जगाम सत्रिनयनस्तीर क्षीरपयोनिधे ॥११॥
तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् । पुरुषं पुरुषसूक्तेन उपतस्थे समाहित ॥१२॥

गिर समाधौ गगने समीरितां निशम्य वेधास्त्रिदशानुवाच ह ।
गां पौरुषीं मे शृणुतामरा पुनर्विधीयतामाशु तथैव मा चिरम् ।
पुरैव पुंसावधृतो धराज्वरो भवद्भिरंशैर्यदुषूपजन्यताम् ॥१३॥

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son of Rohini, and also said that he is the son of Devaki, a child with two real mothers, how can this happens Why did that Bhagwan, the bestower of absolution go all the way to Vraja from his father s house ? What did he do, when he lived in Vraja and what he did when he was living in Mathura ? How long did he live there assuming the human form ? How many wives he had ? Oh ! Ye omniscient please narrate to me the faithul at length the life story of Shree Krishna with his exploits and his deeds of glory 1-8

Suta said: When Shree Shukadev the great doyen of the devouts the son of Vyas, heard these words of the king he was very much pleased He congratulated king Pareekshita and began to relate the biography of Shree Krishna that destroys the sins of Kaliyuga of those that hear with faith 9

Shree Shukadev said · Once the earth harassed with the burden of the arrogant vain glorious demon kings went to Brahmaji Knowing from her how miserable she was Brahma went to Bhagawan Vishnu in the ocean with Bhagawan Sadashiv and other gods There he worshipped, and prayed to the God of gods the Lord of the universe who fulfills the desires of all beings with the Purush Sukta In response to his pray ers he heard in his meditation a voice from the heaven that said, Oh ! ye gods the Lord knows the miseries of the earth so without delay all of you do as I bid you to do Go down on the earth with your wives

वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः। जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥१४॥
वासुदेवकलानन्तः सहस्रवदनः स्वराट्। अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥१५॥
विष्णोर्माया भगवती यया सम्मोहितं जगत्। आदिष्टा प्रभुणांशेन कार्यार्थे सम्भविष्यति ॥१६॥

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः। आश्वास्य च महीं गीर्भिः स्वधाम परमं ययौ ॥१७॥
शूरसेनो यदुपतिर्मथुरामावसन् पुरीम्। राजधानी ततः साभूत् सर्वयादवभूभुजाम्।
मथुरा भगवान् यत्र नित्यं संनिहितो हरिः ॥१८॥
तस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्वहः। देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥१९॥
उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया। रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः ॥२०॥
पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक्। अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥२१॥
इत्युक्तः स खलः पापो भोजानां कुलपांसनः। भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत्।
वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥२२॥

and all of you take birth in the Yadavas. To lighten the burden of the earth and for the good of all, the Supreme Divine will incarnate at Shree Vasudev's. Shree Shesha Nag, the partial manifestation of the Self effulgent divine on whom the Divine reposes in the ocean will a'so be born before the Divine incarnates and that great enchantress of the world, maya, of Bhagwan Vishnu, by the command of the Lord will also take birth, to do His biddings 13-16

Shree Shukadev said : Thus directing the gods and consoling the Goddess earth, Prajapati Brahma went to his Brahmalok. At that time Sursena, king of the Yadavas living in Mathura was ruling the territories of Mathura and Shurasena. Since then, he made Mathura his metropolis where the Lord afterwards lived. Vasudev, son of Yadav named Shura, was married to Devaki. Vasudev with his bride was returning home after the wedding, in his chariot along with several other chariots. Kansa son of Ugrasen brother of Devaki who had come to see them off to please his sister took the reins of the chariot of Shree Vasudev and drove it to some distance to be with them for sometime before bidding them farewell. When he was driving a voice incorporeal was heard from above. Oh You fool, the eighth chid of your sister whom you are driving will slain thee. Hearing this mysterious prognostication, Kansa a wicked felon and blemish to the Bhoja family that he was, drew his sword, caught hold of his sister by the hair to kill her, when Vasudev who was seated by her side intervened and pacifying him said : 17-22

वसुदेव उवाच

मृत्युर्जन्मवतां वीर देहेन सह जायते। अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥२३॥
एषा तवानुजा बाला कृपणा पुत्रिकोपमा। हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सल. ॥२४॥

श्रीशुक उवाच

निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः। प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत ॥२५॥
मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम्। यद्यसौ न निवर्तेत नापराधोऽस्ति देहिन ॥२६॥
एवं विमृश्य तं पापं यावदात्मनिदर्शनम्। मनसा दूयमानेन विहसन्निदमब्रवीत् ॥२७॥

वसुदेव उवाच

न ह्यस्यास्ते भयं सौम्य यद् वागाहाशरीरिणी। पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥

श्रीशुक उवाच

स्वसुर्वधान्निववृते कंसस्तद्वाक्यसारवित्। वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥२९॥

Oh Ye Brave ! He who is born has death ordained for him May be today *or a hundred years herce, come it will* and *sweep* him off is a certitude beyond all doubt This your younger sister is like your own daughter, quite humble and meek You are kind and merciful to to the poor, pray do not kill her 23-24

Shree Shukadev continued When Vasudev saw that Kansa was insistent and stubborn, for a moment he was dumb founded He was in *deep thought trying to find some way to avert this calamity In such* moment of desparation one should not lose patience or poise but try and prevent such killing with all his intelligence and reason Nevertheless, if he cannot help in avoiding it, no fault then can be attributed to him Thus Shree Vasudev tried to dissuade Kansa from his resolve to kill his sister by all his *reasoning and requests, but when he found that Kansa was adamant he grew despondent and amidst his mental torture* he addressed him with feigned smile 26-27

Vasudev said : Karsa dear ! *the voice that prophesied this danger* does not indicate any harm to you from your sister Whatever danger there is to you is from her sons In all solemnity I promise I will hand over all her sons to you

Shree Shuka said Kansa who knew the worth of Shree Vasudeva's words, released his sister forthwith Vasudev happy at being released of a danger praised Kansa and went home quite pleased When Devaki

वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः। जनिष्यते तत्प्रियार्थं सम्भवन्तु सुरस्त्रियः ॥१४॥
वासुदेवकलानन्तः सहस्रवदनः स्वराट्। अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥१५॥
विष्णोर्माया भगवती यया सम्मोहितं जगत्। आदिष्टा प्रभुणांशेन कार्यार्थे सम्भविष्यति ॥१६॥

श्रीशुक उवाच

इत्यादिश्यामरगणान् प्रजापतिपतिर्विभुः। आश्वास्य च महीं गीर्भिः स्वधाम परमं ययौ ॥१७॥

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम्। राजधानी ततः साभूत् सर्वयादवभूभुजाम्।
मथुरा भगवान् यत्र नित्यं संनिहितो हरिः ॥१८॥

तस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्वहः। देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥१९॥
उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया। रश्मीन् हयानां जग्राह रौक्मै रथशतैर्वृतः ॥२०॥
पथि प्रग्रहिणं कंसमाभाष्याहाशरीरवाक्। अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥२१॥

इत्युक्तः स खलः पापो भोजानां कुलपांसनः। भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत्।
वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥२२॥

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and all of you take birth in the Yadavas. To lighten the burden of the earth and for the good of all, the Supreme Divine will incarnate at Shree Vasudev's. Shree Shesha Nag, the partial manifestation of the Self effulgent divine on whom the Divine reposes in the ocean will a'so be born before the Divine incarnates and that great enchantress of the world, maya, of Bhagwan Vishnu, by the command of the Lord will also take birth, to do His biddings 13-16

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वासुदेव उवाच

मृत्युर्जन्मवतां वीर देहेन सह जायते। अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ॥२३॥
एषा तवानुजा बाला कृपणा पुत्रिकोपमा। हन्तुं नार्हसि कल्याणीमिमां त्वं दीनवत्सलः ॥२४॥

श्रीशुक उवाच

निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः। प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत ॥२५॥
मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम्। यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः ॥२६॥
एवं विमृश्य तं पापं यावदात्मनिदर्शनम्। मनसा दूयमानेन विहसन्निदमब्रवीत् ॥२७॥

वसुदेव उवाच

न ह्यस्यास्ते भयं सौम्य यद् वागाहाशरीरिणी। पुत्रान् समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥

श्रीशुक उवाच

स्वसुर्वधान्निववृते कंसस्तद्वाक्यसारवित्। वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥२९॥

Oh Ye Brave! He who is born has death ordained for him May be today or a hundred years hence, come it will and sweep him off is a certitude beyond all doubt This your younger sister is like your own daughter, quite humble and meek You are kind and merciful to to the poor, pray do not kill her 23-24

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कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः । अर्पयामास कृच्छ्रेण सोऽनृतादतिविह्वलः ॥२०॥
दृष्ट्वा समत्वं तच्छौरेः सत्ये चैव व्यवस्थितिम् । कंसस्तुष्टमना राजन् प्रहसन्निदमब्रवीत् ॥२१॥
प्रतियातु कुमारोऽयं न ह्यस्मादस्ति मे भयम् । तथेति सुतमादाय ययावानकदुन्दुभिः ।
नाभ्यनन्दत तद्वाक्यमसतोऽविजितात्मनः ॥३२॥
एतत् कंसाय भगवाञ्छशंसाभ्येत्य नारदः । भूमेर्भारायमाणानां दैत्यानां च वधोद्यमम् ॥३३॥
ऋषेर्विनिर्गमे कंसो यदून् मत्वा सुरानिति । देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति ॥३४॥
देवकीं वसुदेवं च निगृह्य निगडैर्गृहे । जातं जातमहन् पुत्रं तयोरजनशङ्कया ॥३५॥
उग्रसेनं च पितरं यदुभोजान्धकाधिपम् । स्वयं निगृह्य बुभुजे शूरसेनान् महाबलः ॥३६॥

॥ इति श्रीमत्संक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे श्रीकृष्णावतारोपक्रमे प्रथमोऽध्याय ॥१॥

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

प्रलम्बबकचाणूरतृणावर्तमहाशनैः । यदूनां कदनं चक्रे बली मागधसंश्रयः ॥१॥

delivered her first son, Vasudev for fear of his being false to his promise, though anguished and nervous took his first child Kirtiman and placed it before Kansa. Kansa pleased at the integrity and equanimity of Vasudev spoke to him with a smile. Take him away. I have no fear from him. Vasudev returned with his child but he could not rely on the words of wicked and vile Kansa who had no control over his mind or senses. In the mean time the divine sage Narad came to Kansa and told him all about the plans of the gods to destroy the demons that were in scourge on this earth When the Rishi had gone away Kansa believing the Yadavas to be the human forms of the gods and imagining that Vishnu as the son of the Yadav Vasudev and Devaki will kill him, threw both of them in prison and killed every child that was born to them. He incarcerated even his father Ugrasen the patriarchal head of the Yadu, Bhoj and Andhak families, and ruled the kingdom of Shurasen.

Thus ends chapter one of Book X.

CHAPTER II

Shree Shukadeva said: Now, Kansa with the support of Jarasandh, began his campaign of exterminating the Yadavas through the demons

हतेषु षट्सु बालेषु देवक्या औग्रसेनिना । सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।
गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥२॥
भगवानपि विश्वात्मा विदित्वा कंसजं भयम् । यदूनां निजनाथानां योगमायां समादिशत् ॥३॥
गच्छ देवि व्रजं भद्रे गोपगोभिरलङ्कृतम् । रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ॥४॥
देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् । तत् संनिकृष्य रोहिण्या उदरे संनिवेशय ॥५॥
अथाहमंशभागेन देवक्याः पुत्रतां शुभे । प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥६॥
अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेश्वरीम् । दुर्गेति भद्रकालीति विजया वैष्णवीति च ॥७॥
संदिष्टैवं भगवता तथेत्योमिति तद्वचः । प्रतिगृह्य परिक्रम्य गां गता तत् तथाकरोत् ॥८॥
गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया । भगवानपि विश्वात्मा भक्तानामभयंकरः ।
आविवेशांशभागेन मन आनकदुन्दुभेः ॥९॥
स बिभ्रत् पौरुषं धाम भ्राजमानो यथा रविः । दुरासदोऽतिदुर्धर्षो भूतानां सम्बभूव ह ॥१०॥
ततो जगन्मङ्गलमच्युतांशं समाहितं शूरसुतेन देवी ।
दधार सर्वात्मकमात्मभूतं काष्ठा यथाऽऽनन्दकरं मनस्तः ॥११॥

Pralamba, Baka, Chanura, Trinavarta When Kansa killed six sons of Devaki, and when she had the Anant Shesh, luminous like the effulgence of Bhagwan Vishnu, in her womb, the Lord of the Universe saw the danger of Kansa looming large on his signal devotees the Yadavas he commanded his Yoga maya, as follows 1–3

Oh Ye blessed one ! Repair Ye to Gokul of Shree Nand, which is beautified by the cowherds and the kine. Rohini, wife of Shree Vasudev, lives there. Devaki bears in her womb the resplendent Shesha, which you remove from there by your yogic powers and deposit it in womb of Rohini Then at the proper time I will incarnate as the son of Devaki, in all my brilliance and you be born as a daughter to Yashoda, wife of Nanda. As thou fulfilleth the desires of the people and bestoweth boons on them they will worship you as Durga, Bhadrakali, Vijaya and Vaishnavi and invoke your blessings 4–7

Thus commanded by the Lord the Yoga maya circumambulating the Lord came down on the earth and accomplished all as directed. When the embryo from the womb of Devaki was removed to the womb of Rohini by Yogamaya, the Lord, the soul of Universe the dispeller of doubts and fears of the devotees revealed himself in the heart of Vasudev in all his glory Vasudev also because of the great effluence of the Lord shone as brilliant as the sun and became unappoachable by any one 8–10

Then like unto the eastern quarter, bearing the delightful moon, Devaki received the Lord from Shree Vasudev and bore him in her

सा देवकी सर्वजगन्निवासनिवासभूता नितरां न रेजे ।
भोजेन्द्रगेहेऽग्निशिखेव रुद्धा सरस्वती ज्ञानखले यथा सती ॥१२॥
तां वीक्ष्य कंसः प्रभयाजितान्तरां विरोचयन्तीं भवनं शुचिस्मिताम् ।
किमद्य तस्मिन् करणीयमाशु मे यदर्थतन्त्रो न विहन्ति विक्रमम् ॥१३॥
स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं यशः श्रियं हन्त्यनुकालमायुः ॥१४॥
इति घोरतमाद् भावात् संनिवृत्तः स्वयं प्रभुः। आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत् ॥१५॥
ब्रह्मा भवश्च तत्रैत्य मुनिभिर्नारदादिभिः । देवैः सानुचरैः साकं गीर्भिर्वृषणमैडयन् ॥१६॥
सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥१७॥
एकायनोऽसौ द्विफलस्त्रिमूलश्चतू रसः पञ्चविधः षडात्मा ।
सप्तत्वगष्टविटपो नवाक्षो दशच्छदी द्विखगो ह्यादिवृक्षः ॥१८॥
तथा न ते माधव तावकाः क्वचिद् भ्रश्यन्ति मार्गात्त्वयि बद्धसौहृदाः ।
त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीकपमूर्धसु प्रभो ॥१९॥

mind. Devaki who had the Lord of the universe within her now though hallowed did not shine as she should, being confined to prison by Kansa, just as Sarasvati the Goddess of learning that does not shine or scintillate in a villain though learned, like a lamp that does not illuminate when under cover. When Kansa came and saw the benign Devaki, with innocent smile, in whom the Lord now reposes and who by her hallow beautifies the cell, said to himself What should I do now. In trying to serve my ends I should see that my prowess and my fame is not destroyed. She is a woman and that too my sister and moreover she is pregnant; if I kill her, my wealth, honour and my span of life all will perish. With these thoughts uppermost in his mind, though he could have killed his sister, he refrained from doing it and decided to wait till the child was born Then came there Shree Brahma, Shankara, and other gods, the Sage Narad and others They all began to sing His hymns of glory and prayed to Him with sweet words. 11-16

Oh Lord of truthful vows, we seek thy shelter who are attainable by truth alone and art true in all the three stages of time. Thou art the origin of the five main elements, thou pervadest them and even when thy are destroyed, thou remainest as the truth residual. Thou who art equanimous and equable to Thee the truth incarnate, we surrender in all humility. Thou art like the primordeal tree in the form of

शृण्वन् गृणन् संस्मरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते।
क्रियासु यस्त्वच्चरणारविन्दयोराविष्टचेता न भवाय कल्पते ॥२०॥

न तेऽभवस्येश भवस्य कारणं विना विनोदं बत तर्कयामहे।
भवो निरोधः स्थितिरप्यविद्यया कृता यतस्त्वय्यभयाश्रयात्मनि ॥२१॥

मत्स्याश्वकच्छपनृसिंहवराहहंसराजन्यविप्रविबुधेषु कृतावतारः।
त्वं पासि नस्त्रिभुवनं च यथाधुनेश भारं भुवो हर यदूत्तम वन्दनं ते ॥२२॥

दिष्ट्याम्ब ते कुक्षिगतः परः पुमानंशेन साक्षाद् भगवान् भवाय नः।
मा भूद् भयं भोजपतेर्मुमूर्षोर्गोप्ता यदूनां भविता तवात्मजः ॥२३॥

the univese. The material cause of the Universe, Prakriti has taken resort in this tree. This tree has happiness and misery as its fruits and the quality trio are its roots. Dharma, Artha, Kama and Moksha, these four are the secretions. There are five channels of perception and they are the senses It has six subliminal tendencies in the form of Nature. They are attachment, hate, hunger, thirst, cupidity and delusion. Bark of this tree has seven layers (humours).

It has eight branches (the five main elements, mind, the intelligence and the ego), nine openings (the nine outlets of the body). In this tree there resides two birds, the individual soul and the soul universal Oh Madhav (slayer of demon Madhu)! those that completely surrender to you never come to grief and as you protect them, they are always fearless and transgress all their difficulties without any trouble. He who thinks, repeats, hears and meditates on your auspicious name and form and remembers you even in all his physical doings does not come back to this world. Thou hast, Oh Supreme Godhead ! no birth. Nevertheless, you do sometime take birth which we surmise is more or less a sportive gesture without any purpose. How could birth, life and death, which is caused to the individual soul by (your Maya) ignorance affect you who is beyond it. Thou hast, Oh Sire ! the best of the Yadavas ! protected the three worlds by incarnating as Fish, horse, Tortoise Man lion, Bear Swan, Sovereign, Brahmin and gods, likewise now also pray remove the burden of this earth. We bow to thee and Ye oh mother! blessed thou art that the Lord almighty the Supreme being has come in thy womb for the good of us all. Do not be afraid of Kansa now, his death is imminent. Thy son will protect the Yadus.

श्रीशुक उवाच

इत्यभिष्टूय पुरुषं यद्रूपमनिदं यथा। ब्रह्मेशानौ पुरोधाय देवाः प्रतिययुर्दिवम् ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः। यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥१॥
दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम् । मही मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥२॥
नद्यः प्रसन्नसलिला ह्रदा जलरुहश्रियः। अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥३॥
जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः। मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः।
मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥४॥
निशीथे तमउद्भूते जायमाने जनार्दने। देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः।
आविरासीद् यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥५॥

Thus singing the glories of the Lord Brahma, Shanker and other gods went back to heaven. 17-23

Thus ends chapter second of Book X.

CHAPTER III

Shree Shuka Proceeded : With the onset of a highly delightful season when planets and constellations were all propitious and asterick Rohini was in ascendance, the stars in firmament were resplendant in all their brilliance, the quarters were all clear, cities and towns and pasturers on the earth all looked bright cherry which signified good omen, waters of the river became pure and were beautified with lotuses. The Brahmins who kept eternal fire at home that remained partially extinguished blazed forth again and began to burn steadily. The kinnaras and the gandharvas sang the praises of the Lord. The siddhas and the bards also sang the hymn of the Lord. The gods and the sages who were much delighted at the appreaching auspicious foreboding showered flowers, the rain clouds joined the waters of the sea in their low rumblings. It was then in the middle of the night like the full moon rising from the east, the knower of all beings, the soul of this universe the Lord became manifest through the divine Devaki. 1-5

तमद्भुतं बालकमम्बुजेक्षणं चतुर्भुजं शङ्खगदार्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगम् ॥ ६ ॥
महार्हवैदूर्यकिरीटकुण्डलत्विषा परिष्वक्तसहस्रकुन्तलम् ।
उद्दामकाञ्च्यङ्गदकङ्कणादिभिर्विरोचमानं वसुदेव ऐक्षत ॥ ७ ॥
स विस्मयोत्फुल्लविलोचनो हरिं सुतं विलोक्यानकदुन्दुभिस्तदा ।
अथैनमस्तौदवधार्य पूरुषं परं नताङ्गः कृतधीः कृताञ्जलिः ॥ ८ ॥

वसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः । केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥९॥
स त्वं त्रिलोकस्थितये स्वमायया बिभर्षि शुक्लं खलु वर्णमात्मनः ।
सर्गाय रक्तं रजसोपबृंहितं कृष्णं च वर्णं तमसा जनात्यये ॥ १० ॥
त्वमस्य लोकस्य विभो रिरक्षिषुर्गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।
राजन्यसंज्ञासुरकोटियूथपैर्निर्व्यूह्यमाना निहनिष्यसे चमूः ॥ ११ ॥
अयं त्वसभ्यस्तव जन्म नौ गृहे श्रुत्वाग्रजांस्ते न्यवधीत् सुरेश्वर ।
स तेऽवतारं पुरुषैः समर्पितं श्रुत्वाधुनैवाभिसरत्युदायुधः ॥ १२ ॥

Vasudev saw the wonderful form on the new born baby. He had lotus-like eyes. He had four arms that had conch, disc, mace and lotus respectively in them. He had a mark of Shrivatsa on his breast and the gem Kaustubha adorned his neck. He was clad in yellow silk raiment, with a complexion like that of a dense rain cloud, he looked resplendant in the crown and earrings, armlets and bracelets, with a girdle on the waist bedecked with priceless jewels. His fine locks of hair enhanced his beauty. Beholding Shree Hari as his son Vasudev struck with wonder and as if spellbound, bowed to the Lord in great reverence and prayed as under. 6-8

Vasudev said: Bhagwan! Though thou art knowable through ecstacy and experience and witnesseth intellect of all beings and art beyond all prakriti nevertheless, thou hast manifested to me in all thy physical grandeur. For the protection of the three worlds Thou assumest by thy Maya a white complexion, and at the time of creation, Thou assumest a red complexion, and at the time of dissolution, a dark complexion. Oh Ye Lord of the mobile and immobile, thou has so gracious ly condescended to sanctify my abode by thy birth, for the protection of this world. This wicked Kansa having heard that you will be born in our house, has killed thy elder brothers, suspecting each one of them as his would-be assasin. When he will hear about your birth from his servants, he will soon be here weilding his weapon 9-12

देवक्युवाच

रूपं यत्तत् प्राहुरव्यक्तमाद्यं ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुरध्यात्मदीपः ॥ १३ ॥

नष्टे लोके द्विपरार्धावसाने महाभूतेष्वादिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः ॥ १४ ॥

मर्त्यो मृत्युव्यालभीतः पलायन् लोकान् सर्वान् निर्भयं नाध्यगच्छत् ।
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शेते मृत्युरस्मादपैति ॥ १५ ॥

समुद्विजे भवद्धेतोः कंसादहमधीरधीः । उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ॥ १६ ॥

श्रीभगवानुवाच

युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् । चिन्तयन्तौ कृतस्नेहौ यास्येथे मद्गतिं पराम् ॥ १७ ॥
यदि कंसाद्बिभेषि त्वं तर्हि मां गोकुलं नय । मन्मायामानयाऽऽशु त्वं यशोदागर्भसंभवाम् ॥१८॥

Devaki then prayed to that child celestial. Oh Darling! thou who are invisible, the prime cause of the Universe, thou who art all radiance, almighty, unchangable, one without any de-ire or quality, the Brahma incarnate that hast graced my erstwhile habitation by thy benign manifestation in the form of Bhagwan Vishnu When the two parardha (multi-milleneums) years expire and the five great elements are dissolved in their own tanmatras the evolutes, and when all that is visible will vanish and disappear in the march of time and nothing whatever will remain, except Your self the infinite and the endless. That is why you are called the Shesh (that which remains behind when everything is consumed). When a man runs away for fear of death and does not get that protection anywhere in the world, then by accident if he is lucky he resorts to you and gets the protection he needs. On the contrary death flies from him It is because of you that I am worried and am afraid of Kansa lest he may harm you. Therefore oh Lord of the Universe, pray, conceal your superhuman form and assume that form corporeal and mundane. 13-16

His grace the Divine said : If you will meditate on me as Brahma and think of me with affection as your child, you will be liberated from your existence. If you are afraid of Kansa, take me to Gokul and bring over here my maya born as daughter to Yashoda. 17-18

श्री शुक उवाच

इत्युक्त्वाऽऽसीद्धरिस्तूष्णीं भगवानात्ममायया। पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥१९॥
ततश्च शौरिर्भगवत्प्रचोदितः सुतं समादाय स सूतिकागृहात्।
यदा बहिर्गन्तुमियेष तर्ह्यजा या योगमायाजनि नन्दजायया ॥२०॥
तया हृतप्रत्ययसर्ववृत्तिषु द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।
द्वारस्तु सर्वाः पिहिता दुरत्यया बृहत्कपाटायसकीलशृङ्खलैः ॥२१॥
ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्यन्त यथा तमो रवेः ।
ववर्ष पर्जन्य उपांशुगर्जितः शेषोऽन्वगाद् वारि निवारयन् फणैः ॥२२॥
मघोनि वर्षत्यसकृद् यमानुजा गम्भीरतोयौघजवोर्मिफेनिला ।
भयानकावर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥२३॥
नन्दव्रजं शौरिरुपेत्य तत्र तान् गोपान् प्रसुप्तानुपलभ्य निद्रया ।
सुतं यशोदाशयने निधाय तत्सुतामुपादाय पुनर्गृहानगात् ॥२४॥
देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम्। प्रतिमुच्य पदोर्लोहमास्ते पूर्ववदावृतः ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे कृष्णजन्मनि तृतीयोऽध्यायः ॥३॥



Shree Shuka said: Thus the Lord paused, and by his own maya became a new born babe before the very eyes of his parents. When Vasudev thought of leaving the lying in cell with the child, right at that time Yashoda, wife of Nanda, gave birth to Yogamaya in Gakul. This Yogamaya deprived the doorkeepers of their senses and rendered them redundant. The citizens lay in deep slumber, and all the doors that were secured with iron bars and heavy chains, flew open, on their own, and just as darkness flies away with the rising sun, here also darkness flew away when Shree Vasudev left with Shree Krishna for Gokul. It then began to drizzle with subdued thunder and to protect the child and Shree Vasudev from getting wet Shesh (the cosmic cobra) spread his hood and *followed them; because of the rains Yamuna was in spate, big waves and* whirls with froth and foam were rising and falling, nevertheless Yamuna gave way to Vasudev as the ocean made way for Shree Rama. Vasudev reached Gokul, there he saw the cowherds fast asleep. He quietly laid the child by the side of Yashoda and took her daughter lying by her side in his arms and brought her to Mathura, and *laid her in bed by the side of* Devaki in the prison cell and putting his feet in the chains once again became a prisoner as before. 19-25

Thus ends chapter three of Book X.

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः। ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् ॥१॥
आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते। सूतीगृहमगात् तूर्णं प्रस्खलन् मुक्तमूर्धजः ।।२॥
तमाह भ्रातरं देवी कृपणा करुणं सती। स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥३॥
बहवो हिंसिता भ्रातः शिशवः पावकोपमाः। त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम् ॥४॥
उपगुह्यात्मजामेवं रुदत्या दीनदीनवत्। याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः ॥५॥
तां गृहीत्वा चरणयोर्जातमात्रां स्वसुः सुताम्। अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥६॥
सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता। अदृश्यतानुजा विष्णोः साऽऽयुधाष्टमहाभुजा ॥७॥
किं मया हतया मन्द जातः खलु तवान्तकृत्। यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान् वृथा ॥८॥
तयाभिहितमाकर्ण्य कंसः परमविस्मितः। देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ॥९॥

CHAPTER IV

Shree Shukadeva continued : The prison warders woke up on hearing the cry of the child; they in all haste went and informed Kansa of the birth of the child to Devaki. Despondent and worried that he was all these days waiting for this tidings, he rose spontaneously from his bed on hearing this news and with his hairs dishevalled he ran falling and tumbling on the way, rushed to the lying in cell of his sister. Devaki saw her brother and pathetically appealed to him :

Oh blessed one ! this being thy sister's daughter is thy niece, pray do not kill her. Oh brother ! as may have been ordained thou hast killed many of my brilliant sons, I beg you to spare this child. 1-4

Devaki while thus bewailing and beseeching like a beggar, was hiding her child under her garment, but Kansa whose affection was eclipsed by self interest paid no heed to her imploring and pulled the child from her lap by her feet and dashed her on the floor; but lo ! the babe flew off his grip and rose to the sky and there she appeared as the eight armed goddess the Yogamaya of Bhagawan Vishnu, and said, who art thou to kill me? Thy killer, thy adversary, has already been born elsewhere, do not slay poor and innocent beings in vain. Amazed at these words of the Yogamaya, Kansa released Vasudev and Devaki and very humbly spoke to them. It is not that men alone tell lies, even the gods equivocate; relying on that voice from the ether, a sinful wretch that I am, I slain the innocent babes of my sister. I know a

दैवमप्यनृतं वक्ति न मर्त्या एव केवलम्। यद्विश्रम्भादहं पापः स्वसुर्निहतवान्छिशून् ॥१०॥
तस्माद् भद्रे स्वतनयान् मया व्यापादितानपि। मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः ॥११॥
क्षमध्व मम दौरात्म्यं साधवो दीनवत्सलाः। इत्युक्त्वाश्रुमुखः पादौ श्यालः स्वस्रोरथाग्रहीत् ॥१२॥
मोचयामास निगडाद् विश्रब्धः कन्यकागिरा। देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् ॥१३॥
भ्रातुः समनुतप्तस्य क्षान्त्वा रोषं च देवकी। व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह ॥१४॥
एवमेतन्महाभाग यथा वदसि देहिनाम्। अज्ञानप्रभवाहंधीः स्वपरेति भिदा यतः ॥१५॥

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः। देवकीवसुदेवाभ्यामनुज्ञातोऽविशद् गृहम् ॥१६॥
तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः। तेभ्य आचष्ट तत् सर्वं यदुक्तं योगनिद्रया ॥१७॥
आकर्ण्य भर्तुर्गदितं तमूचुर्देवशत्रवः। देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः।
अनिर्दशान् निर्दशांश्च हनिष्यामोऽद्य वै शिशून् ॥१८॥
मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः। तस्य च ब्रह्मगोविप्रास्तपो यज्ञाः सदक्षिणाः ॥१९॥
तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः। तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः
अयं वै तद्वधोपायो यदर्षीणां विहिंसनम् ॥२०॥

man has to reap the fruits of his misdeeds There he is helpless No thing can save him Therefore, Oh blessed one ! do not grieve for thy sons whom I killed The good souls like you are always compassionate and kind to the poor, so, please pardon me for my wickedness Kansa, thus, penitent, with tears in his eyes fell at the feet of his sister and brother-in-law and released them from chains and to show his feel ings spoke to them very affectionately Devaki seeing his brother, repentant and miserble forgave him, and gave up all anger against him Mahabhag (illustrious great) ! right you are, a man has to atone for his misdeeds The emperical ego is the product of ignorance which generates a sense of distinction, of mine and thine 5-15

Shree Shukadeva said : Thus spoken to by the happy Vasudev and Devaki, Kansa took their permission and went home When the night was over, Kansa in the morning summoned his counsellors and told them what Maya had told him overnight When they heard their Master, these adversaries of the celestials said to him Do not worry sir, we will destroy all children, below and above ten days in age Vishnu is the support of all celestials and Vishnu resides in Sanatan Dharma and Sanatan dharma is solely dependant on the Vedas, the yagnas, the

विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः। श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥२१॥

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्त्र्य दुर्मतिः। ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः ॥२२॥
संदिश्य साधुलोकस्य कदने कदनप्रियान्। कामरूपधरान् दिक्षु दानवान् गृहमाविशत् ॥२३॥
आयुः श्रियं यशो धर्मं लोकानाशिष एव च। हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे चतुर्थोऽध्यायः ॥४॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः। आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलंकृतः ॥१॥
वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै। कारयामास विधिवत् पितृदेवार्चनं तथा ॥२॥
कालेन स्नानशौचाभ्यां संस्कारैस्तपसेज्यया। शुध्यन्ति दानैः संतुष्ट्या द्रव्याण्यात्माऽऽत्मविद्यया

brahmins and the cows We will therefore destroy all these. Thus by this carnage your enemy will perish; as, the brahmins, the cows, truth, austerity, restrained faith, mercy, forbearance and Yagnas are different forms of (Vishnu) Shree Hari 16-21

Thus, Kansa caught in the noose of death saw his well being in the advise of his counsellors, the demons, who were fond of oppression of the good and who could assume various forms at their will He ordered them to do as planned by them, and withdrew to his apartment. Those that harm the great and the holy destroy their merit, wealth, fame, righteousness and shorten their lives. They do not attain the heaven and are deprived of the good will and blessings of the people. 22-24

Thus ends chapter four of Book X



CHAPTER V

Shree Shukadeva continued : Delighted at the auspicious tidings of the birth of a son to him Nanda, the magnanimous, took his bath, became neat and tidy and decked himself with ornaments He summoned the (Jyotishis) astrologers and through them performed the customary ceremonies and invoked their blessings on the birth of

सौमङ्गल्यगिरो विप्राः सूतमागधवन्दिनः। गायकाश्च जगुर्नेदुर्भेर्यो दुन्दुभयो मुहुः ॥४॥
ब्रज सम्मृष्टसंसिक्तद्वाराजिरगृहान्तरः। चित्रध्वजपताकास्रक्चैलपल्लवतोरणैः ॥५॥
महार्हवस्त्राभरणकञ्चुकोष्णीषभूषिताः। गोपाः समाययू राजन् नानोपायनपाणयः ॥६॥
गोप्यश्चाकर्ण्य मुदिता यशोदायाः सुतोद्भवम्। आत्मानं भूषयाञ्चक्रुर्वस्त्राकल्पाञ्जनादिभिः ॥७॥

गोप्यः सुमृष्टमणिकुण्डलनिष्ककण्ठ्यश्चित्राम्बराः पथि शिखाच्युतमाल्यवर्षाः।
नन्दालयं सवलया व्रजतीर्विरेजुर्व्यालोलकुण्डलपयोधरहारशोभाः ॥८॥

ता आशिषः प्रयुञ्जानाश्चिरं पाहीति बालके। हरिद्राचूर्णतैलाद्भिः सिञ्चन्त्यो जनमुज्जगुः ॥९॥
गोपाः परस्परं हृष्टा दधिक्षीरघृताम्बुभिः। आसिञ्चन्तो विलिम्पन्तो नवनीतैश्च चिक्षिपुः ॥१०॥

the child. He worshipped the manes and the gods as prescribed in the scriptures and propitiated them. He gave unto brahmins cows adorned with ornaments and red coverings, because alms, gifts donations given on such occasions sanctity the wealth of the giver All objects like earthcete, are generally purified on their own in course of time, some by bath and wash like the human bodies, some impure objects by being cleansed and some by purifieatory ceremonies. The brahman gets sanctified by worship of the divine, wealth by giving and donating, mind by contentment, and the soul by Brahmavidya. The singers began their songs, and drums and tabors were beaten and sounded In Vraja every house was well swept and cleaned and its entrance decorated with flags and festoons, garlands, and green ashok leaves The cowherds one and all well clothed and ornamented came to the house of Nanda with gifts and presents Their wives, the gopikas, when they heard of the birth of a son to Yashoda decorated themselves with ornaments and rich clothes, applied collyrium in the eyes and other make up on the face and body to beautify them. They had gold chains and jewelled pendants in the necks and beautiful bracelets on their hands Dressed in coloured costumes, when they were going to the house of Yashoda, their dangling earings, pendants and necklaces, oscillating on their full bloomed bosoms, enhanced the charms of these gopikas The roads on which they passed were strewn with flower petals that fell from their hair braids 1-8

They went to Nandas house and blessed the child These gopikas out of delight, then sang songs and sprinkled scented waters, and smeared turmeric and oil onone another The cowherds also out of joy threw milk, curd, ghee, butter and water at each other 9-10

नन्दो महामनास्तेभ्यो वासोऽलंकारगोधनम् । सूतमागधवन्दिभ्यो येऽन्ये विद्योपजीविनः ॥११॥
तैस्तैः कामैरदीनात्मा यथोचितमपूजयत् । विष्णोराराधनार्थाय स्वपुत्रस्योदयाय च ॥१२॥
रोहिणी च महाभागा नन्दगोपाभिनन्दिता । व्यचरद् दिव्यवासःस्रक्कण्ठाभरणभूषिता ॥१३॥
तत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान् । हरेर्निवासात्मगुणै रमाक्रीडमभून्नृप ॥१४॥
गोपान् गोकुलरक्षायां निरूप्य मथुरां गतः । नन्दः कंसस्य वार्षिक्यं करं दातुं कुरूद्वह ॥१५॥
वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम् । ज्ञात्वा दत्तकरं राज्ञे ययौ तदवमोचनम् ॥१६॥
पूजितः सुखमासीनः पृष्ट्वानामयमादृतः । प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते ॥१७॥
दिष्ट्या भ्रातः प्रवयस इदानीमप्रजस्य ते । प्रजाशाया निवृत्तस्य प्रजा यत् समपद्यत ॥१८॥
कच्चित् पशव्यं निरुजं भूर्यम्बुतृणवीरुधम् । बृहद्वनं तदधुना यत्रास्से त्वं सुहृद्वृतः ॥१९॥
भ्रातर्मम सुतः कच्चिन्मात्रा सह भवद्व्रजे । तातं भवन्तं मन्वानो भवद्भ्यामुपलालितः ॥२०॥

The munificent Nandarai welcomed the Sootas, Magadhas and the Bards, and others who made their living through their knowledge and learning and honoured them with gifts of clothes and cows and ornaments. To propitiate Lord Vishnu and for the well being of his child the benign Nanda welcomed and honoured all those that came there with various gifts and offerings according to their desires. Shree Nanda also greeted Rohini who was moving about richly dressed and ornamented receiving the guests, said to her that it was after her auspicious arrival in his house that he was blessed with a son in his old age. 11–13

From that day, Vraja became prosperous in every way. Laxmi, the goddess of wealth, of her own free will made it her play ground as it had become the abode of Shree Hari. 14

Once, entrusting Gokul to the care of the cowherd Nanda went to Mathura to pay his annual levy to Kansa There when Vasudev heard that Shree Nanda had come to Mathura to pay his dues, he went to see him where he was staying. Shree Vasudev paid his respects to Shree Nanda and asked him about the wellbeings of his two sons and said: Brother ! you had no pregeny, and you had lost all hopes of having any in this advanced age, but, the Lord in his extreme compassion blessed you with a son. I am very happy about it. Surrounded by your friends in your big farm abounding in cattle, grass, vegetation and water, are you quite happy and free from all troubles? Is my son Balaram whom you both fondle, doing quite well with his mother, does he regards you as his father? 15–20

नन्द उवाच

अहो ते देवकीपुत्राः कंसेन बहवो हताः। एकावशिष्टावरजा कन्या सापि दिवं गता ॥२१॥

नूनं ह्यदृष्टनिष्ठोऽयमदृष्टपरमो जनः। अदृष्टमात्मनस्तत्त्वं यो वेद न स मुह्यति ॥२२॥

वसुदेव उवाच

करो वै वार्षिको दत्तो राज्ञे दृष्टा वयं च वः। नेह स्थेयं बहुतिथं सन्त्युत्पाताश्च गोकुले ॥२३॥

श्रीशुक उवाच

इति नन्दादयो गोपाः प्रोक्तास्ते शौरिणा ययुः। अनोभिरनडुद्युक्तैस्तमनुज्ञाप्य गोकुलम् ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे नन्दवसुदेवसङ्गमो नाम पञ्चमोऽध्यायः ॥५॥



अथ षष्ठोऽध्यायः

श्रीशुक उवाच

नन्दः पथि वचः शौरेर्न मृषेति विचिन्तयन्। हरिं जगाम शरणमुत्पातागमशङ्कितः ॥१॥

कंसेन प्रहिता घोरा पूतना बालघातिनी। शिशूंश्चचार निघ्नन्ती पुरग्रामव्रजादिषु ॥२॥

सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम्। योषित्वा माययाऽऽत्मानं प्राविशत् कामचारिणी ॥३॥

Shree Nanda replied : Vasudev! all your sons through Devaki were killed by Kansa. Even your last surviving daughter had also gone to the heaven Really a man is bound down by his destiny, which is all powerful He who knows, destiny to be the cause of all happiness and misery is never perturbed nor lost. 21-22

Shree Vasudev said : You have paid your dues to the king. We have met one another, now you should not stay here any longer, because Gokal may have troubles in your absence Thus spoken to by Vasudev, Nanda and his cowherds who had accompanied him from Gokul yoked their carts, took his leave and returned to Gokul

Thus ends chapter five of Book X.



CHAPTER VI

Shree Shuka continued : On his way back to Gokul, Nanda thought that the words of warning uttered by Vasudev cannot be without any meaning So, apprehending some calamity he consigned himself to the Lord In the meantime Kansa had sent that terrible Pootana, a woman of devilish designs to kill infants and babes in all the towns, villages,

विबुध्य तां बालकमारिकाग्रहं चराचरात्माऽऽस निमीलितेक्षणः ।
अनन्तमारोपयदङ्कमन्तकं यथोरगं सुप्तमबुद्धिरज्जुधीः ॥४॥
तस्मिन् स्तनं दुर्जरवीर्यमुल्बणं घोराङ्कमादाय शिशोर्ददावथ ।
गाढं कराभ्यां भगवान् प्रपीड्य तत्प्राणैः समं रोषसमन्वितोऽपिबत् ॥५॥
विवृत्य नेत्रे चरणौ भुजौ मुहुःप्रस्विन्नगात्रा क्षिपती रुरोद ह ।
प्रसार्य गोष्ठे निजरूपमास्थिता वज्राहतो वृत्र इवापतन्नृप ॥६॥

बालं च तस्या उरसि क्रीडन्तमकुतोभयम् । गोप्यस्तूर्णं समभ्येत्य जगृहुर्जातसम्भ्रमाः ॥७॥
यशोदारोहिणीभ्यां ताः समं बालस्य सर्वतः । रक्षां विदधिरे सम्यग्गोपुच्छभ्रमणादिभिः ॥८॥

अव्यादजोऽङ्घ्रि मणिमांस्तव जान्वथोरू यज्ञोऽच्युतः कटितटं जठरं हयास्यः ।
हृत् केशवस्त्वदुर ईश इनस्तु कण्ठं विष्णुर्भुजं मुखमुरुक्रम ईश्वरः कम् ॥९॥
चक्र्यग्रतः सहगदो हरिरस्तु पश्चात्त्वत्पार्श्वयोर्धनुरसी मधुहाजनश्च ।
कोणेषु शङ्ख उरुगाय उपर्युपेन्द्रस्तार्क्ष्यः क्षितौ हलधरः पुरुषः समन्तात् ॥१०॥

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and Vraja. She arrived in Gokul performing her work of genocide. She was a woman of free will She disguised herself by her maya as a beautiful woman and came to Nanda's house. Seeing this slayer of babes, the soul of the universe Shree Krishna closed his eyes. She thought, the Lord was sleeping, took him in her lap as a fool would take up a sleeping cobra thinking it to be a cord, and put into his mouth the nipple of her breast anointed with deadly poison. The Lord out of anger vehemently pressed her breast with both of his hands and sucked her to death. Squeezed in all her vitals, her eye balls shot out, she was beating the ground with her hands and feet. She perspised profusely and just as demon Vrajrasura fell when struck with the thunderbolt, she also fell on the ground with a big thud in real demoniacal form wailing aloud when sqeezed by the Lord. Seeing the child playing fearlessly on the breast of this amazen of a Pootana, the gopis seized with terror, ran up to him and took him away. Rohini and Yashoda came there; they moved the tail of a cow round the head of the child to avert the evil and praying for his safety said: 1 8

Lala (a term of endearment for the child) May the Lord (who never takes birth) protect thy feet, may the jewel crested Shesha protect thy knees, Yagna guard thy thighs, Bhagawan Achyuta thy waist and Hayagriva protect thy tummy May Keshav protect your heart, and Lord Ish and Ina guard thy chest and the throat. May Lord Vishnu guard

इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु। श्वेतद्वीपपतिश्चित्तं मनो योगेश्वरोऽवतु ॥११॥
पृश्निगर्भस्तु ते बुद्धिमात्मानं भगवान् परः। क्रीडन्तं पातु गोविन्दः शयानं पातु माधवः ॥१२॥
व्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः। भुञ्जानं यज्ञभुक् पातु सर्वग्रहभयङ्करः ॥१३॥
डाकिन्यो यातुधान्यश्च कुष्माण्डा येऽर्भकग्रहाः। भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः ॥१४॥
कोटरा रेवती ज्येष्ठा पूतना मातृकादयः। उन्मादा ये ह्यपस्मारा देहप्राणेन्द्रियद्रुहः ॥१५॥
स्वप्नदृष्टा महोत्पाता वृद्धबालग्रहाश्च ये। सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीरवः ॥१६॥

श्रीशुक उवाच

इति प्रणयबद्धाभिर्गोपीभिः कृतरक्षणम्। पाययित्वा स्तनं माता संन्यवेशयदात्मजम् ॥१७॥
तावन्नन्दादयो गोपा मथुराया व्रजं गताः। विलोक्य पूतनादेहं बभूवुरतिविस्मिताः ॥१८॥

thy hands and Lord Vaman protect your face and Ishwar thy head May the Lord with his Sudarshan Chakra protect you on the front, and *the Lord with his mace be in thy rear,* may Madhusudan the weilder of the bow and Ajan the weilder of the sword guard thy flanks May the glorious Lord with conch in hand protect you in all corners, Upendra protect the region over thy head, Tarkshya on the soil and the plough bearing Bhagawan protect all your sides. May Bhagawan Hrishikesh protect thy senses, Bhagwan Narayan thy vital breaths, the Lord of Swetadweep guard thy heart and the Yogheshwar thy mind. May Prishnigarbh protect thy intellect and Shree Purushottam thy soul. May Govind guard you when thou art playing, Madhav guard you when thou art sleeping, Vaikunth when thou art walking and Shreepati protect you when thou art sitting. May the destroyer of all adversities, the Lord Yagnabhuk (the consumer of all oblations) guard you when you are eating. May all the adversities of the babes and the tormentors, the Dakinis, *Yatudhanis, Kushmandas, Bhoot, Preta, Pishachas,* the Yakshas, the Rakshasas, Kotara, Revati - witches and all other such evil spirits, and diseases *such as madness, hysteria and other afflictions both mental* and physical including evil omen, many other maladies and calamities that trouble the children, vanish *by the recital of the name of Lord* Vishnu. 9-16

Shree Shukadeva said : Thus all the affectionate gopis chanted the hymns for the protection of the child. The mother suckled him and laid him to rest. In the meantime Nanda and the cowherds returned from Mathura They were all amazed to see the huge and frightful

कलेवरं परशुभिश्छित्त्वा तत्ते व्रजौकसः। दूरे क्षिप्त्वावयवशो न्यदहन् काष्ठधिष्ठितम् ॥१९॥
दह्यमानस्य देहस्य धूमश्चागुरुसौरभः। उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः ॥२०॥
पूतना लोकबालघ्नी राक्षसी रुधिराशना। जिघांसयापि हरये स्तनं दत्त्वाऽऽप सद्गतिम् ॥२१॥
नन्दः स्वपुत्रमादाय प्रेत्यागतमुदारधीः। मूर्ध्न्युपाघ्राय परमां मुदं लेभे कुरूद्वह ॥२२॥
य एतत् पूतनामोक्षं कृष्णस्यार्भकमद्भुतम्। शृणुयाच्छ्रद्धया मर्त्यो गोविन्दे लभते रतिम् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे षष्ठोऽध्यायः ॥६॥



अथ सप्तमोऽध्यायः

राजोवाच

अथान्यदपि कृष्णस्य तोकाचरितमद्भुतम्।
मानुषं लोकमासाद्य तज्जातिमनुरुन्धतः ॥१॥

यच्छृण्वतोऽपैत्यरतिर्वितृष्णा सत्त्वं च शुद्ध्यत्यचिरेण पुंसः।
भक्तिर्हरौ तत्पुरुषे च सख्यं तदेव हारं वद मन्यसे चेत् ॥२॥

tabernacle of Pootana. They then dismembered the body and cut it into pieces with axes, limb by limb threw them far away and set fire to them.. But as the Lord had sucked her, all her sins were destroyed. So when her limbs were burning there arose from the fire that fagarance with the smoke like that of sandal wood. Thus the blood sucker Pootana the slayer of infants and babes though she came with that evil purpose to kill the Lord attained heaven. The benign Nanda took up the child, smelt his head out of affection and was overjoyed to find him hale and hearty. Whoever listens with faith to this wonderful account of redemption of Pootana by Lord Shree Balakrishna will soon be devoted to him. 17-23

Thus ends chapter six of Book X.



CHAPTER VII

The King quoth : Please describe to us other deeds of the Lord who having desceded on this earth performed them like human beings in his childhood Such stories and account of the Lord if heard with faith purifies a man and there developes in him that affection and devotion that generate abnegation and detachment to objects mundane. 1-2

श्रीशुक उवाच

कदाचिदौत्थानिककौतुकाप्लवे जन्मर्क्षयोगे समवेतयोषिताम् ।
वादित्रगीतद्विजमन्त्रवाचकैश्चकार सूनोरभिषेचनं सती ॥३॥

नन्दस्य पत्नी कृतमज्जनादिकं संजातनिद्राक्षमशीशयच्छनैः ।
औत्थानिकौत्सुक्यमना मनस्विनी समागतान् पूजयती व्रजौकस ।
नैवाशृणोद् वै रुदितं सुतस्य सा रुदन् स्तनार्थी चरणावुदक्षिपत् ॥४॥

अध शयानस्य शिशोरनोऽल्पकप्रवालमृद्वङ्घ्रिहतं व्यवर्तत ।
विध्वस्तनानारसकुप्यभाजनं व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥५॥

दृष्ट्वा यशोदाप्रमुखा व्रजस्त्रिय औत्थानिके कर्मणि या समागता ।
नन्दादयश्चाद्भुतदर्शनाकुला कथं स्वयं वै शकटं विपर्यगात् ॥६॥

ऊचुरव्यवसितमतीन् गोपान् गोपीश्च बालका । रुदतानेन पादेन क्षिप्तमेतन्न संशय ॥७॥
न ते श्रद्दधिरे गोपा बालभाषितमित्युत । अप्रमेयं बलं तस्य बालकस्य न ते विदु ॥८॥

Shree Shukadeva replied Once the Lord as the infant for the first time after his birth lay on his side This was treated as a festive occassion The asterik that was in ascendance at the time of his birth was in asendanee now Many women had assembled there for the festival. Songs were sung music was played the brahmins blessed the child, chanting mantras Yashoda bathed her child with sacred waters Freshened after a good bath as is natural the Lord felt drowsy Seeing the child closing his eyes, she put him in a hammock tied under the seat between the wheels of the cart. After sometime the Lord felt hungry He cried, but in the rejoicings of the festival and in the reception of the Vrajavasis nobody heard him. Chagrined at this indifference of those around he raised his legs and gave a kick to the cart from underneath *The cart overturned and fell at the kick of the coral like tender* feet of the Lord The pots containing delicious liquids were all broken The wheels axle, yoke etc were thrown apart Yashoda, Nanda and other men and women that had come for this festival were all flabbergasted at this strange happening and said to themselves how could this cart overturn on its own When the cowherds and the gopis could not fathom this phenomenon, the little boys that had seen the cart overturn said that it was this babe that kicked the cart while crying and the cart fell over The cowherds could not trust the boys as they cannot know the great prowess of the child This is the work of some evil eye,

रुदन्तं सुतमादाय यशोदा ग्रहशङ्किता। कृतस्वस्त्ययनं विप्रैः सूक्तैः स्तनमपाययत् ॥९॥
इति बालकमादाय नन्दगोपः समाहितः। हुत्वा चाग्निं द्विजातिभ्यः प्रादादन्नं महागुणम् ॥१०॥
एकदाऽऽरोहमारूढं लालयन्ती सुतं सती। गरिमाणं शिशोर्वोढुं न सेहे गिरिकूटवत् ॥
भूमौ निधाय तं गोपी विस्मिता भारपीडिता ॥११॥
दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः। चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥१२॥
कृष्णं नभोगतो गन्तुं नाशक्नोद् भूरिभारभृत्। गले गृहीत उत्स्रष्टुं नाशक्नोदद्भुतार्भकम् ॥१३॥
गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः। अव्यक्तरावो न्यपतत् सहबालो व्यसुर्व्रजे ॥१४॥

प्रादाय मात्रे प्रतिहृत्य विस्मिताः कृष्णं च तस्योरसि लम्बमानम्।
तं स्वस्तिमन्तं पुरुषादनीतं विहायसा मृत्युमुखात् प्रमुक्तम् ॥१५॥
गोप्यश्च गोपाः किल नन्दमुख्या लब्ध्वा पुनः प्रापुरतीवमोदम्।
हिंस्रः स्वपापेन निर्हिंसितः खलः साधुः समत्वेन भयाद् विमुच्यते ॥१६॥

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said Yashoda and took up the crying little Krishna and suckled him and asked the brahmins to sing the hymns of blessings for the child Shree Nanda perturbed at this incident soon recovered and offered oblations in the fire and freely distributed food to the brahmins 3 10

Once Yashoda was fondling and caressing the child in her lap when she suddenly felt that the child had grown as heavy as a mountain She soon removed him from her lap and put him on the ground At that moment a demon named Trinavarta sent by Kansa came there in the form of a hurricane and swept away little Krishna seated there but he could not rise much higher in the sky because of the great wei ght of the child Krishna caught him by the neck The devil could not undo the firm grip of this miraculous babe He was strangulated and could not breathe He fainted his eyes shot out his groan cea sed and his life vanished He fell down on the ground in Vraja with a powerful thud with the child The gopis were horrified at this sight of the child hanging on the breast of the demon They took him away and gave him to his mother Nanda the cowherds and gopis seeing little Krishna return quite well and unhurt from the jaws of death were overjoyed They said that the devil died by his own sins The good and the pious are free from danger because their attitude in life is equanimous and catholic towa ds all What penance we have performed what adoration and worship we have offered to the Lord, what yagnas we have performed what deeds of charity and benevolence we have done in sinking wells and digging lakes etc for water what deeds of munificence we have done and how much

किं नस्तपश्चीर्णमधोक्षजार्चनं पूर्तेष्टदत्तमुत भूतसौहृदम् ।
यत् सम्परेतः पुनरेव बालको दिष्ट्या स्वबन्धून् प्रणयन्नुपस्थितः ॥१७॥
एकदार्भकमादाय स्वाङ्कमारोप्य भामिनी। मुखं लालयती राजञ्जृम्भतो ददृशे इदम् ॥१८॥
सा वीक्ष्य विश्वं सहसा राजन् सञ्जातवेपथुः । सम्मील्य मृगशावाक्षी नेत्रे आसीत् सुविस्मिता ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे तृणावर्तमोक्षो नाम सप्तमोऽध्यायः ॥ ७ ॥

अथाष्टमोऽध्यायः

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः । व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥१॥
तं दृष्ट्वा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः । नन्दयि वाब्रवीद् ब्रह्मन् पूर्णस्य करवाम किम् ॥२॥
महद्विचलनं नृणां गृहिणां दीनचेतसाम्। निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित् ॥३॥
त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि। बालयोरनयोर्नॄणां जन्मना ब्राह्मणो गुरुः ॥४॥

fellow feeling and affection we showed towards other beings that the child who was taken as dead returned to us quite safe to the joy of us all 11 17

Yashoda was once playing with her child in her lap patting him affectionatly The child at that moment yawned and Yashoda to her consternation saw the universe in the mouth of the child Struck with wonder at this marvel she experienced a thrill and a quiver Awe struck and amazed she closed her eyes 18 19

Thus ends chapter seven of Book X

CHAPTER VIII

Shre Shukadeva continued Once the great austere Gargacharya the priest of the Yadavas came to Vraja sent by Shree Vasudev Seeing him Nanda was overjoyed, rose from his seat and welcomed him with a bow and said Oh sage spiritual what can I do for one like you who is perfect and whose desires are all fulfilled Coming to us the house holders of great persons like you is for our good because tied down to our houses and families that we are we are helpless and can neither renounce nor relinquish them You are the best among the Brahma gnanis (knowers of the Supreme Divine) I would therefore request you to please baptise both of my sons perform their purificatory ceremonies and name them For verily a brahmin is a guru from his birth 1-4

गर्ग उवाच

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वतः । सुतं मया संस्कृतं मन्यते देवकीसुतम् ॥५॥
कंसः पापमतिः सख्यं तव चानकदुन्दुभेः । देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति ॥६॥
इति संचिन्तयञ्छ्रुत्वा देवक्या दारिकावचः । अपि हन्ताऽऽगताशङ्कस्तर्हि तन्नोऽनयो भवेत् ॥

नन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे । कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥८॥

श्रीशुक उवाच

एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत् । चकार नामकरणं गूढो रहसि बालयोः ॥९॥

गर्ग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः । आख्यास्यते राम इति बलाधिक्याद् बलं विदुः ।
यदूनामपृथग्भावात् संकर्षणमुशन्त्युत ॥१०॥

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः । शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥११॥
प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः । वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१२॥

Shree Gargacharya replied. I am the family priest of the Yada vas. This fact is known all over. If I consecrate your child, it will be construed as the child of Devaki. Kansa knows your friendship with Vasudev. The eighth child of Devaki cannot be a daughter, this he has heard from Yogamaya and he is since then much perturbed. Now if he comes to know that I have named the child his doubt will be confirmed, and he would kill the child which will be a great calamity for you. 5-7

Shree Nanda said : Nevertheless, please consecrate both of them and name them clandestinely. My relations also should not know about it. 8

Shree Shukadeva said : Thus prayed by Nandaji Shree Gargacharya performed the ceremony of naming the boys without anyone knowing about it, and fulfilled his wish for which he had come. Then Gargacharya said, this son of Rohini delights all by his virtues so let him be named "Rama." He has great strength and will be known as "Balarama" To him the Yadavas are not different from him, so he will be known as "Sankarshana". 9-10

This, your younger son incarnates in every yuga. At the time of incarnation he had assumed three different colours of his complexion

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते। गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१३॥
तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणैः। श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥१४॥
इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते। नन्दः प्रमुदितो मेने आत्मानं पूर्णमाशिषाम् ॥१५॥
कालेन व्रजताऽल्पेन गोकुले रामकेशवौ। जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजह्रतुः ॥१६॥
कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम्। शृण्वत्याः किल तन्मातुरिति होचुः समागताः१७
वत्सान् मुञ्चन्क्वचिदसमये क्रोशसंजातहासः। स्तेयं स्वाद्वत्त्यथ दधि पयः कल्पितैः स्तेययोगैः।
मर्कान्भोक्ष्यन्विभजति स चेन्नात्ति भाण्डं भिनत्ति। द्रव्यालाभे स गृहकुपितो यात्युपक्रोश्य तोकान्
हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यैश्छिद्रं ह्यन्तर्निहितवयुनः शिक्यभाण्डेषु तद्वित्।
ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं। काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ॥१९॥

white, red, ard yellow. In the present incarnation he has assumed a dark complexion. I will therefore name him 'Krishna". Sometime this child of yours was born at, Vasudeva's, so, those that know him may also call him Vasudev. I know, there are many names, commensurate, with the qualities and deeds of your son, which others do not know, but let me tell you Nanda that this son of yours is like Narayan in wealth, fame and prowess, guard him with care Garagacharya then went back to his place. Shree Nanda whose wishes were all fulfilled was highly pleased. 10-15

In a few days Balarama and Shree Krishna soon began crowling about on their knees. The gopis seeing the agility of Shree Krishna in his playfulness from day to day came and complained to his mother Yashoda. Oh Ma, they said, this child of yours comes to our houses and when we are occupied in other work in our houses he comes and untethers the calves, and when we scold him, he laughs He steals our milk, butter and ghee and eats them and distributes them to the monkeys; and if they do rot eat, he breaks our pots. If he does not find anything in the house to steel and eat, he gets chagrined and by his pinpricks makes our children cry and runs away. If the butter pots on the hanging tripod, are not within his reach he pulls them down, by rising on a stool, and if the pots are higher and beyond his reach even with the expendients, he soon locates the pot containing curd or butter, and pricks it with a stick If we put them in a dark corner when they cannot be seen, he soon finds them out in the rays of the precious stones of his jewellery in his neck 16-19

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः । कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥२०॥
यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत । कस्मान्मृदमदान्तात्मन् भवान् भक्षितवान् रहः ॥२१॥

श्रीकृष्ण उवाच

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिनः । यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥२२॥
यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः । व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः ॥२३॥
सा तत्र ददृशे विश्वं जगत्स्थास्नु च खं दिशः । साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥२४॥

सूनोस्तनौ वीक्ष्य विदारितास्ये व्रजं सहात्मानमवाप शङ्काम् ।
किं स्वप्न एतदुत देवमाया किं वा मदीयो बत बुद्धिमोहः ।
अथो अमुष्यैव ममार्भकस्य यः कश्चनौत्पत्तिक आत्मयोगः ॥२५॥

अहं ममासौ पतिरेष मे सुतो व्रजेश्वरस्याखिलवित्तपा सती ।
गोप्यश्च गोपाः सहगोधनाश्च मे यन्माययेत्थं कुमतिः स मे गतिः ॥२६॥

इत्थं विदिततत्त्वायां गोपिकायां स ईश्वरः । वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः ॥२७॥

Once the cowherd boys with Balarama came and complained to ma Yashoda that Krshna has eaten clod. Yashoda thereupon upbraided him. You naughty by, said she, have you surreptitiously eaten earth, no ? 20-21

I have not eaten earth Mother, said Krishna These are all lairs If that is so, open your mouth, said Yashoda to Shree Krishna. Shree Hari of boundless magnificence, who had incarnated in this human form out of sheer play, opened his mouth and lo ! there Yashoda saw in the mouth of Krishna the hole universe both mobile and immobile, the ether, the quarters, the mountains, the islands and the oceans, the air, the fire, the moon, the starry heavens the Vraja and herself Flab bergasted, and amazed she wondered whether it was dream or some heavenly illusion or is it my mental confusion or the natural grandeur of the child I bow down to the Lord by whose maya my understanding and my intellect has been perversed. I am led to believe that this is my husband, this is my son, I am the chaste wife of Nanda the Lord of Vraja, protectar of all his wealth and property All these cowherds and and their wealth of the cattle are all mine. When Yashoda realised this truth, Lord enveloped her in that *Vaishnavi Maya*, which excited her love for the child and she forgot all about what she had seen, and considered Shree Hari whose glory is extolled and eulogised in the Vedas, the

श्रय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः। उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् ॥२८॥

राजोवाच

नन्दः किमकरोद् ब्रह्मन् श्रेय एवं महोदयम्। यशोदा च महाभागा पपौ यस्याः स्तनं हरिः ॥२९॥

श्रीशुक उवाच

द्रोणो वसूनां प्रवरो धरया सह भार्यया। जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥३०॥

कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विभुः। सहरामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया ॥३१॥

। इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे विश्वरूपदर्शनेऽष्टमोऽध्याय ॥८॥

अथ नवमोऽध्यायः

श्रीशुक उवाच

एकदा गृहदासीषु यशोदा नन्दगेहिनी। कर्मान्तरनियुक्तासु निर्ममन्थ स्वयं दधि ॥१॥

तां स्तन्यकाम आसाद्य मथ्नन्तीं जननीं हरिः। गृहीत्वा दधिमन्थानं न्यषेधत् प्रीतिमावहन् ॥२॥

तमङ्कमारूढमपाययत् स्तनं स्नेहस्नुतं सस्मितमीक्षती मुखम्।
अतृप्तमुत्सृज्य जवेन सा ययावुत्सिच्यमाने पयसि त्वधिश्रिते ॥३॥

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upanishada, the Yoga and in the songs of the devouts, as her own normal child. 22-28

The King said : What deeds of merit were done by these blessed Nanda and Yashoda that the Lord came down to them as their son. 29

Shree Shukadeva said : Drona was the foremost amongst the eight Vasus. He had a wife named Dhara. By the grace of Brahma, they were born as Nanda and Yashoda in Vraja, they were blessed by Brahma, with the great devotion for the Lord Hari. To fulfill the words of Brahma, the Lord come to Vraja with Balaram, and by his Lila enhanced and joy and love of Nanda and Yashoda. 30-31

Thus ends chapter eighth of Book X.

CHAPTER IX

Shree Shuka continued : Once Yashoda entrusting other household work to the maid servants herself churned curd for butter. Little Krishna came to her for milk, and affectionately stopped her from churning. The mother seeing the lovely smiling face of the child took him into her lap and suckled him. In the mean while milk that was placed

संजातकोपः स्फुरितारुणाधरं संदश्य दद्भिर्दधिमन्थभाजनम् ।
भित्त्वा मृषाश्रुर्दृषदश्मना रहो जघास हैयङ्गवमन्तरं गतः ॥४॥
उत्तार्य गोपी सुशृतं पयः पुनः प्रविश्य संदृश्य च दध्यमत्रकम् ।
भग्नं विलोक्य स्वसुतस्य कर्म तज्जहास तं चापि न तत्र पश्यती ॥५॥
उलूखलाङ्घ्रेरुपरि व्यवस्थितं मर्काय कामं ददतं शिचि स्थितम् ।
हैयङ्गवं चौर्यविशङ्कितेक्षणं निरीक्ष्य पश्चात् सुतमागमच्छनैः ॥६॥
तामात्तयष्टिं प्रसमीक्ष्य सत्वरस्ततोऽवरुह्यापससार भीतवत् ।
गोप्यन्वधावन्न यमाप योगिनां क्षमं प्रवेष्टुं तपसेरितं मनः ॥७॥
कृतागसं तं प्ररुदन्तमक्षिणी कषन्तमञ्जन्मषिणी स्वपाणिना ।
उद्वीक्षमाणं भयविह्वलेक्षणं हस्ते गृहीत्वा भिषयन्त्यवागुरत् ॥८॥
त्यक्त्वा यष्टिं सुतं भीतं विज्ञायार्भकवत्सला । इयेष किल तं बद्धुं दाम्नातद्वीर्यकोविदा ॥९॥
न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् । पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥१०॥

on fire began to boil and overflow. Yashoda who was suckling Krishna put him down on the ground from her lap and ran for the milk. The Lord grew angry and grinding his teeth, broke the pot of curd by hitting it with a stone. With false tears in his eyes, he went inside the house and began eating butter in one of the corners all alone. When Yashoda came back after putting down the pot of boiling milk from fire she saw the pot containing curd for churning was broken and Krishna had run away. Knowing this to be the mischief of her child, she smiled at his cleverness of breaking the pot and running away to show as if he has not done it. She went in and there she saw Krishna, standing on an inverted wooden mortar, taking out butter from the pot kept on the curd tripod suspended from the ceiling and distributing it freely to the monkeys. He had fear in his eyes, lest he may be caught stealing. Yashoda with a stick in her hand, slowly came to him. Seeing her with a stick Shree Krishna feighing as if afraid of her got down from the mortar and ran. Yashoda ran after him, to catch him whom even the minds of Yogis of austere penance cannot captivate. Yashoda then caught him and holding him by his arm scolded him. Krishna who was frightened, in rubbing his eyes, while crying spread the collyrium from his eyes on to his cheeks. 1-8

When the loving mother saw the child frightened she threw away her stick and not knowing the might of the child thought of tying him with a rope. To him, who has nothing within and without, in front or in the rear, who is the universe incarnate, omnipresent and all perva-

तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम्। गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥११॥
तद् दाम बध्यमानस्य स्वार्भकस्य कृतागसः। द्व्यङ्गुलोनमभूत्तेन सन्दधेऽन्यच्च गोपिका।
तदपि द्व्यङ्गुलं न्यूनं यद् यदादत्त बन्धनम् ॥१२॥
एवं स्वगेहदामानि यशोदा सन्दधत्यपि। गोपीनां सुस्मयन्तीनां स्मयन्ती विस्मिताभवत् ॥१३॥
स्वमातुः स्विन्नगात्राया विस्रस्तकबरस्रजः। दृष्ट्वा परिश्रमं कृष्णः कृपयाऽऽसीत् स्वबन्धने ॥१४॥
एवं सन्दर्शिता ह्यङ्ग हरिणा भृत्यवश्यता। स्ववशेनापि कृष्णेन यस्येदं सेश्वरं वशे ॥१५॥
नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया। प्रसादं लेभिरे गोपी यत्तत् प्राप विमुक्तिदात् ॥१६॥
कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः। अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे गोपीप्रसादो नाम नवमोऽध्यायः ॥९॥

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ding and is not seen nor manifest, such lord in human form was taken by Yashoda as an ordinary child whom she wanted to tie to the mortar with a cord When she began to tie him the cord was found short by couple of fingers She then tied another piece of string to the former one which also when tied was found short Thus she tried to tie him adding pieces of string one after the other till all the cord in the house was exhausted Shree Yashoda and the other gopis that were there, wondered at this strange phenomenon and laughed 9 13

Beholding the mother tired and perspiring and the wreath of flowers in her hair braid loosened and displaced,- Shree Krishna out of mercy and affection for the mother, allowed himself to be bound Dear King ! the Lord who is subject to nobodys control, but to whose control the entire universe and the Lokapalas are subject to showed by his action that he is subject to the control of his devouts and his votaries Yashoda felt very happy at her triumph The ecstacy she experienced at the triumph in binding the Lord was so great that even Shankar, Brahma and Laxmi, the spouse of Lord Vishnu, could not attain it with all their propinquity to him 14 16

Later when the mother was engaged in other household work, Shree Krishna espied two palm trees in front of him These were the two sons of Kuber-Nalakoobar and Manigriva who had become trees as imprecated by Narada for their vanity and arrogance

Thus ends chapter nineth of Book X

अथ दशमोऽध्यायः

राजोवाच

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम्। यत्तद् विगर्हितं कर्म येन वा देवर्षेस्तमः ॥१॥

श्रीशुक उवाच

अन्तः प्रविश्य गङ्गायां सुदृप्तौ धनदात्मजौ। चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः ॥२॥
यदृच्छया च देवर्षिर्भगवांस्तत्र कौरव। अपश्यन्नारदो देवौ क्षीवाणौ समबुध्यत ॥३॥
तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ। तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ ॥४॥

नारद उवाच

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः। श्रीमदादाभिजात्यादिर्यत्र स्त्री द्यूतमासवः ॥५॥
देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च। मातुः पितुर्वा बलिनः क्रेतुरग्नेः शुनोऽपि वा ॥६॥

CHAPTER X

The King quoth : Bhagawan ! please tell us the cause of imprecation of these two What did they do that offended the Devarshi Narada to curse them. 1

Shree Shukadeva said : Once these two sons of Kuber drunk and intoxicated, entered the waters of the Ganga with beauteous young women, and played with them bereft of all shame, as elephants would play with cow-elephants in waters By chance Devarshi Narada passing that way saw them both drunk and nude and cursed them for their good. 2–4

Narada said : Sense of understanding and discrimination of those that always delight in objects of passion and pleasure are blurred and dissipated by the quality of rajas, which comes from pride and pelf and birth in a noble family. Among these objects of enjoyments the main ones are wine, women and gambling. To whom does this body belong, to the person who feeds, or to the father or mother, or to the mother's father, or to the strong, or to the subjugator, or to the fire or dog The origin, and end of this body is unknown, its ownership cannot be established and which can be said to belong to everybody. Having known this then, which wise man except a fool will consider his body as his own and slay animals for his personal ends. Poverty is the only eye opener of that wicked man who is blinded by the pride of his pelf. It is the meek and the poor that consider all alike can know the substance. When a

एवं साधारणं देहमव्यक्तप्रभवाप्ययम्। को विद्वानात्मसात् कृत्वा हन्ति जन्तूनृतेऽसतः ॥७॥
असतः श्रीमदान्धस्य दारिद्र्यं परमाञ्जनम्। आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥८॥
दरिद्रो निरहंस्तम्भो मुक्तः सर्वमदैरिह। कृच्छ्रं यदृच्छयाऽऽप्नोति तद्धि तस्य परं तपः ॥९॥
साधूनां समचित्तानां मुकुन्दचरणैषिणाम्। उपेक्ष्यैः किं धनस्तम्भैरसद्भिरसदाश्रयैः ॥१०॥
तदहं मत्तयोर्माध्व्या वारुण्या श्रीमदान्धयोः। तमोमदं हरिष्यामि स्त्रैणयोरजितात्मनोः ॥११॥
अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः। स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥१२॥
वासुदेवस्य सांनिध्यं लब्ध्वा दिव्यशरच्छते। वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः ॥१३॥

श्रीशुक उवाच

ऋषेर्भागवतमुख्यस्य सत्यं कर्तुं वचो हरिः। जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥१४॥
इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ। आत्मनिर्वेशमात्रेण तिर्यग्गतमुलूखलम् ॥१५॥

बालेन निष्कर्षयतान्वगुलूखलं तद् दामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ।
निष्पेततुः परमविक्रमितातिवेपस्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥१६॥

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man becomes impecunious and is reduced to poverty all his arrogance and vain glory vanishes, and he becomes miserable This experience of his economic agony becomes his penance. The other unrighteous and the inebreiate rich ignore him, whereas the good, the impartial, who always seek *the feet of the Lord Mukun'd, do not neglect him out of pity I* will therefore destroy the pride of these two, begotten by tamas, and who have grown mad with wine and women, and swelled with arrogance of affluence May they both the Yak has fall down on earth and become trees Even in that existence through my grace they will not lose their memory After a lapse of hundred celestial years, when Bhagawan Vasudev will approach them, they would once again attain that devotion and revert to their place in heaven 5-13

Shree Shukadeva said . To fulfill the curse of Devarshi Nurada Shree Krishna who was tied to the mortar by his mother Yashoda slowly went near these two palm trees, and when he went between these trees, the wooden morter tied to his waist fell horizontally between the trees barri ng him from going further Bal Krishna then gave a strong jerk to the rope to pull out the mortar, this shook the trees, and felled them root and branch with a terrific noise, and lo ! there came out from the trees, two siddhas wonderfully handsome, brilliant like the idols of fire,

तत्र श्रिया परमया ककुभः स्फुरन्तौ सिद्धावुपेत्य कुजयोरिव जातवेदाः ।
कृष्णं प्रणम्य शिरसाखिललोकनाथं बद्धाञ्जली विरजसाविदमूचतुः स्म ॥१७॥
तस्मै तुभ्यं भगवते वासुदेवाय वेधसे। आत्मद्योतगुणैश्छन्नमहिम्ने ब्रह्मणे नमः ॥१८॥
नमः परमकल्याण नमः परममङ्गल । वासुदेवाय शान्ताय यदूनां पतये नमः ॥१९॥
वाणी गुणानुकथने श्रवणौ कथायां हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥२०॥

श्री भगवानुवाच

ज्ञातं मम पुरैवैतदृषिणा करुणात्मना। यच्छ्रीमदान्धयोर्वाग्भिर्विभ्रंशोऽनुग्रहः कृतः ॥२१॥
तद् गच्छतं मत्परमौ नलकूवर सादनम् । संजातो मयि भावो वामीप्सितः परमोऽभवः ॥२२॥

श्रीशुक उवाच

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः। बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे नारदशापो नाम दशमोऽध्याय ॥१०॥

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illuminating the quarters. Divorced of all their pride they bowed low to Shree Krishna, the Lord of the universe and spoke thus. 14-17

"We bow to that self effulgent Bhagawan Vasudev, to that Parabrahma, the supreme divine whose form is shrouded by his own manifest qualities. To that benign and the auspicious we pay our homage. Our salutation to thee Oh Vasudev ! the serene and sedate, the Lord of the Yadavas, may our tongue always sing thy glories and our ears listen to thy blissful anecdotes, stories, and deeds of valour and may our hand always remain in thy service and our mind always meditate on thy lotus-like feet and our heads in bowing down to you and thy sanctuary the world, and may our eyes always delight in seeing and venerating the sages who are thy own forms personified." 18-20

His Divine Majesty Bhagawan Vasudev replied : I know of the imprecation of Devarshi Narada on both of you who were impetuous and arrogant of affluence, though it was a curse, it was a blessing to redeem you. Now you have become my bhaktas. Oh Nala and Koobar, you have got your desired love in me that will liberate you from this existence. 21-22

Shree Shuka said : Being thus spoken to by the Lord, who was tied to the mortar, circumambulated him and bowing him over and over again they went northward by his permission. 23

Thus ends chapter tenth of Book X.

अथैकादशोऽध्यायः

श्रीशुक उवाच

गोपा नन्दादयः श्रुत्वा द्रुमयोः पततो रवम्। तत्राजग्मुः कुरुश्रेष्ठ निर्घातभयशङ्किताः ॥१॥
भूम्या निपतितौ तत्र ददृशुर्यमलार्जुनौ । बभ्रमुस्तदविज्ञाय लक्ष्यं पतनकारणम् ॥२॥
उलूखलं विकर्षन्तं दाम्ना बद्धं स्वमात्मजम् । विलोक्य नन्दः प्रहसद्वदनो विमुमोच ह ॥३॥
दर्शयंस्तद्विदां लोक आत्मनो भृत्यवश्यताम् । व्रजस्योवाह वै हर्षं भगवान् बालचेष्टितैः ॥४॥
क्रीणीहि भोः फलानीति श्रुत्वा सत्वरमच्युतः । फलार्थी धान्यमादाय ययौ सर्वफलप्रदः ॥५॥
फलविक्रयिणी तस्य च्युतधान्यं करद्वयम् । फलैरपूरयद् रत्नैः फलभाण्डमपूरि च ॥६॥
सरित्तीरगतं कृष्णं भग्नार्जुनमथाह्वयत् । रामं च रोहिणी देवी क्रीडन्तौ बालकैर्भृशम् ॥७॥
हे रामागच्छ ताताशु सानुजः कुलनन्दन। प्रातरेव कृताहारस्तद् भवान् भोक्तुमर्हति ॥८॥

CHAPTER XI

Shree Shuka continued When Nandarai and the other cowherds heard the heavy noise of the trees falling, they all rushed there thinking it to be the fall of a thunderbolt They saw the two palms fallen and not finding the cause of the falling they were confused and wondered as to how they fell There, Nandababa of pleasing countenance seeing his child tied to a cord pulling the mortar released him 1–3

The Lord by his childish pranks, delighted the people of Vraja and to those who knew him in this world, to them he showed how subdued he was to his devotees If he heard a fruit vendor crying in the street selling fruits, he, the giver of fruits to mankind, would run up to the vendor with grain in his hands to buy fruits. The woman vendor would take all the grain from his hands and fill them with her fruits and the Lord in return would fill her basket of fruits with jewels

Krishna, the feller of trees, whenever he went with Balaram and other playmates to play on the banks of the river, Rohini generally used to go to call him They would not listen to her and did not come, so she would go back and send Yashoda Yashoda would go to the river and beckon Krishna with the words Oh ! ye joy of the family, come home with your brother Balaram, you have not taken your food, it is time you come and take it Oh Dasharha ! Shree Nandarai is waiting for you to

प्रतीक्षते त्वां दाशार्ह भोक्ष्यमाणो व्रजाधिपः। एह्यावयोः प्रियं धेहि स्वगृहान् यात बालकाः ॥९॥

इत्थं यशोदा तमशेषशेखरं मत्वा सुतं स्नेहनिबद्धधीर्नृप ।
हस्ते गृहीत्वा सहराममच्युतं नीत्वा स्ववाटं कृतवत्यथोदयम् ॥१०॥

गोपवृद्धा महोत्पाताननुभूय बृहद्वने । तत्रोपनन्दनामाऽऽह गोपो ज्ञानवयोऽधिकः ॥११॥
उत्थातव्यमितोऽस्माभिर्गोकुलस्य हितैषिभिः। आयान्त्यत्र महोत्पाता बालानां नाशहेतवः ॥१२॥
वनं वृन्दावनं नाम पशव्यं नवकाननम्। तत्तत्राद्यैव यास्यामः शकटान् युङ्क्त मा चिरम् ॥१३॥
तच्छ्रुत्वैकधियो गोपाः साधु साध्विति वादिनः। व्रजान्स्वान्स्वान्समायुज्य ययू रूढपरिच्छदाः॥
वृन्दावनं सम्प्रविश्य सर्वकालसुखावहम् । तत्र चक्रुर्व्रजावासं शकटैरर्धचन्द्रवत् ॥१५॥
एवं व्रजौकसां प्रीतिं यच्छन्तौ बालचेष्टितैः। कलवाक्यैः स्वकालेन वत्सपालौ बभूवतुः ॥१६॥
अविदूरे व्रजभुवः सह गोपालदारकैः। चारयामासतुर्वत्सान् नानाक्रीडापरिच्छदौ ॥१७॥

join him in his meals, come on, come and delight us. To the other boys she would say : boys ! now you all go home. Thus Yashoda believing the Lord as her own son affectionately led both Krishna and Balaram home and felt very happy about it 4–10

It so happened that once the old cowherds, visualised ill omens, forboding unrest and danger to the lives of the children in the vast forest. One Upnanda a cowherd old in age, undersanding and experience, said for the good of Gokul, we shou'd all leave this place and go elsewhere. Such upheavels do happen wherein children are slain. There is a forest named Vrindavan with fresh pastures closeby which will be more congeneal to our cattle. Let us all go there today. Get ready with your carts without delay. Hearing this the other cowherds gave their consent and leading their carts with their belongings came to Vrindavan, a place quite pleasing and delightful. There they arranged their carts in a semicircle like the cresant, as their shelter and lived there. 11–15

Shree Krishna and Balaram delighting the populace of Vraja by their sweet childlike articulations and childish pranks, in course of time came of age and became little cowherds, grazing cattle with other little cowherd boys in the forest They kept other games also with them to play.

Once when Krishna and Balaram were tending their cattle on the banks of Yamuna with other playmates, a demon came there to kill them both. Beholding him disguised as a calf among other calves,

कदाचिद् यमुनातीरे वत्सांश्चारयतोः स्वकैः। वयस्यैः कृष्णबलयोर्जिघांसुर्दैत्य आगमत् ॥१८॥
तं वत्सरूपिणं वीक्ष्य वत्सयूथगतं हरिः। गृहीत्वापरपादाभ्यां सहलाङ्गूलमच्युतः ॥१९॥
भ्रामयित्वा कपित्थाग्रे प्राहिणोद् गतजीवितम्। स कपित्थैर्महाकायः पात्यमानैः पपात ह ॥२०॥
स्वं स्वं वत्सकुलं सर्वे पाययिष्यन्त एकदा। ते तत्र ददृशुर्बाला महासत्त्वमवस्थितम् ॥२१॥
स वै बको नाम महानसुरो बकरूपधृक्। आगत्य सहसा कृष्णं तीक्ष्णतुण्डोऽग्रसद् बली ॥२२॥

तं तालुमूलं प्रदहन्तमग्निवद् गोपालसूनुं पितरं जगद्गुरोः।
चच्छर्द सद्योऽतिरुषाक्षतं बकस्तुण्डेन हन्तुं पुनरभ्यपद्यत ॥२३॥
तमापतन्तं स निगृह्य तुण्डयोर्दोर्भ्यां बकं कंससखं सतां पतिः।
पश्यत्सु बालेषु ददार लीलया मुदावहो वीरणवद् दिवौकसाम् ॥२४॥

एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे। निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे वत्सबकवधो नामैकादशोऽध्यायः ॥११॥



Krishna approached him and holding his hind legs and tail, vehemently swing him round and smashed him against a tree that killed this heavy bodied demon 18-20

Once the boys were watering their cattle, when they espied a big strong animal. It was that demon "Baka" who had come disguised in the form of a stork. This sharp beaked mighty Baka suddenly rushed in and gulped Shree Krishna But this father of even Brahma, who had come as a child to Nanda, produced such burning sensation like fire in his palate that the demon could not contain him and vomitted him out The demon enraged and furious tried to assault him again Shree Krishna, the Lord of the benign, held him by his beak and tore him to pieces like a reed in the presence of the boys. 21-24

Thus the two brothers passed their childhood in Vraja merry making, playing hide and seek like monkeys and in various other sports and games 25

Thus ends chapter eleventh of Book X.



अथ द्वादशोऽध्यायः

श्रीशुक उवाच

क्वचिद् वनाशाय मनो दधद् व्रजात् प्रातः समुत्थाय वयस्यवत्सपान् ।
प्रबोधयञ्छृङ्गरवेण चारुणा विनिर्गतो वत्सपुरःसरो हरिः ॥१॥

इत्थं सतां ब्रह्मसुखानुभूत्या दास्यं गतानां परदैवतेन ।
मायाश्रितानां नरदारकेण साकं विजह्रुः कृतपुण्यपुञ्जाः ॥२॥

अथाघनामाभ्यपतन्महासुरस्तेषां सुखक्रीडनवीक्षणाक्षमः ।
धृत्वाद्भुतं चाजगरं बृहद्वपुः पथि व्यशेत ग्रसनाशया खलः ॥३॥

दृष्ट्वा तं तादृशं सर्वे मत्वा वृन्दावनश्रियम् । व्यात्ताजगरतुंडेन ह्युत्प्रेक्षन्ते स्म लीलया ॥४॥

अस्मान् किमत्र ग्रसिता निविष्टानयं तथा चेद् बकवद् विनङ्क्ष्यति ।
क्षणादनेनेति बकार्युशन्मुखं वीक्ष्योद्धसन्तः करताडनैर्ययुः ॥५॥

CHAPTER XII

Shree Shuka continued Once the Lord desired to take his meals in the forest. He rose early in the morning and woke up his playmates and cowherds by the melody of his horn and went to the forest along with them. These cowherds had done umpteen deeds of merit, and were very fortunate in as much as they got that rare experience of bliss celestial, of the wise, by their association and propinquity of the Lord who was the be all and end all of the devouts, but who seemed a child to the ignorant and the deluded 1-2

Once a demon named Aghasura, assumed the form of a huge boa and lay across the road, with his mouth wide open to devour the boys, as if jealous of their happy and hilarious playfulness. These boys seeing the wide chasm, which looked like one of the beauty spots of Vrindavan, said to themselves will this swallow us? Never mind Let us get in, even if it does Krishna will destroy him like Bakasura in no time. Thus all of them looking on the charming face of Shree Krishna merrily went inside the seeming chasm. Krishna who know what they were doing tried to stop them, but before he could do it they were in alright with their calves. The demon did not swallow the boys or the calves. He was waiting for Shree Krishna to enter. When Krishna saw this, he said to himself: this devil should not live and these good boys, this happy crowd that is inside the boa which always looked to him for support, should not be harmed. How can these two be done simultaneously. Thus

इत्थं मिथोऽतथ्यमतज्ज्ञभाषितं श्रुत्वा विचिन्त्येत्यवितथ्यमायिनम्...

इत्थं मिथोऽनथ्यमतज्ज्ञभाषितं श्रुत्वा निरोद्धुं भगवान् मनो दधे ।
तावत् प्रविष्टास्त्वसुरोदरान्तरं परं न गीर्णाः शिशवः सवत्साः ॥६॥

तान् वीक्ष्य कृष्णः सकलाभयप्रदो ह्यनन्यनाथान् स्वकरादवच्युतान् ।
कृत्यं किमत्रास्य खलस्य जीवनं न वा अमीषां च सतां विहिंसनम् ।
द्वयं कथं स्यादिति संविचिन्त्य तज्ज्ञात्वाविशत्तुण्डमशेषदृग्घरिः ॥७॥

ततः स भगवान् कृष्णस्त्ववव्ययः सार्भवत्सकम् । चूर्णीचिकीर्षोरात्मानं तरसा ववृधे गले ॥८॥

ततोऽतिकायस्य निरुद्धमार्गिणो ह्युद्गीर्णदृष्टेर्भ्रमतस्त्वितस्ततः ।
पूर्णोऽन्तरङ्गे पवनो निरुद्धो मूर्धन् विनिष्पाट्य विनिर्गतो बहिः ॥९॥

तेनैव सर्वेषु बहिर्गतेषु प्राणेषु वत्सान् सुहृदः परेतान् ।
दृष्ट्या स्वयोत्थाप्य तदन्वितः पुनर्वक्त्रान्मुकुन्दो भगवान् विनिर्ययौ ॥१०॥

ततोऽतिहृष्टाः स्वकृतोऽकृतार्हणं पुष्पैः सुरा अप्सरसश्च नर्तनैः ।
गीतैः सुगा वाद्यधराश्च वाद्यकैः स्तवैश्च विप्रा जयनिःस्वनैर्गणाः ।
श्रुत्वा स्वधाम्नोऽन्त्यज आगतोऽचिराद् दृष्ट्वा महीशस्य जगाम विस्मयम् ॥११॥

राजन्नाजगरं चर्म शुष्कं वृन्दावनेऽद्भुतम् । व्रजौकसां बहुतिथं बभूवाक्रीडगह्वरम् ॥१२॥
एतत् कौमारजं कर्म हरेरात्माहिमोक्षणम् । मृत्योः पौगण्डके बाला दृष्ट्वोचुर्विस्मिता व्रजे ॥१३॥

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reflecting the omniscient Lord entred the mouth of that boa, the demon, and there he swelled and inflated the size of his body manifold and blocked the air passage in his throat by which he could not breathe. The devil of Aghasura who wanted to crush and crumple Krishna and the rest *thus strangulated, struggled and rolled hither and thither on the ground;* his eyes shot out, and all the wind that was blocked inside split open his head, which killed him. The Lord revived the calves and his playmates who were dead and came out of the mouth of this huge reptile. The gods who were highly pleased at this exploit of the Lord worshipped *him with flowers. The damsels* displayed their joy through dancing, the musicions through music, the singers through their songs, the brahmins through their hymns, and the rest by hailing victory to the Lord. Brahma who heard these vocifcrous cries of joy came down to Vrindavan from his abode and seeing the virile exploit of the Lord was highly amazed. 3–11

Rajan! the wonderous carcass of the boa, which was like a big cave became a play ground for the inhabitants of Vraja. This deed of the Lord done when he was five years, was narrated by the boys in Vraja in his sixth year. 12–13

राजोवाच

ब्रह्मन् कालान्तरकृतं तत्कालीनं कथं भवेत्। यन् कौमारे हरिकृतं जगुः पौगण्डकेऽर्भकाः ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे द्वादशोऽध्यायः ॥१२॥

अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

सतामयं सारभृतां निसर्गो यदर्थवाणीश्रुतिचेतसामपि ।
प्रतिक्षणं नव्यवदच्युतस्य यत् स्त्रिया विटानामिव साधुवार्ता ॥१॥

तथाघवदनान्मृत्यो रक्षित्वा वत्सपालकान् । सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥२॥

अत्र भोक्तव्यमस्माभिर्दिवा रूढं क्षुधार्दिताः। वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् ॥३॥

तथेति पाययित्वार्भा वत्सानारुध्य शाड्वले। मुक्त्वा शिक्यानि बुभुजुः समं भगवता मुदा ॥४॥

The king questioned : Mighty Sire ! how was it that this exploit of Shree Krishna done in his fifth year, was described by the boys in his sixth year as if it had happened then, how is this posibe ?

Thus ends chapter twelvth of Book X

CHAPTER XIII

Shree Shuka continued · The speech, the ears and the mind of the good and the holy are generally engrossed in the Lord, nevertheless just as a lewd by nature talks about women differently everytime, so are these, the high souled who interpret the stories of the Lord in a new way every time they talk about Him. 1

The Lord then brought the cowherds to the banks of the river and said, "The sun is high in the sky, we have grown hungry, it is time we take out food. Let the calves graze till we finish out meals." All the boys agreed, they stopped the calves on the green pasture and watered them. Then everyone opened his tiffin and they all enjoyed their meals in the company of the Lord. At this time (the enjoyer of oblations in the sacrifice) the Lord had kept his flute in between the clothes wrapped round his waist, his horn and his staff in his armpit, had a morsel of rice and curd in his left hand and had pickles of fruits between his fingers, all the while amusing his friends with jokes and yarns The gods were observing this play of the Lord with admiration. Thus

बिभ्रद् वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु ।
तिष्ठन् मध्ये स्वपरिसुहृदो हासयन् नर्मभिः स्वैः स्वर्गे लोके मिषति बुभुजे यज्ञभुग्बालकेलिः ॥५॥
भारतैवं वत्सपेषु भुञ्जानेष्वच्युतात्मसु । वत्सास्त्वन्तर्वने दूरं विविशुस्तृणलोभिताः ॥६॥
तान् दृष्ट्वा भयसंत्रस्तानूचे कृष्णोऽस्य भीभयम् । मित्राण्याशान्मा विरमतेहानेष्ये वत्सकानहम् ॥
इत्युक्त्वाद्रिदरीकुञ्जगह्वरेष्वात्मवत्सकान् । विचिन्वन् भगवान् कृष्णः सपाणिकवलो ययौ ॥८॥
अम्भोजन्मजनिस्तदन्तरगतो मायार्भकस्येशितुर्द्रष्टुं मञ्जु महित्वमन्यदपि तद्वत्सानितो वत्सपान् ।
नीत्वान्यत्र कुरूद्वहान्तरदधात्खेऽवस्थितो यः पुरा दृष्ट्वाघासुरमोक्षणं प्रभवतः प्राप्तः परं विस्मयम् ॥
ततो वत्सानदृष्ट्वैत्य पुलिनेऽपि च वत्सपान् । सर्वं विधिकृतं कृष्णः सहसावजगाम ह ॥१०॥
ततः कृष्णो मुदं कर्तुं तन्मातॄणां च कस्य च । उभयायितमात्मानं चक्रे विश्वकृदीश्वरः ॥११॥
यावद्वत्सपवत्सकाल्पकवपुर्यावत्कराङ्घ्र्यादिकं यावद्यष्टिविषाणवेणुदलशिग्यावद्विभूषाम्बरम् ।

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when the devout cowherds of the Lord were having their meals the cal ves grazing on the pasture wandered further deep in the forest As they were not seen the cowherds grew anxious The Lord noticed their anxiety and said to them : Comrades ! do not leave your meals, I will soon bring them back. With the morsel of food in his hard he left in search of the cattle He looked in the caves the mountains, and in places of danger for the cattle, but they were found nowhere Rajendra ! you know that Brahma who was astounded at the liberation of demon Aghasura was still waiting in the sky, to see the greatness of the Lord (who had become a child by his own Maya), took this opportunity and hiding the boys on the one side and the calves on the other he himself disappeared When the Lord could not find the calves in the forest and did not see the boys on the banks when he returned, he soon found out that this was the work of Brahma, so, the Lord of the universe to satisfy the mothers of the boys and Brahma, he metamorphosed himself into calves and the cowherds and proved the veracity of the vedic claim of सर्वं विष्णुमयं जगत्—the whole univarse is pervaded by Vishnu Everything looked as before The cowherds, the calves, their hands, legs, staffs, horns, flutes, clothes, ornaments, qualities names, age and ways of sporting—all this was identical with the boys and the calves hidden by Brahma The Lord, then enjoying himself in the form of cowherds and calves, returned to Vraja Hearing the celestial melody of the flute the mothers of the cowherds' kids rushed out to receive their children, believing the supreme divine as there child and affectionately embraced

यावच्छीलगुणाभिधाकृतिवयो यावद्विहारादिकं सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ ॥
स्वयमात्माऽऽत्मगोवत्सान् प्रतिवार्यात्मवत्सपैः । क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद् व्रजम् ॥
तन्मातरो वेणुरवत्वरोत्थिता उत्थाप्य दोर्भिः परिरभ्य निर्भरम् ।
स्नेहस्नुतस्तन्यपयःसुधासवं मत्वा परं ब्रह्म सुतानपाययन् ॥१४॥
व्रजौकसां स्वतोकेषु स्नेहवल्ल्याब्दमन्वहम् । शनैर्निःसीम ववृधे यथा कृष्णे त्वपूर्ववत् ॥१५॥
इत्थमात्माऽऽत्मनाऽऽत्मानं वत्सपालमिषेण सः । पालयन् वत्सपो वर्षं चिक्रीडे वनगोष्ठयोः ॥१६॥
एकदा चारयन् वत्सान् सरामो वनमाविशत् । ततो विदूराच्चरतो गावो वत्सानुपव्रजम् ।
गोवर्धनाद्रिशिरसि चरन्त्यो ददृशुस्तृणम् ॥१७॥
समेत्य गावोऽधो वत्सान्वत्सवत्योऽप्यपाययन् । गिलन्त्य इव चाङ्गानि लिहन्त्यः स्वौधसं पयः ।
गोपास्तद्रोधनायासमौघ्यलज्जोरुमन्युना । दुर्गाध्वकृच्छ्रतोऽभ्येत्य गोवत्सैर्ददृशुः सुतान् ॥१९॥
व्रजस्य रामः प्रेमर्द्धेर्वीक्ष्यौत्कण्ठ्यमनुक्षणम् । मुक्तस्तनेष्वपत्येष्वप्यहेतुविदचिन्तयत् ॥२०॥
केयं वा कुत आयाता दैवी वा नार्युतासुरी । प्रायो मायास्तु मे भर्तुर्नान्या मेऽपि विमोहिनी ॥२१॥

them and suckled the Parabrahma in the form of a cowherd with their nectar like sweet milk dozing from their breasts. The Vrajavasis loved Shree Krishna much more then their own children. This affection and love strongly increased on their own children this year without any bounds Thus the Lord as a cowherd spent full one year in sports and play in the town of Vraja and the forests around. 2-16

Once Shree Krishna came to the forest with Balaram to graze the cattle. On the hill Govardhan there were some cows grazing, which saw these calves grazing on the plane. These cows had their own calves with them, nevertheless they ran down leaving their kids behind and began licking these calves as if devouring them, and giving them their udders to suckle. The cowherds on the hill could not stop these cows from running down the hill They felt ashamed and grew angry. With difficulty they came down the hilly path There, they saw their own sons and their calves Seeing them they were moved with joy and affection, their anger vanished. They lifted up their sons, embraced them, smelt their heads and felt very happy. The affection of the Vrajavasis on the grown up boys, that had given up suckling was increasing day by day. Balaram who could not understand this, thought to himself. Wherefrom has this maya come—may be God's, demon's or man's. Probably this may be my Lord's maya, otherwise I could not be so spelled. Thus reflecting with his intuitive vision he saw his cowherd friends, and the calves, as so many forms of Shree Krishna. A moment later when Brahma looked

इति संचिन्त्य दाशार्हो वत्सान् सवयसानपि। सर्वानाचष्ट वैकुण्ठ चक्षुषा वयुनेन स. ॥२२॥
तावदेत्यात्मभूरात्ममानेन त्रुट्यनेहसा। पुरोवदब्दं क्रीडन्त ददृशे सकलं हरिम् ॥२३॥
यावन्तो गोकुले बालाः सवत्सा. सर्व एव हि। मायाशये शयाना मे नाद्यापि पुनरुत्थिता. ॥२४॥
एवं सम्मोहयन् विष्णु विमोह विश्वमोहनम्। स्वयैव माययाजोऽपि स्वयमेव विमोहित ॥२५॥
तावत् सर्वे वत्सपाला. पश्यतोऽजस्य तत्क्षणात्। व्यदृश्यन्त घनश्यामा. पीतकौशेयवाससः ॥

शनैरथोत्थाय विमृज्य लोचने मुकुन्दमुद्वीक्ष्य विनम्रकन्धरः।
कृताञ्जलि. प्रश्रयवान् समाहित. सवेपथुर्गद्गदयैलतेलया ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्ध त्रयोदशोऽध्याय ॥ ३॥

अथ चतुर्दशोऽध्यायः

ब्रह्मोवाच

नौमीड्य तेऽभ्रवपुषे तडिदम्बराय गुञ्जावतंसपरिपिच्छलसन्मुखाय।
वन्यस्रजे कवलवेत्रविषाणवेणुलक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय ॥१॥

back (Brahma's moment is equal to man's year), he saw Shree Hari playing with his mates as before though a year had elapsed Thus in trying to infatuate, the enchantor of the universe, Brahma himself was duped and trapped is his own maya At that time all the cowherds appeared to Brahma dark in complexion wearing yellow silk raiments like the Lord Brahma thus saw the supreme being the illuminator of all that is mobile and immobile in this cosmos personified in every body all around Brahma then rose, wiped tears from his eyes and in all humbleness, joined the palms of his hands, bowed low and began chanting hymns of his glory 17-27

Thus ends chapter thirteenth of Book X

CHAPTER XIV

Brahma quoth : Oh thou worthy of praise, who art clothed in garment as bright as lightening whose face is beautified by the peacock feathers in the crown and whose neck is adorned by garland of flowers who has delicate rosy feet, who carries with him a cane, a horn and the flute and thus adorned looking more handsome oh ye tender footed child of a cowherd ! I bow to thee Those who strive for the acquisition of supreme wisdom, leaving aside thy bliss-giving devotion, are like

श्रेयःसृतिं भक्तिमुदस्य ते विभो क्लिश्यन्ति ये केवलबोधलब्धये ।
तेषामसौ क्लेशल एव शिष्यते नान्यद् यथा स्थूलतुषावघातिनाम् ॥२॥

पुरेह भूमन् बहवोऽपि योगिनस्त्वदर्पितेहा निजकर्मलब्धया ।
विबुध्य भक्त्यैव कथोपनीतया प्रपेदिरेऽञ्जोऽच्युत ते गतिं पराम् ॥३॥

अतः क्षमस्वाच्युत मे रजोभुवो ह्यजानतस्त्वत्पृथगीशमानिनः ।
अजावलेपान्धतमोऽन्धचक्षुष एषोऽनुकम्प्यो मयि नाथवानिति ॥४॥

क्वाहं तमोमहदहंखचराग्निवार्भूसंवेष्टिताण्डघटसप्तवितस्तिकायः ।
क्वेदृग्विधाविगणिताण्डपराणुचर्यावाताध्वरोमविवरस्य च ते महित्वम् ॥५॥

उत्क्षेपणं गर्भगतस्य पादयोः किं कल्पते मातुरधोक्षजागसे ।
किमस्तिनास्तिव्यपदेशभूषितं तवास्ति कुक्षेः कियदप्यनन्तः ॥६॥

यस्य कुक्षाविदं सर्वं सात्मं भाति यथा तथा । तत्त्वय्यपीह तत् सर्वं किमिदं मायया विना ॥७॥

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those that pound the chaff and neglect the rice. They do not get anything and their efforts result in sorrow and despair. Oh the infinite ! several yogis in the past also, endeavoured for their desired acquisition through knowledge, but when they failed, they dedicated all their wishes and desires to you, and attained that state sublime with ease through your signal devotion. Oh Ye u changeable ! I, who am born of rajas have through ignorarce, believed myself to be the creator of this universe and blinded by that vain glory considered myself the supreme one, quite separate from you. Pray, forgive me believing me as thy humble servant, Oh thou, without birth, have mercy on me. Who am I in this vast universe of tripartite prakriti, with massive conscioueness, eather, air, heat, water, earth and ego and where am I the infinitesimally small in size as compared to thy immeasurable majesty in whose orifices of the body, countless Brahmanda in the form of molecules revolve. If a child in the womb of the mother moves its leg, the mother knows that the child is innocent of it and never minds it. Similarly, this universe known under different appellations is like a very minute particle somewhere in your belly, so, I too am within thee. With that magnanimity of the mother, Oh Ye infinite ! pray forgive me. This entire cosmos which is s en in the belly of the supreme, is found outside in thy saguna (qualified) form, then how can this be possible without your maya. Hast thou by that maya not shown to me that nothing exists without thee. First you were one, and then you became calves, and a friend of Vraja, the same number of forms became four armed Vishnus whilst ,they all

अद्यैव त्वदृतेऽस्य किं मम न ते मायात्वमादर्शित-
मेकोऽसि प्रथमं ततो व्रजसुहृद्वत्साः समस्ता अपि ।
तावन्तोऽसि चतुर्भुजास्तदखिलैः साकं मयोपासिता-
स्तावन्त्येव जगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते ॥८॥
सुरेष्वृषिष्वीश तथैव नृष्वपि तिर्यक्षु यादस्स्वपि तेऽजनस्य ।
जन्मासतां दुर्मदनिग्रहाय प्रभो विधातः सदनुग्रहाय च ॥९॥
को वेत्ति भूमन् भगवन् परात्मन् योगेश्वरोतीर्भवतस्त्रिलोक्याम् ।
क्व वा कथं वा कति वा कदेति विस्तारयन् क्रीडसि योगमायाम् ॥१०॥
तस्मादिदं जगदशेषमसत्स्वरूपं स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम् ॥
त्वय्येव नित्यसुखबोधतनावनन्ते मायात उद्यदपि यत् सदिवावभाति ॥११॥
एकस्त्वमात्मा पुरुषः पुराणः सत्यः स्वयंज्योतिरनन्त आद्यः ।
नित्योऽक्षरोऽजस्रसुखो निरञ्जनः पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥१२॥
त्वमात्मानं परं मत्वा परमात्मानमेव च । आत्मा पुनर्बहिर्मृग्य अहोऽज्ञजनताज्ञता ॥१३॥

worshiped thee with me then I find that they were so many forms of universe. Atlast you wound up this game of delusion and remained, as the sole eternal Brahma, the Absolute which is thy true form. Oh Lord in whatever incarnations thou appearest, either as god, rishi, man, beast, bird or fish, it is to humble the wicked and favour the pious and the saintly. Oh the immeasurable great, The Yogeshwar, (master of Yoga) who can fathom in the three worlds the mystery as to how when and in what form your sport, under the spell of thy Yogmaya, will be enacted? This entire universe because it has emanated from thee who art eternal, blissful and knowledge personified, appears true whereas in reality it is false and fictitions and full of miseries Thou art the only one the Param Purush, the trueself luminous infinite, eternal, unchangeable, ever bliss-full, perfect, one, that has no second, free from all Maya and the soul of everybeing; to believe body as the soul and to search for the soul elsewhere, when it is within the body is rank ignorance. Oh the Infinite, the saints have sought thee in their quest for you by discarding the gross, stage by stage, till they found you within, because without this process of elimination there can be no consciousness of reality. as the recognition of a rope is not possible if there be no true consciuosness of the thing itself. Though a serpant may not be there, it may be rope only nevertheless unless the serpant is ruled out by experience the existence of rope cannot be established. (ऋते ज्ञानान्न मुक्तिः) There is no liberation

अन्तर्भवेऽनन्त भवन्तमेव ह्यतत्त्यजन्तो मृगयन्ति सन्तः ।
असन्तमप्यन्त्यहिमन्तरेण सन्त गुणं तं किमु यन्ति सन्तः ॥१४॥
अथापि ते देव पदाम्बुजद्वयप्रसादलेशानुगृहीत एव हि ।
जानाति तत्त्वं भगवन्महिम्नो न चान्य एकोऽपि चिरं विचिन्वन् ॥१५॥
तदस्तु मे नाथ स भूरिभागो भवेऽत्र वान्यत्र तु वा तिरश्चाम् ।
येनाहमेकोऽपि भवज्जनानां भूत्वा निषेवे तव पादपल्लवम् ॥१६॥
अहोऽतिधन्या व्रजगोरमण्यः स्तन्यामृतं पीतमतीव ते मुदा ।
यासां विभो वत्सतरात्मजात्मना यत्तृप्तयेऽद्यापि न चालमध्वराः ॥१७॥

अहो भाग्यमहो भाग्य नन्दगोपव्रजौकसाम् । यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥ १८॥
तावद्रागादयः स्तेनास्तावत्कारागृहं गृहम् । तावन्मोहोऽङ्घ्रिनिगडो यावत्कृष्ण न ते जनाः ॥
प्रपञ्चं निष्प्रपञ्चोऽपि विडम्बयसि भूतले । प्रपन्नजनतानन्दसंदोहं प्रथितुं प्रभो ॥ २०॥
अनुजानीहि मां कृष्ण सर्वं त्वं वेत्सि सर्वदृक । त्वमेव जगतां नाथो जगदेतत्तवार्पितम् ॥२१॥

श्रीकृष्ण वृष्णिकुलपुष्करजोषदायिन् क्ष्मानिर्जरद्विजपशूदधिवृद्धिकारिन् ।
उद्धर्मशार्वरहर क्षितिराक्षसध्रुगाकल्पमार्कमर्हन् भगवन् नमस्ते ॥२२॥

without true knowledge, nevertheless if one is graced by the touch of thy feet, then alone he knows the secret of thy Majesty. Self perception is imposible without your grace inspite of life long quest and contemplation. Therefore oh Lord ! pray bless me, that I may be one of thy several devotees, and serve thy lotus like feet in this birth or in the birth hereafter even as an animal or a bird nevermind a human being. Blessed indeed are these cows and women of Vraj a that thou who cannot be propitiated even by Yagnas were pleased to drink with joy their delicious milk in the form, of their calves and sons. How lucky are these that live in Nanda's vraja because the Supreme Divine, bliss incarnate the Absolute, lives with them as their friend Oh Krishna, so long as man *does not become one with thee, he is pestered by theives like, love,* envy, likes, dislikes etc and the home is no better than a prison house and his fascination for existence, is like fetters on his feet. Though thou art above all plurality, Thou descendest on this earth to delight the hearts of thy signal devouts Oh Shree Krishna, thou art like the Sun that illuminates the lotuses in the form of Yadav kulas, thou art like the moon increasing the joy of this earth, the gods, the brahmins and even the beasts. Thou art the dispeller of darkness of heresy and the destroyer of all demons on this earth To thee ! oh Lord the universe, who alone is worthy of homage, by one and all including the Sun, we bow till eternity. 1-22.

श्रीशुक उवाच

इत्थमिष्टूय भूमान त्रि परिक्रम्य पादयो । नत्वाभीष्ट जगद्धाता स्वधाम प्रत्यपद्यत ॥२३॥
ततोऽनुज्ञाप्य भगवान् स्वभुव प्रागवस्थितान् । वत्सान् पुलिनमानिन्ये यथापूर्वसख स्वकम् २४
एकस्मिन्नपि यातेऽब्दे प्राणेश चान्तराऽऽत्मन । कृष्णमायाहता राजन् क्षणार्ध मेनिरेऽर्भका ।
ऊचुश्च सुहृद कृष्ण स्वागत तेऽतिरंहसा । नैकोऽप्यभोजि कवल एहीत साधु भुज्यताम् ॥२६॥
ततो हसन् हृषीकेशोऽभ्यवहृत्य सहार्भकै । दर्शयश्चर्माजगर न्यवर्तत वनाद् व्रजम् ॥२७॥
अथानेन महाव्यालो यशोदानन्दसूनुना । हतोऽविता वय चास्मादिति बाला व्रजे जगु ॥२८॥

समाश्रिता ये पदपल्लवप्लव महत्पद पुण्ययशोमुरारे ।
भवाम्बुधिर्वत्सपद पर पद पद पद यद् विपदा न तेषाम् ॥१९॥

एव विहारै कौमारै कौमार जहतुर्व्रजे । निलायनै सेतुबन्धैर्मर्कटोत्प्लवनादिभि ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे ब्रह्मस्तुतिनाम चतुर्दशोऽध्याय ॥१४॥



Shree Shuka said Shree Brahma thus hymned and extolled the Lord and circumambulating him thrice, returned to his abode with the Lord s permission The Lord then came with the calves on the banks of Yamuna where his playmates were awaiting him, before this pheno menon was conjured by him Though one full year had elapsed without the Lord by their side these boys thought the period to be less than a second on account Shree Krishna s Maya 23–25

The boys said to Shree Krishna welcome! you did well in coming soon, we have not taken even a morsel without you Come and take your meals The Lord took his meals with them and returned to Vraja with the skin of the boa The boys announced in Vraja how the son of Yashoda and Nand killed that day a great boa and protected them 26–28

Those that resort to the boat in the form of the feet of the Lord, for them this ocean of existence is like a small pit made by the hoof of a calf, which they soon transgress and attain that stage divine from where they donot come back to this world of woes 29

Thus oh King! Rama and Krishna passed their childhood in Vraja in merry making, playing hide and seek jumping like monkeys, and in various other sports and games 30

Thus ends chapter fourteenth of Book X



अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

ततश्च पौगण्डवयः श्रितौ व्रजे बभूवतुस्तौ पशुपालसम्मतौ ।
गाश्चारयन्तौ सखिभिः समं पदैर्वृन्दावनं पुण्यमतीव चक्रतुः ॥ १ ॥
स तत्र तत्रारुणपल्लवश्रिया फलप्रसूनोरुभरेण पादयोः ।
स्पृशच्छिखान् वीक्ष्य वनस्पतीन् मुदा स्मयन्निवाहाग्रजमादिपूरुषः ॥ २ ॥

श्रीभगवानुवाच

अहो अमी देववरामरार्चितं पादाम्बुजं ते सुमनःफलार्हणम् ।
नमन्त्युपादाय शिखाभिरात्मनस्तमोऽपहत्यै तरुजन्म यत्कृतम् ॥ ३ ॥
एतेऽलिनस्तव यशोऽखिललोकतीर्थं गायन्त आदिपुरुषानुपदं भजन्ते ।
प्रायो अमी मुनिगणा भवदीयमुख्या गूढं वनेऽपि न जहत्यनघात्मदैवम् ॥४॥

CHAPTER XV

Shree Shukadev continued : Then both krishan and Balaram who had attained Pauganda avastha (six to ten years of age) they were now fit to tend the cattle and while grazing the kine in company of their friends they were sanctifying the grounds of Vraja by their holy feet. Seeing the trees, decked with red sprouts that adorned them and the branches bent low under the weight of fruits and flowers as if kissing their feet, Shree Krishna the Prime Purush, spoke to his elder brother with a smile 1-2

Bhagwan said : These trees, brother, bow down to you whose feet the gods worship with fruits and flowers and thus destroy the sins, that give birth in vegetation. Oh Lord primeval, your fame is like a place of pilgrimage. These wasps singing your praises worship you at every step. It appears to me that these wasps are your chief attendants the the rishis that is why they donot leave you and move about with you as wasps even when you are hiding in this forest in human form. Oh the revered one yonder peacocks dance before you. The does also seem quite happy when they see you and the flock of cuckoos warble your praises in sweetnotes. That is why the inmates of this forest are indeed very lucky. The good always delight in offering the guests, things which are dear to them. Blessed are the earth, the grass, and the creepers, by the touch of thy feet, the trees and the plants by the touch of thy fingers and

नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्य: कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन।
सूक्तैश्च कोकिलगणा गृहमागताय धन्या वनौकस इयान् हि सतां निसर्गः ॥५॥
धन्येयमद्य धरणी तृणवीरुधस्त्वत्पादस्पृशो द्रुमलता: करजाभिमृष्टाः।
नद्योऽद्रय खगमृगाः सदयावलोकैर्गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः ॥६॥

श्रीशुक उवाच

एवं वृन्दावनं श्रीमत् कृष्णः प्रीतमना पशून्। रेमे संचारयन्नद्रेः सरिद्रोधस्सु सानुगः ॥७॥
श्रीदामा नाम गोपालो रामकेशवयोः सखा। सुबलस्तोककृष्णाद्या गोपाः प्रेम्णेदमब्रुवन् ॥८॥
राम राम महाबाहो कृष्ण दुष्टनिबर्हण। इतिऽविदूरे सुमहद् वनं तालालिसंकुलम् ॥९॥
फलानि तत्र भूरीणि पतन्ति पतितानि च। सन्ति किंत्ववरुद्धानि धेनुकेन दुरात्मना ॥१०॥
प्रयच्छ तानि नः कृष्ण गंधलोभितचेतसाम्। वाञ्छास्ति महती राम गम्यतां यदि रोचते।११।
एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया। प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥१२॥
बलः प्रविश्य बाहुभ्यां तालान् संपरिकम्पयन्। फलानि पातयामास मतङ्गज इवौजसा ॥१३॥
फलानां पततां शब्दं निशम्यासुररासभः। अभ्यधावत् क्षितितलं सनगं परिकम्पयन् ॥१४॥
समेत्य तरसा प्रत्यग् द्वाभ्यां पद्भ्यां बलं बली। निहत्योरसि काशब्दं मुञ्चन् पर्यसरत् खलः १५

the nails The rivers, the mountains, the animals and the birds, are blessed by thy sight benign and the gopis of Vraja are blessed by the warmth of thy embrace so earnesty coveted by laxmi the Goddess of prosperity 3-6

Shree Shuka continued : Thus amidst delight, at the prosperity of Vraja Shre Krishna and the cowherds, were grazing the cattle on the banks of the river, near the hill Once Shreedama a friend of Krishna and Balaram and other cowherds Subala Stoke and others affectionately spoke to them Oh Rama ! of great prowess and Krishna the destroyer of the wicked, there is a big forest not far from here abounding in rows of palm trees Heap of fruits is lying on the grounds and many more, keep falling, but there is a demon calleed Dhenukasura who does not allow any one to touch them Krishna we are much attracted by the sweet smell of these fruits pray get them for us Rama, we are very eager to taste them if you agree let us go there 7-11

Hearing these words of the friends Krishna and Balaram went to that Palm forest with them, to fulfill their desire. There Balaram shook the tree by both of his hards, as an elephant would shake the tree by his trunk Hearing the noise of the falling fruits, the demon in the form of a donkey came there, the earth and the hills trembling under his feet. That mighty demon kicked Balaram on his chest with

स तं गृहीत्वा प्रपदोर्भ्रामयित्वैकपाणिना । चिक्षेप तृणराजाग्रे भ्रामणत्यक्तजीवितम् ॥१६॥
नैतच्चित्रं भगवति ह्यनन्ते जगदीश्वरे । ओतप्रोतमिदं यस्मिंस्तन्तुष्वङ्ग यथा पटः ॥१७॥
कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः । स्तूयमानोऽनुगैर्गोपैः साग्रजो व्रजमाव्रजत् ॥१८॥
एवं स भगवान् कृष्णो वृन्दावनचरः क्वचित् । ययौ राममृते राजन् कालिन्दीं सखिभिर्वृतः ॥१९॥
अथ गावश्च गोपाश्च निदाघातपपीडिताः । दुष्टं जलं पपुस्तस्यास्तृषार्ता विषदूषितम् ॥२०॥
विषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः । निपेतुर्व्यसवः सर्वे सलिलान्ते कुरूद्वह ॥२१॥
वीक्ष्य तान् वै तथा भूतान् कृष्णो योगेश्वरेश्वरः । ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत् ।

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे धेनुकवधो नाम पञ्चदशोऽध्यायः ॥२५॥



अथ षोडशोऽध्यायः

श्रीशुक उवाच

विलोक्य दूषितां कृष्णां कृष्णः कृष्णाहिना विभुः । तस्या विशुद्धिमन्विच्छन् सर्पं तमुदवासयत् ।

his two hind legs and ferociously braying all the while ran amuck hither and thither Balabhadra caught hold of his hind legs vehemently whirled him around, and smashed him against a tree which instanteously killed him, and threw his corpse on to a palm tree which broke down with a crash felling other trees besides There was nothing surprising about this for Shree Balaram the human incarnation of Lord Shesh in whom the universe is woven as the warp and woof of a cloth The boys then sang the hymns of lotus eyed Krishna and they all returned to Vraja with the elder brother Balaram 12-18

If so happened that once Shree Krishan went to the banks of Yamuna with his mates There the cowherds and the cows being very thirsty oppressed by the great heat of the Sun drank the precious water of the river and as misfortune will have it all of them fell dead by the mere touch of that water, Yogeshwar Shree Krishna revived them by his sight shedding ambrosia 19-22

Thus ends chapter fifteenth of Book XI



CHAPTER XVI

Shree Shukdev continued further When Bhagwan Shree Krishna found the waters of Yamuna polluted and poisoned by Kaliy Nag, he drove him out and sent him away to render the water pure and drinkable

राजोवाच

कथमन्तर्जलेऽगाधे न्यगृह्णाद् भगवानहिम्। स वै बहुयुगावासं यथाऽऽसीद् विप्र कथ्यताम् ॥२॥

श्रीशुक उवाच

कालिन्द्यां कालियस्यासीद्ध्रदः कश्चिद् विषाग्निना। म्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः

तं चण्डवेगविषवीर्यमवेक्ष्य तेन दुष्टां नदीं च खलसंयमनावतारः।
कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्गमास्फोट्य गाढरशनो न्यपतद् विषोदे ॥४॥

आशुन्य तत्स्वसदनाभिमर्शं निरीक्ष्य चक्षुःश्रवाः समसरत्तदमृष्यमाणः।
क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रिं संदश्य मर्मसु रुषा भुजया चछाद ॥५॥

गावो वृषा वत्सतर्यः क्रन्दमानाः सुदुःखिताः। कृष्णे न्यस्तेक्षणा भीता रुदत्य इव तस्थिरे ॥६॥
आबालवृद्धवनिताः सर्वेऽङ्ग पशुवृत्तयः। निर्जग्मुर्गोकुलाद् दीनाः कृष्णदर्शनलालसाः ॥७॥
तेऽन्वेषमाणा दयितं कृष्णं सूचितया पदैः। भगवल्लक्षणैर्जग्मुः पदव्या यमुनातटम् ॥८॥

अन्तर्ह्रदे भुजगभोगपरीतमारात् कृष्णं निरीहमुपलभ्य जलाशयान्ते।
गोपांश्च मूढधिषणान् परितः पशूंश्च संक्रन्दतः परमकश्मलमापुरार्ताः ॥९॥

The King said: How did the Lord overpower the cobra and punish him who was Living in the deep waters of the river? Why was he living here since such a long time? 2

Shree Shuka said: In the deep water of the Yamuna, there was a wide pit wherein the Cobra Kaliy was living. He was very poisonous, so much so that the animals that came near the banks of the river being drawn by its poisonous fumes fell down and perished. When Shree Krishna whose incarnation was for the destruction of the wicked and the vile, saw Kaliya the mighty venomous cobra, he girdled up his loins climbed the Kadamb tree on the banks of the river and smoting his hip and thigh like a wrestler, jumped in the poisonous waters. Kaliy *could not bear this audacity* of assault on his realm. He came near Shree Krishna (whose body was as delicate as the lotus) playing in the waters, bit him on his vitals and coiled round his body to crush him; the cows the bullocks and the calves greatly distressed, loudly moaned and bellowed stood there shedding tears gazing at the Lord. When this news reached Gokul everybody was dumb founded and everybody from the town, both young and old came out and following the foot prints of their dear Krishna, came to the banks of Yamuna. These cowherds saw Shree Krishna in deep waters firmly gripped by the cobra, and his playmates on the banks lying senseless, and the cattle, all bellowing

ताः कृष्णमातरमपत्यमनु प्रविष्टां तुल्यव्यथाः समनुगृह्य शुचः स्रवन्त्यः ।
तास्ता व्रजप्रियकथाः कथयन्त्य आसन् कृष्णाननेऽर्पितदृशो मृतकप्रतीकाः ॥१०॥

कृष्णप्राणान्निर्विशतो नन्दादीन्वीक्ष्य तं ह्रदम् । प्रत्यषेधत्स भगवान् रामः कृष्णानुभाववित् ॥११॥

इत्थं स्वगोकुलमनन्यगतिं निरीक्ष्य सस्त्रीकुमारमतिदुःखितमात्महेतोः ।
आज्ञाय मर्त्यपदवीमनुवर्तमान स्थित्वा मुहूर्तमुदतिष्ठदुरङ्गबन्धात् ॥१२॥

तं जिह्वया द्विशिखया परिलेलिहानं द्वे सृक्किणी ह्यतिकरालविषाग्निदृष्टिम् ।
क्रीडन्नमुं परिससार यथा खगेन्द्रो बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥१३॥

एवं परिभ्रमहतौजसमुन्नतांसमानम्य तत्पृथुशिरःस्वधिरूढ आद्यः ।
तन्मूर्धरत्ननिकरस्पर्शातिताम्रपादाम्बुजोऽखिलकलादिगुरुर्ननर्त ॥१४॥

यद् यच्छिरो न नमतेऽङ्ग शतैकशीर्ष्णस्तत्तन्ममर्द खरदण्डधरोऽङ्घ्रिपातैः ।
क्षीणायुषो भ्रमत उल्वणयास्यतोसृङ् नस्तो वमन् परमकश्मलमाप नागः ॥१५॥

तच्चित्रताण्डवविरुग्णफणातपत्रो रक्तं मुखैरुरु वमन् नृप भग्नगात्रः ।
स्मृत्वा चराचरगुरुं पुरुषं पुराणं नारायणं तमरणं मनसा जगाम ॥१६॥

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and wailing. Seeing this the cowherds were very much grieved. Yashoda and other Gopis also followed them to the river. Yashoda seeing Krishna in waters, frantic and anquished rushed to jump in the river but, the gopis with great difficulty dissuaded her from doing it, though the gopis themselves were so distressed that they had in a sense become lifeless Nanda to whom Krishna was his life breath -was about to enter the waters to rescue Krishna was prevented by Balaram (who knew Krishana's prowess) from doing it. The Lord who was the sole support of every man, woman ahd child in Vraja saw that they were greatly distressed because of him, tarried for a while and soon released himself from the grip of the cobra, licking his cheeks with his two sharp fangs and ferocious eyes vomitting fire in the form of terrible poison. He cireled around like an eagle, Cobra also was moving around the Lord seeking, opportunity to strike him By these rounds the cobra was fatigued and his strength was exhausted when the Lord the Adi Purush jumped on to his hoods and danced, the soles of his feet were rendered crimson red because of the red jewels on the hoods of the Cobra Out of his hundred hoods whichever one lowered was kicked and crushed. Thus beaten, bruised and lacerated he became miserable and copiously bled from his mouth and nose His limbs now broken and life gradually ebbing and acknowledging Shree Krishna as Narayan the Lord of the Universe, he resorted to Him. Seeing, the miserable plight of their husband

दृष्ट्वाहिमाद्यमुपसेदुरमुष्य पत्न्य आर्ताः श्लथद्वसनभूषणकेशबन्धाः ।
साध्व्यः कृताञ्जलिपुटाः शमलस्य भर्तुर्मोक्षेप्सवः शरणदं शरणं प्रपन्नाः ॥१७॥

नागपत्न्य ऊचुः

न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मिंस्तवावतारः खलनिग्रहाय ।
अनुग्रहोऽयं भवतः कृतो हि नो दण्डोऽसतां ते खलु कल्मषापहः ॥१८॥

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा वाञ्छन्ति यत्पादरजः प्रपन्नाः ॥१९॥

नमोऽनन्ताय सूक्ष्माय कूटस्थाय विपश्चिते । नानावादानुरोधाय वाच्यवाचकशक्तये ॥२०॥
नमः प्रमाणमूलाय कवये शास्त्रयोनये । प्रवृत्ताय निवृत्ताय निगमाय नमो नमः ॥२१॥
नमः कृष्णाय रामाय वसुदेवसुताय च । प्रद्युम्नायनिरुद्धाय सात्वतां पतये नमः ॥२२॥
अनुगृह्णीष्व भगवन् प्राणांस्त्यजति पन्नगः। स्त्रीणां नः साधुशोच्यानां पतिःप्राणःप्रदीयताम् ।२३।

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the cobra's wives, whose clothes and ornaments were loosened and hairs dishevelled were very unhappy and prayed to the Lord to release him from the terrible agony. 3–17

The Naga wives said : The sinner is well punished Your incarnation Bhagwan is to chastise, punish and destroy the wicked We are indeed blessed by Your grace Punishment inflicted on this villan, of our wicked husband will remove his sins These that have attained youn benign grace, do not wish sovereignity, kingdom of the nether worlds, Bramapad, Yoga Siddhi, or even absolution We bow to thee, oh the Infinite, the abstruse, the omnipresent, and the omniscient, who is beyond all distinction of name and form. Oh ye of great will and might, to Thee, the root of all senses, the wisdom of the wise, the source of all Shastras, the Vedas incarnate, that preach Pravratti Marg (the path of action) and Nivratti Marg (the path of inaction) we bow over and over again. To Thee who infuses the radiance in all pure souls, the protector of the devotees and to that your quadruple form of Shree Krishn, Balaram, Pradumna and Anirudhha, we pay our homagte. Have mercy on us oh Lord, this cobra will soon give up his life, we are women grieved at the plight of our husband, and our grief will make the good and pious sorry for us, so before that happens, pray grant us the boon of ouy hurband's life. 18–23

श्रीशुक उवाच

इत्थं स नागपत्नीभिर्भगवान् समभिष्टुतः। मूर्च्छितं भग्नशिरसं विससर्जाङ्घ्रिकुट्टनैः।
कालियः शनकैर्दीनः कृष्णं प्राह कृताञ्जलिः ॥२४॥
वयं खलाः सहोत्पत्त्या तामसा दीर्घमन्यवः। स्वभावो दुस्त्यजो नाथ लोकानां यदसद्ग्रहः ॥२५॥
भवान् हि कारणं तत्र सर्वज्ञो जगदीश्वरः। अनुग्रहं निग्रहं वा मन्यसे तद् विधेहि नः ॥२६॥

श्रीशुक उवाच

इत्याकर्ण्य वचः प्राह भगवान् कार्यमानुषः। नात्र स्थेयं त्वया सर्प समुद्रं याहि मा चिरम्।
स्वज्ञात्यपत्यदाराढ्यो गोनृभिर्भुज्यतां नदी ॥२७॥
द्वीपं रमणकं हित्वा ह्रदमेतमुपाश्रितः। यद्भयात् स सुपर्णस्त्वां नाद्यान्मत्पादलाञ्छितम् २८
पूजयित्वा जगन्नाथं प्रसाद्य गरुडध्वजम्। ततः प्रीतोऽभ्यनुज्ञातः परिक्रम्याभिवन्द्य तम् ॥२९॥
सकलत्रसुहृत्पुत्रो द्वीपमब्धेर्जगाम ह। तदैव सामृतजला यमुना निर्विषाभवत्।
अनुग्रहाद् भगवतः क्रीडामानुषरूपिणः ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे कलियमोक्षण षोडशोऽध्यायः ॥१६॥



Shree Shuka said · Thus when the wives of the cobra prayed and eulogised the Lord he released the cobra who had fainted as his hoods were crushed by his kicks. Thus humbled, the serpant slowly revived He bowed to Shree Krishna and spoke. Oh Lord! by birth we are wicked and given to rage and temper. It is impossible to give up our nature which is possessed like the evil spirit and cannot be got rid of. Thou, Oh the omniscient, Lord of the Universe art the principal cause therof. It is thy maya that has saddled us with such nature, therefore do as you like, punish us or spare us 24–26

Hearing these words said Shukadev, the Lord in the human form said, to the cobra that thou shouldst not live here. repair forthwith to the sea far away from here. with your wives, children and relations. The cattle and men will use the waters of the river after you are gone. You had come to this river from the island of Ramanak out of fear of the Eagle. He will not harass you now, that you bear the markes of my feet on your hoods, 27–28

The cobra thus worshipped and propitated the rider of the Eagle, the Lord of the Universe, bowed to him and circumambulating him, left for the island with his family and relations. Since then the waters of Yamuna, by the grace of the Lord Shree Krishna became as sweet as nector, and fit for use of all alike. 29-30

Thus ends chapter sixteen of Book X.



अथ सप्तदशोऽध्यायः

राजोवाच

नागालयं रमणकं कस्मात्तत्याज कालियः । कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम् ॥१॥

श्रीशुक उवाच

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः । वानस्पत्यो महाबाहो नागानां प्राङ्निरूपितः ॥२॥
स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि । गोपीथायात्मनः सर्वे सुपर्णाय महात्मने ॥३॥
विषवीर्यमदाविष्टः काद्रवेयस्तु कालियः । कदर्थीकृत्य गरुडं स्वयं तं बुभुजे बलिम् ॥४॥
तच्छ्रुत्वा कुपितो राजन् भगवान् भगवत्प्रियः । विजिघांसुर्महावेगः कालियं समुपाद्रवत् ॥५॥

तं तार्क्ष्यपुत्रः स निरस्य मन्युमान् प्रचण्डवेगो मधुसूदनासनः ।
पक्षेण स येन हिरण्यरोचिषा जघान कद्रुसुतमुग्रविक्रमः ॥६॥

सुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः । ह्रदं विवेश कालिन्यास्तदगम्यं दुरासदम् ॥७॥
तथैकदा जलचरं गरुडो मत्स्यमीप्सितम् । निवारितः सौभरिणा प्रसह्य क्षुधितोऽहरत् ॥८॥
मीनान् सुदुःखितान् दृष्ट्वा दीनान् मीनपतौ हते । कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन् ॥९॥

CHAPTER XVII

The King questioned. Why did the Kaliya Nag give up the island of Ramanak the habitation of the Nagas Out of all the Naga what was his offense against Garuda. 1

Shree Shukadev replied : It was decided by the cobras, that to protect their species they should offer as oblation to Garuda one serpant every month and that serpant should be placed at the root of the tree, and accordingly the Nagas, offered the serpent in turn as arranged. Kaliya the son of Kadru proud of his venom and virulence disregarded Garuda and devoured the serpant meant as offering for him Knowing this Garuda who was so dear to the Lord, grew angry and ran after him to kill him Garuda of great speed and valour vehemently threw Kaliya aside and struck this son of Kadru with his right wing resplendent like gold. Thus severely hit and overwhelmed with fear Kaliya, hurriedly rushed and entered the deep waters of the river, where Garuda could not reach him 2-7

Once Garuda when he became very hungry forcibly caught hold of a fish, which was the king of fishes Maharshi Saubhari asked him not to do it but he would not listen to him Seeing all the fishes much distressed at this, the mahrashi took pity on them said " If Garuda comes

अत्र प्रविश्य गरुडो यदि मत्स्यान् स खादति । सद्यः प्राणैर्वियुज्येत सत्यमेतद् ब्रवीम्यहम् ॥१०॥
तं कालियः परं वेद नान्यः कश्चन लेलिहः । अवात्सीद् गरुडाद् भीतः कृष्णेन च विवासितः ।
कृष्णं ह्रदाद् विनिष्क्रान्तं दिव्यस्रग्गन्धवाससम् । प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे ।
यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव । कृष्णं समेत्य लब्धेहा आसन् लब्धमनोरथाः ॥१३॥
रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित् । नगा गावो वृषा वत्सा लेभिरे परमां मुदम् १४
तां रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां श्रमकर्शिताः । ऊषुर्व्रजौकसो गावः कालिन्द्या उपकूलतः ॥१५॥
तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम् । सुप्तं निशीथ आवृत्य प्रदग्धुमुपचक्रमे ॥१६॥
तत उत्थाय सम्भ्रान्ता दह्यमाना व्रजौकसः । कृष्णं ययुस्ते शरणं मायामनुजमीश्वरम् ॥१७॥
कृष्ण कृष्ण महाभाग हे रामामितविक्रम । एष घोरतमो वह्निस्तावकान् ग्रसते हि नः ॥१८॥
इत्थं स्वजनवैक्लव्यं निरीक्ष्य जगदीश्वर । तमग्निमपिबत्तीव्रमनन्तोऽनन्तोऽनन्तशक्तिधृक् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे दावाग्निमोचन सप्तदशोऽध्यायः ॥ १७ ॥

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here again and kills any more fish he will die, these words that I pronounce are true" said the maharshi. Kaliya alone knew this curse of Saubhari and no other serpant knew about it and therefor afraid of Garuda kaliya lived there in deep waters where Garuda cannot approach him. But Shree Krishna drove him out from there.

Beholding Krishna coming out of the river wearing celestial raiment and garlands the cowherds overwhelmed with joy warmly embraced him. Yashoda, Nanda and other Gopas and Gopikas that had fainted were soon restored to consiousness On seeing Shree Krishna, they were all jubilant and happy to see him once again. Balaram who knew Shree Krishna's might smiled at him and embraced him The cows, calves, the bullocks and even the trees seemed quite pleased, so much so that the Vrajavasis and the cattle though tired because of the tension of suspense for Shree Krishna's safety during the day, and hungryand thirsty, forgot all about it and out of joy they spent that night with Shree Krishna on the banks of Yamuna. 8-15

It was then hot weather and there suddenly flared up a conflagration in the forest in the middle of the night, which surrounded Vraja from all sides. Soon it was all ablaze the Vrajavasis woke up and saw the danger and in their panic resorted to Lord Shree Krishna. The Lord beholding them harassed and distressed gulped and swallowed that blazing fire. 16-19

Thus ends chapter seventeen of Book X.

अथाष्टादशोऽध्यायः

श्रीशुक उवाच

अथ कृष्णः परिवृतो ज्ञातिभिर्मुदितात्मभिः। अनुगीयमानो न्यविशद् व्रजं गोकुलमण्डितम्।१।
व्रजे विक्रीडतोरेवं गोपालच्छद्ममायया। ग्रीष्मो नामर्तुरभवन्नातिप्रेयाञ्छरीरिणाम् ॥२॥
स च वृन्दावनगुणैर्वसन्त इव लक्षितः। यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥३॥
गोपजातिप्रतिच्छन्नौ देवा गोपालरूपिणः। ईडिरे कृष्णरामौ च नटा इव नटं नृप ॥४॥
भ्रामणैर्लङ्घनैः क्षेपैरास्फोटनविकर्षणैः। चिक्रीडतुर्नियुद्धेन काकपक्षधरौ क्वचित् ॥५॥
क्वचिच्च दुर्दुरप्लावैर्विविधैरुपहासकैः। कदाचित् स्पन्दोलिकया कर्हिचिन्नृपचेष्टया।
एवं तौ लोकसिद्धाभिः क्रीडाभिश्चेरतुर्वने ॥६॥
पशूंश्चारयतोर्गोपैस्तद्वने रामकृष्णयोः। गोपरूपी प्रलम्बोऽगादसुरस्तज्जिहीर्षया।७।
तत्रोपाहूय गोपालान् कृष्णः प्राह विहारवित्। हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम् ॥८॥
तत्र चक्रुः परिवृढौ गोपा रामजनार्दनौ। कृष्णसङ्घट्टिनः केचिदासन् रामस्य चापरे ॥९॥
आचेरुर्विविधाः क्रीडा वाह्यवाहकलक्षणाः। यत्रारोहन्ति जेतारो वहन्ति च पराजिताः ॥१०॥

CHAPTER XVIII

Shree Shukadev continued : Thus sorrounded by the happy kinsmen and the kine and prayed and extolled by them, Shree Krishna returned *to Vraja looking magnificent admist the crowd* Just about the time when these two brothers were sporting in Vraja under the guise of cowherd boys there set in the hot weather so abhored by men, but in Vrandavan where Krishna and Balaram were living it looked as pleasant as the spring All the celestials disguised as cowherds praised Krishna and Balaram, as actors would praise one another amongst themselves These two brothers with fine locks of hair indulged in sports such as wrest *ling, crossing throwing, jumping, and tugging, at times they delighted in* jumping like frogs and in rocking and swinging sometimes they would also play "the king" Both the brothers in this way played and enjoyed themselves in the forest in such popular past time 1-6

Once Shree Rama and Shree Krishna were playing with the cowherds tending the kine, in the forest At that moment there came a demon named Pralambasura to abduct them Shree Krishna the master of games called the boys and said Letus divide ourselves in two groups and play In that game *one group was led by Rama and the other was* led by Krishna In this game the party that was defeated, had to carry the

रामसंघट्टिनो यर्हि श्रीदामवृषभादयः । क्रीडायां जयिनस्तांस्तानूहुः कृष्णादयो नृप ॥११॥
उवाह कृष्णो भगवान् श्रीदामानं पराजितः । वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥१२॥
अविषह्यं मन्यमानः कृष्णं दानवपुङ्गवः । वहन् द्रुततरं प्रागादवरोहणतः परम् ॥१३॥

तमुद्वहन् धरणिधरेन्द्रगौरवं महासुरो विगतरयो निजं वपुः ।
स आस्थितः पुरटपरिच्छदो बभौ तडिद्द्युमानुडुपतिवाडिवाम्बुदः ॥१४॥
निरीक्ष्य तद्वपुरलमम्बरे चरत् प्रदीप्तदृग् भ्रुकुटितटोग्रदंष्ट्रकम् ।
ज्वलच्छिखं कटककिरीटकुण्डलत्विषाद्भुतं हलधर ईषदत्रसत् ॥१५॥
अथागतस्मृतिरभयो रिपुं बलो विहायसार्थमिव हरन्तमात्मनः ।
रुषाहनच्छिरसि दृढेन मुष्टिना सुराधिपो गिरिमिव वज्ररंहसा ॥१६॥
स आहतः सपदि विशीर्णमस्तको मुखाद् वमन् रुधिरमपस्मृतोऽसुरः ।
महारवं व्यसुरपतत् समीरयन् गिरिर्यथा मघवत आयुधाहतः ॥१७॥

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना । अभ्यवर्षन् बलं माल्यैः साधु साध्विति वादिनः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे प्रलम्बवधो नामष्टऽध्याय. ॥१८॥



boys of the party that had won, on their shoulders. The game began and the party led by Rama with Shree dam, Vrishabha, and other cowherds won. Shree Krishna lifted Shree dam on his shoulders. Bhadrasen took Vrishabha and Pralambasura carried Balaram on his shoulders The demon thought Krishna to be more powerful so, he walked faster than Shree Krishna and went further away beyond the goal, fixed in this game of walking. 7-13

But Shree Balaram was very heavy in weight and the demon could not keep up the pace So he had to slow down. He then assumed his true form of a demon, and adorned with ornaments in that form, he looked like the moon in the clouds amidst flashes of lighting. His body swelled and soon filled up the space. His eyes were blazing like fire. Balaram seeing this huge form of the demon was for a moment frightened but he soon recovered. The demon was carrying Balaram, as if he was carrying his own thing. Balaram grew wild gave him a heavy blow like that of a thunderbolt which split his head. The demon vomitted blood, fainted and with a terrific noise fell on the groud as a hill would fall, struck by the weapon of Indra 14-17

Seeing Pralambasura killed by Balaram the cowherd boys showered flowers on him and praised him exclaiming "well done Balaram, well done." 18

Thus ends chapter eighteenth of Book X.



अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

क्रीडासक्तेषु गोपेषु तद्गावो दूरचारिणीः। स्वैरं चरन्त्यो विविशुस्तृणलोभेन गह्वरम् ॥१॥
अजा गावो महिष्यश्च निर्विशन्त्यो वनाद् वनम्। इषीकाटवीं निर्विविशुः क्रन्दन्त्यो दावतर्षिताः
तेऽपश्यन्तः पशून् गोपा कृष्णरामादयस्तदा। मार्गमन्वगमन् सर्वे नष्टाजीव्या विचेतस ॥३॥
मुञ्जाटव्यां भ्रष्टमार्गं क्रन्दमानं स्वगोधनम्। सम्प्राप्य तृषिता श्रान्तास्ततस्ते संन्यवर्तयन् ॥

तत' समन्ताद् वनधूमकेतुर्यदृच्छयाभूत् क्षयकृद् वनौकसाम्।
समीरितः सारथिनोल्वणोल्मुकैर्विलेलिहानः स्थिरजङ्गमान् महान् ॥५॥
तमापतन्तं परितो दवाग्निं गोपाश्च गाव॰ प्रसमीक्ष्य भीता॰।
ऊचुश्च कृष्ण सबल प्रपन्ना यथा हरिं मृत्युभयार्दिता जनाः ॥६॥

कृष्ण कृष्ण महावीर हे रामामितविक्रम। दावाग्निना दह्यमानान् प्रपन्नांस्त्रातुमर्हथः ॥७॥
वचो निशम्य कृपण बन्धूना भगवान् हरिः। निमीलयत मा भैष्ट लोचनानीत्यभाषत ॥८॥

CHAPTER XIX

Shree Shukadeva proceeded further Once the cowherds were engrossed in their play in the forest, the cattle grazing by. The cows, grazing at will moved further in the forest looking for greenary In grazing from forest to forest because of the heat of the Sun they became very thirsty and amidst bleating and bellowing of goats, cows and buffalos these cattle fied and entered the Munjakaranya (forest of dry grass) Shree Krishna, Balaram and cow herds when they finished their play looked for their cattle which they did not find The cowherds became very anxious at the loss of their source of livelihood, followed the track of the cattle By calling and shouting they found, that their kine had lost its way in the forest, and returned with them quite fatigued and thirsty 1–4

At that time there in the forest raged a conflagration in all its fury consuming the mobile and the immobile Seeing this fire spreading all around, the cowherds and the kine were terribly frightened and as one afraid of death would resort to Shree Hari, all these with Balaram, went to Shree Krishna their saviour for protection, and said Oh Krishna, the mighty and Ye Balaram of endless exploits, pray spare us from this conflagration Hearing the piteous appeal of his kinsmen, the Lord said Do not be afraid. Close your eyes when they closed

तथेति मीलिताक्षेषु भगवानग्निमुल्बणम् । पीत्वा मुखेन तान् कृच्छ्राद् योगाधीशो व्यमोचयत् ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे दावाग्निपान नामैकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

श्रीशुक उवाच

तयोस्तदद्भुतं कर्म दावाग्नेर्मोक्षमात्मनः । गोपाः स्त्रीभ्यः समाचख्युः प्रलम्बवधमेव च ॥१॥
गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः । मेनिरे देवप्रवरौ कृष्णरामौ व्रजं गतौ ॥२॥
ततः प्रावर्तत प्रावृट् सर्वसत्त्वसमुद्भवा । विद्योतमानपरिधिर्विस्फूर्जितनभस्तला ॥३॥
सान्द्रनीलाम्बुदैर्व्योम सविद्युत्स्तनयित्नुभिः । अस्पष्टज्योतिराच्छन्नं ब्रह्मेव सगुणं बभौ ॥४॥
तडित्वन्तो महामेघाश्चण्डश्वसनवेपिताः । प्रीणनं जीवनं ह्यस्य मुमुचुः करुणा इव ॥५॥
तपःकृशा देवमीढा आसीद् वर्षीयसी मही । यथैव काम्यतपसस्तनुः सम्प्राप्य तत्फलम् ॥६॥

their eyes, the Bhagwan Yogeshwar drank that terrible fire and released them from that danger 8-9

Thus ends chapter nlnteenth of Book X

CHAPTER XX

Shree Shuka said The cowherds described to their wives the story as to how demon Pralambasura was killed by Balaram and how they were all rescued from the great fire in the forest The elder gopas and gopikas when they heard this, were amazed and acknowledged Ram and Krishna as gods in Vraja. 1-2

Then set in the rainy season the giver of life and food to all beings Around the moon, were seen circles of water mark which generally fore cast whether, the thick clouds in the sky with flashes of lightening and thundering looked like the form of Brahma covered with the quality trio the satwa, rajas and tamas. Just as the kind and merciful will dedicate their lives to remove the miseries of mankind like wise these dark clouds when pushed by strong winds copiously showered rains on earth for the good of mankind. Just as one anxious for his desired objects does penarce is pleased when he gets them, similarly the earth that had become dry and parched in summer – swelled and looked pleasant when drenched with waters of the rains. In Kaliyuga heresy holds the

निशामुखेषु खद्योतास्तमसा भान्ति न ग्रहाः । यथा पापेन पाखण्डा न हि वेदा कलौ युगे ॥७॥
आसन्नुत्पथवाहिन्यः क्षुद्रनद्योऽनुशुष्यतीः । पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः ॥८॥
जलस्थलौकसः सर्वे नववारिनिषेवया । अबिभ्रद् रुचिरं रूपं यथा हरिनिषेवया ॥९॥
सरिद्भिः सङ्गतः सिन्धुश्चुक्षुभे श्वसनोर्मिमान् । अपक्वयोगिनश्चित्तं कामाक्तं गुणयुग् यथा ॥१०॥
गिरयो वर्षधाराभिर्हन्यमाना न विव्यथुः । अभिभूयमाना व्यसनैर्यथाधोक्षजचेतसः ॥११॥
लोकबन्धुषु मेघेषु विद्युतश्चलसौहृदाः । स्थैर्यं न चक्रुः कामिन्यः पुरुषेषु गुणिष्विव ॥१२॥
धनुर्वियति माहेन्द्रं निर्गुणं च गुणिन्यभात् । व्यक्ते गुणव्यतिकरेऽगुणवान् पुरुषो यथा ॥१३॥
न रराजोडुपश्छन्नः स्वज्योत्स्नाराजितैर्घनैः । अहंमत्या भासितया स्वभासा पुरुषो यथा ॥१४॥

sway and not the Vedas. Likewise in the rains the glow worms shine in dark cloudy nights and not the real stars or planets One who is enslaved by his passions uses his body and wealth in wrong direction, similarly small rivulets that generally soon dries upin hot weather were now overflowing with rains and were flowing in wrong in direction. One becomes handsome by the service of the Lord similarly all beings living in waters and land on looked happy and gay asrevived by use of fresh water of the rains.As the mind of an immature Yogi is agitated by passion and objects of senses, the ocean of waves also seemed as if agitated by the rivers (his lady loves) flowing in it. Just as the mind of a person devoted to the Lord is not perturbed even in adversities, similarly the mountains never felt perturbed or moved even in heavy down pour on them (which was their adversity) during the rains. Just as a fickle minded profligate woman cannot remain with one who is virtuous, and chaste in the same way lightening also which is fickle and frivalous cannot remain steady in the clouds that are benevolent to mankind by pouring showers on earth for them. Just as the divine the Purush who though is beyond the qualities, shines in this world of plurality of satwa, rajas and tamas in the same way the rainbow even without the string (that ties the ends of the bow to give it a shape) on it adorned the sky. Just as the self luminous soul covered by ego does not shine, so also the moon, veiled by the clouds could not shine. As persons disgusted and surfeited with their hum drum lives delight and welcome the company of the devouts so also the peacoeks on seeing the clouds were delighted and warbled welcome to them. The trees that had weakened and withered in the hot weather, when plentifully drenched by the rains, bloomed as they got what they desired as one

मेघागमोत्सवाहृष्टाः प्रत्यनन्दञ्छिखण्डिनः । गृहेषु तप्ता निर्विण्णा यथाच्युतजनागमे ॥१५॥
पीत्वापः पादपाः पद्भिरासन् नानात्ममूर्तयः । प्राक्क्षामास्तपसा श्रान्ता यथा कामानुसेवया
जलौघैर्निरभिद्यन्त सेतवो वर्षतीश्वरे । पाखण्डिनामसद्वादैर्वेदमार्गाः कलौ यथा ॥१७॥
प्रावृट्श्रियं च तां वीक्ष्य सर्वभूतमुदावहाम् । भगवान् पूजयांचक्रे आत्मशक्त्युपबृंहिताम् ॥१८॥
एवं निवसतोस्तस्मिन् रामकेशवयोर्व्रजे । शरत् समभवद् व्यभ्रा स्वच्छाम्ब्वपरुषानिला ॥१९॥
शरदा नीरजोत्पत्त्या नीराणि प्रकृतिं ययुः । भ्रष्टानामिव चेतांसि पुनर्योगनिषेवया ॥२०॥
व्योम्नोऽब्दं भूतशाबल्यं भुवः पङ्कमपां मलम् । शरज्जहाराश्रमिणां कृष्णे भक्तिर्यथाशुभम् ॥२१॥
सर्वस्वं जलदा हित्वा विरेजुः शुभ्रवर्चसः । यथात्यक्तैषणाः शान्ता मुनयो मुक्तकिल्बिषाः ॥२२॥
गाधवारिचरास्तापमविन्दञ्छरदर्कजम् । यथा दरिद्रः कृपणः कुटुम्ब्यविजितेन्द्रियः ॥२३॥
निश्चलाम्बुरभूत्तूर्णीं समुद्रः शरदागमे । आत्मन्युपरते सम्यङ्मुनिर्व्युपरतागमः ॥२४॥

emaciated by austerity, blooms when he gets what he desires by way of fruits of his penance. Just as in Kaliyuga the Vedas are disregarded and transgressed by the sophisticated and the heretics, likewise the strong currents of water by heavy down pour transgressed the limits overflowed and damaged the banks and enclosures. Seeing this happy phenomenon of the monsoon that pleases all beings the Lord congratulated Shree that had grown and bloomed by his grace. 3–18

Thus Krishna and Balaram were living in Vraja enjoying the monsoon, the autumn season set in with clear skies and soft winds flowing all over translucent waters. In this season owing to the autumnal blooming of the lotuses, the waters regained its purity, its real nature, as the minds of the fallen Yogis regain their Yogic poise once again by performing Yoga. Just as devotion to Shree Krishna removes the evils of all the ashramites, similarly with the advent of autumn, the skies cleared, the mud of the earth dried up, the waters were cleansed of all its dirt and discomfort caused to beings in rain was removed. The cloud giving up everything water etc. became snowy white andl ustrous like the sages who become sinless and peaceful when they renounce all their desires. Just as the poor and niggardly of unsubdued passions, become miserable so, also the acquatic animals in shallow water experienced the heat of the autumnal sun became miserable the waters of the ocean became steady and calm, like the sage who when well satisfied with the self, gives up all his routine of vedic studies and becomes calm and sedate. As a Yogi stops his knowledge from being

केदारेभ्यस्त्वपोऽगृह्णन् कर्षका दृढसेतुभिः। यथा प्राणैः स्रवज्ज्ञानं तन्निरोधेन योगिनः ॥२५॥
शरदर्कांशुजांस्तापान् भूतानामुडुपोऽहरत्। देहाभिमानजं बोधो मुकुन्दो व्रजयोषिताम् ॥२६॥
खमशोभत निर्मेघं शरद्विमलतारकम्। सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम् ॥२७॥
वणिङ्मुनिनृपस्नाता निर्गम्यार्थान् प्रपेदिरे। वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते ॥२८॥

। इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे प्रावृट्शरद्वर्णनं नाम विंशोऽध्यायः ॥२०॥

अथैकविंशोऽध्यायः

श्रीशुक उवाच

कुसुमितवनराजिशुष्मिभृङ्गद्विजकुलघुष्टसरःसरिन्महीध्रम्।
मधुपतिरवगाह्य चारयन् गाः सहपशुपालबलश्चुकूज वेणुम् ॥१॥

frittered away in frivoities by controling his senses so the farmers also stopped waters flowing away from the fields by dykes and embankments. As self knowledge removes the pride in ones own body, and as Shree Krishna removes the pangs of women of Vraja by his presence, so also the moon belived the reings of the heat of the autumnal Sun Just as mind comprehensive of Shabda-Brahma that is without rajas and tamas,shines so the cloudless autumnal sky also shone with the brilliant stars As the Siddhas, give up their bodies at the opportune time, so also the merchants the sages, the kings and the snatakas who had remined in doors during the rains now came out at the opportune time for their desired objects 19–28

Thus ends chapter twentith of Book X.

CHAPTER XXI

Shree Shuka continued : Once in autumn Shree Krishna with Balaram and the cowherd boys went to the forest while tending the kine, when the rivers and lakes were full with fresh rain waters, and the forest blooming with flowers, were resounding with the humings of the enraptured waps and bees and the hills echoing the singing and churping of the birds There while tending the kine Shree Krishna played the sweet melody of his celestial flute, Behold Ye friend, how magnificent Shree Krishna looks surrounded by the cowherds and the kine with his ears decked with flowers and his head gear made of peacock feathers clad in yellow selk raiments with a garland of flowers sound his neck filling

बर्हापीडं नटवरपुः कर्णयोः कर्णिकारं बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।
रन्ध्रान् वेणोरधसुधया पूरयन् गोपवृन्दैर्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥२॥
इति वेणुरवं राजन् सर्वभूतमनोहरम् । श्रुत्वा व्रजस्त्रियः सर्वा वर्णयन्त्योऽभिरेभिरे ॥३॥

अक्षण्वतां फलमिदं न परं विदामः सख्यः पशूननुविवेशयतोर्वयस्यैः ।
वक्त्रं व्रजेशसुतयोरनुवेणु जुष्टं यैर्वा निपीतमनुरक्तकटाक्षमोक्षम् ॥४॥

चूतप्रवालबर्हस्तवकोत्पलाब्जमालानुपृक्तपरिधानविचित्रवेषौ ।
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरौ क्व च गायमानौ ॥५॥

गोप्यः किमाचरदयं कुशलं स्म वेणुर्दामोदराधरसुधामपि गोपिकानाम् ।
भुङ्क्ते स्वयं यदवशिष्टरसं ह्रदिन्यो हृष्यत्त्वचोऽश्रु मुमुचुस्तरवो यथाऽऽर्याः ॥६॥

धन्याः स्म मूढमतयोऽपि हरिण्य एता या नन्दनन्दनमुपात्तविचित्रवेषम् ।
आकर्ण्य वेणुरणितं सहकृष्णसाराः पूजां दधुर्विरचितां प्रणयावलोकैः ॥७॥

कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं श्रुत्वा च तत्क्वणितवेणुविचित्रगीतम् ।
देव्यो विमानगतयः स्मरनुन्नसारा भ्रश्यत्प्रसूनकबरा मुमुहुर्विनीव्यः ॥८॥

the holes of his flute with sweet nectar like breath Hearing such melodious notes of the lute pleasing to all beings the women of Vraja in admiration talked about it among themselves There is no greater pleasure imaginable for the eye than to see the charming and lovely face of the son of the Lord of Vraja, always playing on the flute and driving the cattle to the forest surrounded by his playmates, Shree Krishna the son of Rohini with garland of variegated flowers, such as lilies, lotus etc in his neck and dressed in black and yellow silk garments singing in the forest looked wonderful and shone like a star artist on the stage How blessed is this flute and what acts of merit it has performed that it always enjoys, the delicious touch of Shree Krishana's lips and drinks the sweet ambrosia from it, and the river Yamuna seeing this, thrilled with joy seems to enjoy those sweet drops falling from his flute. These animals the hinds though foolish are blessed as even they listen in company of their males to the melody of Shree Krishna flute whom they adore by their lustful glances. Beholding the enchanting looks of Shree Krishna and hearing the sweet melody flowing from his flute even the celestial damsels that range through the heavens, seated on the laps of their husbands are spell bound, when flowers from their hair braids fall out Even the cows listen to this melody of the flute of Shymsunder, with rapt attention and the calves stop sucking and with their mouth full of sucked milk, stand, motionless embracing their Lord

गावश्च कृष्णमुखनिर्गतवेणुगीतपीयूषमुत्तभितकर्णपुटैः पिबन्त्यः ।
शावाः स्नुतस्तनपयः कवलाः स्म तस्थुर्गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः ॥९॥
प्रायो बताम्ब विहगा मुनयो वनेऽस्मिन् कृष्णेक्षितं तदुदितं कलवेणुगीतम् ।
आरुह्य ये द्रुमभुजान् रुचिरप्रवालान् शृण्वन्त्यमीलितदृशो विगतान्यवाचः ॥१०॥
नद्यस्तदा तदुपधार्य मुकुन्दगीतमावर्तलक्षितमनोभवभग्नवेगाः ।
आलिङ्गनस्थगितमूर्मिभुजैर्मुरारेर्गृह्णन्ति पादयुगलं कमलोपहाराः ॥११॥
दृष्ट्वाऽऽतपे व्रजपशून् सहरामगोपैः संचारयन्तमनु वेणुमुदीरयन्तम् ।
प्रेमप्रवृद्ध उदितः कुसुमावलीभिः सख्युर्व्यधात् स्ववपुषाम्बुद आतपत्रम् ॥१२॥
हन्तायमद्रिरबला हरिदासवर्यो यद् रामकृष्णचरणस्पर्शप्रमोदः ।
मानं तनोति सहगोगणयोस्तयोर्यत् पानीयसूयवसकन्दरकन्दमूलैः ॥१३॥
गा गोपकैरनुवनं नयतोरुदारवेणुस्वनैः कलपदैस्तनुभृत्सु सख्यः ।
अस्पन्दनं गतिमतां पुलकस्तरूणां निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥१४॥
एवंविधा भगवतो या वृन्दावनचारिणः । वर्णयन्त्यो मिथो गोप्यः क्रीडास्तन्मयतां ययुः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे वेणुगीतं नामैकविंशोऽध्यायः ॥२१॥

with tears of joy tricking down their eyes. The birds in the forest like sages perehed on some branches of trees covered with foliage with white praval look hard at the Lord forgetting their chirping and warbling, listen to the flute of the Shree Krishna and this river, with her whirls of desire meandearingly flows listening to the music of Mukund and though spelled, offers lotuses by her waves which are like her hands at the feet of the Lord. While roaming in the heat of the Sun with Balaarm tending the cattle when he plays the flute, the clouds the Lord of lightening, as a good friend seeing them oppressed by the heat out of affection shelters them by holding a canopy of their shadows over them. This Goverdhan the best of the hills, when tread by the delicate feet of the Lord regoices immensely, offers him in worship, sprouts of green esculent roots of grass, and pure fresh water from its caves and thus horours him, the cows, and the cowherds The Lord in this manner leads the herd of cattle and the group of cowherds from forest to forest playing his calestial notes on his charming flute which render mobile the immobile in the corporeal beings and delight the inanimate trees and foliage which looks as if alive. Isn't this wonderful ?

Thus the Gopis in Vrandawan while describing to one another the Lord's variegated sports were mentally absorbed and lost in him. 1–15

Thus ends chapter twenty one of Book X.

अथ द्वाविंशोऽध्यायः

श्रीशुक उवाच

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः । चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥१॥
आप्लुत्याम्भसि कालिंद्या जलान्ते चोदितेऽरुणे । कृत्वा प्रतिकृतिं देवीमानर्चुर्नृप सैकतीम् ॥२॥
कात्यायनि महामाये महायोगिन्यधीश्वरि । नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ॥३॥
नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् । वासांसि कृष्णं गायन्त्यो विजह्रुः सलिले मुदा ॥४॥
भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः । तासां वासांस्युपादय नीपमारुह्य सत्वरः ॥५॥
हसद्भिः प्रहसन् बालैः परिहासमुवाच ह । अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् ॥६॥
एवं ब्रुवति गोविन्दे नर्मणाऽऽक्षिप्तचेतसः । आकण्ठमग्नाः शीतोदे वेपमानास्तमब्रुवन् ॥७॥
श्यामसुंदर ते दास्यः करवाम तवोदितम् । देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे ॥८॥

CHAPTER XXII

Shree Shuka said : Once in the cold weather in the month of Margshirsha the maids of Vraja of Shree Nanda after feeding themselves with the havishyanna (Rice cooked in ghee offered as sacrifice to the deity in fire) began their worship of Goddess Katyayini. After their customary dip in the river Kalindi in the mornig, they made an idol of sand worshipped and prayed to her. Oh Goddese Katyayini Maha Maya Mahayogini, oh the goddess substratum of the universe, pray so ordain that the son of Nand baba may become our husband. We bow to thee. 1–3

Once it so happened that these little girls as usual leaving their clothes on the banks of the river were merrily sporting in the waters of Yamuna The almighty Shree Krishna, the Lord of the Yogeshwaras, knowing their minds came there with his playmates. He took their clothes and went up the Kadamb tree nearby with other boys that had accompnied him, He then told the maidens " Ye girls come here one by one and collect your clothes " 4–6

Thus spoken to, the maidens charmed at this sportive joke of the Lord, merged in cold waters till their neck, and shivering said :

Oh Shyam Sunder we are thy maids, we shall do thy biddings, Oh Dharmagna (the knower of Dharma) please give us our clothes or we shall Complain to the king against you. 7–8

श्रीभगवानुवाच

यूयं विवस्त्रा यदपो धृतव्रता व्यगाहतैतत्तदु देवहेलनम् ।
यद्ब्याञ्जलिं मूर्ध्न्यपनुत्तयेंऽहसः कृत्वा नमोऽधो वसनं प्रगृह्यताम् ॥९॥
तास्तथावनता दृष्ट्वा भगवान् देवकीसुतः । वासांसि ताभ्यः प्रायच्छत् करुणस्तेन तोषितः १०
तासां विज्ञाय भगवान् स्वपादस्पर्शकाम्यया । धृतव्रतानां संकल्पमाह दामोदरोऽबलाः ॥११॥
संकल्पो विदितः साध्व्यो भवतीनां मदर्चनम् । मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ।
यातावला व्रजं सिद्धा मयेमा रंस्यथ क्षपाः ॥१२॥
इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः । ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विविशुर्व्रजम् ।
अथ गोपैः परिवृतो भगवान् देवकीसुतः । वृन्दावनाद् गतो दूरं चारयन् गाः सहाग्रजः ॥१४॥
निदाघार्कातपे तिग्मे छायाभिः स्वाभिरात्मनः । आतपत्रायितान् वीक्ष्य द्रुमानाह व्रजौकसः१५
पश्यतैतान् महाभागान् परार्थैकान्तजीवितान् । वातवर्षातपहिमान् सहन्तो वारयन्ति नः १६

The Lord said : You are under a vow and you bathe in the river quite nude. This is an offense against the deity (the water god) To expiate for this sin, join your palms on your head bow down and take away your clothes. 9

Bhagwan Krishna son of Devaki was pleased seeing them all bowing down to him. Compassiorate that he was he returned their clothes and knowing their resolve the Lord said : Oh Ye Maidens chaste and pure that you are, I know that your hearts desire is to please and adore me. It shall be granted and you will enjoy with me in the next few approching nights. Now you go back to Vraja. 10–12

Shree Shuka Deva contd : Thus directed by the Lord and their desires fulfilled the gopis returned to Vraja much against their wish, contemplating on the feet of the Lord. 13

Once Shree Krishana, with his elder brother Balaram and the cowherds, were grazing the cattle in the forest. They went far away from Vraja. The Sun was very hot, seeing the trees shading the ground like a umbrella, Shree Krishna said to the cowherds.

Behold these trees, verily their birth in this world is highly blessed. They live only to do good to others. They suffer all climes be it, heat and rains, or cold, and protect us from them. Just as one with some expectation does not return disappointed from one who is generous similarly these tress give life to all creatures and do not disappoint

अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् । सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥१७॥
पत्रपुष्पफलच्छायामूलवल्कलदारुभिः । गन्धनिर्यासभस्मास्थितोक्मैः कामान् वितन्वते ॥१८॥
एतावज्जन्मसाफल्यं देहिनामिह देहिषु । प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥१९॥
इति प्रवालस्तवकफलपुष्पदलोत्करैः । तरूणां नम्रशाखानां मध्येन यमुनां गतः ॥२०॥
तस्या उपवने काम चारयन्तः पशून् नृप । कृष्णरामावुपागम्य क्षुधार्ता इदमब्रुवन् ॥२१॥
॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे गोपीवस्त्रापहारो नाम द्वाविंशोऽध्यायः ॥२२॥

अथ त्रयोविंशोऽध्यायः

गोपा उवाच

राम राम महावीर्य कृष्ण दुष्टनिवर्हण । एषा वै बाधते क्षुन्नस्तच्छान्तिं कर्तुमर्हथः ॥१॥

श्रीशुक उवाच

इति विज्ञापितो गोपैर्भगवान् देवकीसुतः । भक्ताया विप्रभार्यायाः प्रसीदन्निदमब्रवीत् ॥२॥
प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः । सत्रमाङ्गिरसं नाम ह्यासते स्वर्गकाम्यया ।
तत्र गत्वौदनं गोपा याचतास्मद्विसर्जिताः ॥३॥

anyone. They are really blessed They fulfill the wishes of everyone either by their leaves, fruits, flowers, shade, roots, faggots, wood, smell gum, stones, sprouts and ashes In this world, life of one, who does good to others by his personal efforts, or by his wealth or by his intelligence or by good words is alone successful and blessed 14–19

The Lord thus praising the trees (in that avenue) with branches bent with the load of the sprouts, flowers, fruits, and foliage came to the banks of the Yamuna. On the pastures of the banks of the river, the cowherds grazed their cattle for long and when they felt hungry they approached Shree Krishna and Balaram and said 29-21

Thus ends chapter twenty second of Book X.

CHAPTER XXIII

The Arhew said: Hey! you mighty Balaram and you Shree Krishna the slayer of the wicked we are very hungry and are muoh oppressed by it pray get us some food and satisfy our hunger. 1

Shree Shukadev said: When the boys thus requested Shree Krishna, the Lord with a wish to favour his devotees the wives of the brahmins, said, Boys, repair ye to the place were some Brahmins, the

इत्यादिष्टा भगवता गत्वायाचन्त ते तथा। कृताञ्जलिपुटा विप्रान् दण्डवत् पतिता भुवि ॥४॥

गाश्चारयन्तावविदूर ओदनं रामाच्युतौ वो लषतो बुभुक्षितौ।
तयोर्द्विजा ओदनमर्थिनोर्यदि श्रद्धा च वो यच्छत धर्मवित्तमाः ॥५॥

इति ते भगवद्याञ्चां शृण्वन्तोऽपि न शुश्रुवुः। क्षुद्राशा भूरिकर्माणो बालिशा वृद्धमानिनः ॥६॥

तं ब्रह्म परमं साक्षाद् भगवन्तमधोक्षजम्। मनुष्यदृष्ट्या दुष्प्रज्ञा मर्त्यात्मानो न मेनिरे ॥७॥

गोपा निराशाः प्रत्येत्य तथोचुः कृष्णरामयोः। तदुपाकर्ण्य भगवान् प्रहस्य जगदीश्वरः।
व्याजहार पुनर्गोपान् दर्शयँल्लौकिकीं गतिम् ॥८॥

मां ज्ञापयत पत्नीभ्यः ससंकर्षणमागतम्। दास्यन्ति काममन्नं वः स्निग्धा मय्युषिता धिया

गत्वाथ पत्नीशालायां दृष्ट्वाऽऽसीनाः स्वलंकृताः। नत्वा द्विजसतीर्गोपाः प्रश्रिता इदमब्रुवन् ॥

नमो वो विप्रपत्नीभ्यो निबोधत वचांसि नः। इतोऽविदूरे चरता कृष्णेनेहेषिता वयम्।
बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम् ॥११॥

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expounders of the Vedas perform the "Angiras" (a sacrifice to attain the heaven) and request them for food in our name. The cowherd boys went there as directed by the Lord and begged of the brahmins for food prostrating themselves on the ground before them said, Oh Ye Dharmvettas (knowers of religion) here close by in the forest, Rama and Krishna are tending their cattle. They are hungry and so we are. They have sent us to you for food. If you revere them and if you have faith in them please give us food for them, and for us, as begged. 2-5 The brahmins, great believers in karma that they were, ever desirious of the short lived happiness of heaven, and though foolish, believed themselves very wise, heard about the alms of the Lord through the boys, but did not pay any heed to their request. These rishis egoistic and pervert mistook the Lord for an ordinary mortal and did not grant his request for food. The boys returned disappointed and told Rama and Krishna all that had happened. Lord Krishna merely smiled and said. Nevermind go to their wives and tell them that I have come here with Sankarshan. These women are very affectionate and devoted to me. They will give you plenty of food. 6-9

The boys then went to the habitation of these women. There they saw them, well dressed and decked in ornaments, and mildly spoke to them. We bow to you young ladies, Shree Krishna who is strolling around in the vicinity with his brother has sent us to you for food as they are hungry. These wives of the Rishis who were always excited

श्रुत्वाच्युतमुपायातं नित्यं तद्दर्शनोत्सुकाः । तत्कथाक्षिप्तमनसो बभूवुर्जातसम्भ्रमाः ॥१२॥
चतुर्विधं बहुगुणमन्नमादाय भाजनैः । अभिसस्रुः प्रियं सर्वाः समुद्रमिव निम्नगाः ॥१३॥
यमुनोपवनेऽशोकनवपल्लवमण्डिते । विचरन्तं वृतं गोपैः साग्रजं ददृशुः स्त्रियः ॥१४॥
तास्तथा त्यक्तसर्वाशाः प्राप्ता आत्मदिदृक्षया । विज्ञायाखिलदृग्द्रष्टा प्राह प्रहसिताननः ॥१५॥
स्वागतं वो महाभागा आस्यतां करवाम किम् । यन्नो दिदृक्षया प्राप्ता उपपन्नमिदं हि वः ॥१६॥
नन्वद्धा मयि कुर्वन्ति कुशलाः स्वार्थदर्शिनाः । अहैतुक्यव्यवहितां भक्तिमात्मप्रिये यथा ॥१७॥
तद् यात देवयजनं पतयो वो द्विजातयः । स्वसत्रं पारयिष्यन्ति युष्माभिर्गृहमेधिनः ॥१८॥

पत्न्य ऊचुः

मैवं विभोऽर्हति भवान् गदितुं नृशंसं सत्यं कुरुष्व निगमं तव पादमूलम् ।
प्राप्ता वयं तुलसिदाम पदावसृष्टं केशैर्निवोढुमतिलङ्घ्य समस्तबन्धून् ॥१९॥
गृह्णन्ति नो न पतयः पितरौ सुता वा न भ्रातृबन्धुसुहृदः कुत एव चान्ये ।
तस्माद् भवत्प्रपदयोः पतितात्मनां नो नान्या भवेद् गतिररिंदम तद् विधेहि ॥२०॥

at hearing the stories and ancedotes of the Lord and who were ever eager for his darshan knowing that Shree Krishna was close by grew impatient and rushed (as the rivers rush towards the ocean), with various preparation of food to offer it to the Lord. There in the garden beautified by the green foliage of Ashoka trees, on the banks of river Yamuna, these women saw the Lord enjoying with his brother and the cowherd boys. The Lord knowing that these women had come there solely for his darshan, giving up all other desires said to them with a smile–welcome ye fortunate fairies ! come and sit down. What good shall I do for you If you have come for my darshan then you have done well because the true devoted have unshaken faith and selfless devotion in me at all times, who am the soul and the darling of every-being All of you now go back to the place where your husbands are performing the Yagna as they will not be able to finish that Yagna without you. 16–18

The wives of Munis said : Oh the all pervading benign divine it does not befit thee to utter such words : Please fulfill thy promise, we have come to thee disregarding all our kith and kin, with a desire to adorn our hair with the garland of Tulsi fallen from they feet. Now, our husbands, mothers, fathers, brothers, sons, relations and friends, nobody would take us back then what to talk of others. Oh destroyer of foes, we who have fallen at your feet do not desire any-thing except to be thy humble maids. 19-20

श्रीभगवानुवाच

न प्रीतयेऽनुरागाय ह्यङ्गसङ्गो नृणामिह। तन्मनो मयि युञ्जाना अचिरान्मामवाप्स्यथ ॥२१॥

श्रीशुक उवाच

इत्युक्ता मुनिपत्न्यस्ता यज्ञवाटं पुनर्गता। ते चानसूयव स्वाभि स्त्रीभि सत्रमपारयन् ॥२२॥
तत्रैका विधृता भर्त्रा भगवन्तं यथाश्रुतम्। हृदोपगुह्य विजहौ देहं कर्मानुबन्धनम् ॥२३॥
भगवानपि गोविन्दस्तेनैवान्नेन गोपकान्। चतुर्विधेनाशयित्वा स्वयं च बुभुजे प्रभु ॥२४॥
अथानुस्मृत्य विप्रास्ते अन्वतप्यन् कृतागस। दृष्ट्वा स्त्रीणां भगवति कृष्णे भक्तिमलौकिकीम् २५
अहो पश्यत नारीणामपि कृष्णे जगद्गुरौ। नासां द्विजातिसंस्कारो न निवासो गुरावपि ॥२६॥
अथापि ह्युत्तमश्लोके कृष्णे योगेश्वरेश्वरे। भक्तिर्दृढा न चास्माकं संस्कारादिमतामपि ॥२७॥
अहो वयं धन्यतमा येषां नस्तादृशी स्त्रियः। भक्त्या यासां मतिर्जाता अस्माकं निश्चला हरौ ॥
नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे। यन्मायामोहितधियो भ्रमाम कर्मवर्त्मसु ॥२९॥

Ye honoured ones, said the almighty, bodily contact alone is not sufficient to enhance love affection or attachment, between humanbeings If you concentrate your mind in me you will soon attain me 21

Shree Sukhdev proceeded Thus spoken to by the Lord the wives of the munis went back to the place of Yagna Their husbands bore no ill will towards them and they completed their Yagna with their wives as is the convention One of these women was not permitted by her husband, to go to the Lord She concentrated her mind in the form of the Lord as she had heard him described to her and gave up her mortal frame 22 23

The Lord Govind then distributed the food brought by these women to the boys and himself partook of it The brahmins seeing the signal devotion of their wives in the Lord felt guilty and repented, their action They thought to themselves, what a devotion in the Lord Krishna of our women folk who have neither the Sanskaras (sanctified by the purification ceremonies) nor have they lived in the family of the Guru, whereas we who though duly initiated have no reverence or devotion for this Yogeshwar Lord Krishna Verily we are indeed blessed that we have such wives It is because of their devotion that our mind and our faith in Lord Shree Hari became firm and unshakable We bow to Lord Shree Krishna the fountain head of knowledge shrouded by whose Maya we wander in the path of action full of mundane

इति स्वाघमनुस्मृत्य कृष्णे ते कृतहेलनाः। दिदृक्षवोऽप्यच्युतयोः कंसाद् भीता न चाचलन् ३०

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे यज्ञपत्न्युद्धरणं नाम त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

भगवानपि तत्रैव बलदेवेन संयुतः। अपश्यन्निवसन् गोपानिन्द्रयागकृतोद्यमान् ॥१॥
तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः। प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् ॥२॥
कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः। किं फलं कस्य चोद्देशः केन वा साध्यते मखः ॥३॥
ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति। विदुषः कर्मसिद्धिः स्यात्तथा नाविदुषो भवेत् ॥४॥
तत्र तावत् क्रियायोगो भवतां किं विचारितः। अथवा लौकिकस्तन्मे पृच्छतः साधु भण्यताम् ॥

नन्द उवाच

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः। तेऽभिवर्षन्ति भूतानां प्रीणनं जीवनं पयः ॥६॥

desires. Thus the brahmins realising their guilt though desirous of having a glimpse, darshan of Lord Krishna and Balram could not do it for fear of Kansa. 24-30

Thus ends chapter twenty third of Book X

CHAPTER XXIV

Shree Shuka said : During his stay with Balaram at Nandbaba's Bhagwan Shree Krishna once saw the cowherds preparing for Yagna to propitiate Indra-Shree Krishna the soul of everybeing and the seer of all hearts, who knew everything approached, Nandbaba and the other older folks and said what is this all about, father, what is its object and for what end and for whom this Yagna is to be performed prey tell me. Actions are generally performed by men who have knowledge as also by these that are without knowledge but in these those performed by men with knowledge and understanding, are successful whereas those performed without knowledge or understanding are not successful and donot bear fruit. The work that you have begun today, is it in accordance with the scriptures, or merely conventional. Please explain to me well. 1-5

Rainfall is God Indra said Nandji:- Clouds are his form, water by which all beings get life and joy is poured on earth by the clouds My

तं तात वयमन्ये च वार्मुचां पतिनीश्वरम्। पुंसां पुरषकाराणां पर्जन्य फलभावन ॥७॥
य एवं विसृजेद् धर्मं पारम्पर्यागतं नरः। कामाल्लोभाद् भयाद् द्वेषात् स वै नाप्नोति शोभनम् ॥८॥

श्रीभगवानुवाच

कर्मणा जायते जन्तु कर्मणैव विलीयते। सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥९॥
स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते। स्वभावस्थमिदं सर्वं सदेवासुरमानुषम् ॥१०॥
सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः। रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत् ॥११॥
रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः। प्रजास्तैरेव सिद्ध्यन्ति महेन्द्रः किं करिष्यति ॥१२॥
तस्माद् गवां ब्राह्मणानामद्रेश्चारभ्यतां मखः। य इन्द्रयागसम्भारास्तैरयं साध्यतां मखः ॥१३॥
हूयन्तामग्नयः सम्यग् ब्राह्मणैर्ब्रह्मवादिभिः। अन्नं बहुविधं तेभ्यो देयं वो धेनुदक्षिणाः ॥१४॥
अन्येभ्यश्चाश्वचाण्डालपतितेभ्यो यथार्हतः। यवसं च गवां दत्त्वा गिरये दीयतां बलिः ॥१५॥
एतन्मम मतं तात क्रियतां यदि रोचते। अयं गोब्राह्मणाद्रीणां मह्यं च दयितो मखः ॥१६॥

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child' ! I as well others, believe Indra as the Lord of rains because it is he who gives the fruit of his labour to the tiller of the soil He who disregards or abandones religious traditions, through desires, cupidity fear or hatred, does not get peace or happiness in life 6–8

Bhagwan said : Every being is born, according to his own Karma and dies by his own Karma Happiness misery fear and well being all this is generated by Karma A man follows his nature, as he is controlled by it The quality trio the satwa rajas and tamas, is the cause of creation substenance, and dissolution Stimulated by rajas this world of vividness and diversity is created and it is by that rajas that the clouds shower rains, which gives life to all beings Then where does Indra come in and what has he to do with it You may therefore use all this material brougnt for Indra Yag (sacrific dedicated to Indra) for cows, brahmins, and the Giriraj and begin the Giriraj Yagna offer oblations in the fire of Yagna through the holy brahmins, chanting hymns, give them different kinds of delicious foods, cows, and cash as dakshina (fees) further give food to all without distinction right from a dog to the untouchable and to the sinners and the morally fallen as they are to be pitied. Give fodder to the cows, offer homage and oblation to mt Goverdhan Father dear, this is my opinion Do as you like. The Yagna wherein the kine the brahmins, and the holy mount is propitiated is dear to me. 9–16

श्रीशुक उवाच

कालात्मना भगवता शक्रदर्पं जिघांसता। प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥१७॥
तथा च व्यदधुः सर्वं यथाऽऽह मधुसूदनः। वाचयित्वा स्वस्त्ययनं तद्द्रव्येण गिरिद्विजान्॥१८॥
उपहृत्य बलीन् सर्वानादृता यवसं गवाम्। गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥१९॥
कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भणं गतः। शैलोऽस्मीति ब्रुवन् भूरि बलिमाददृबृहद्वपुः ॥२०॥
इत्यद्रिगोद्विजमखं वासुदेवप्रणोदिताः। यथा विधाय ते गोपाः सहकृष्णा व्रजं ययुः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे चतुर्विंशोऽध्यायः ॥२४॥

अथ पञ्चविंशोऽध्यायः

श्रीशुक उवाच

इन्द्रस्तदाऽऽत्मनः पूजां विज्ञाय विहतां नृप। गोपेभ्यः कृष्णनाथेभ्यो नन्दादिभ्यश्चुकोप सः।
गणं सांवर्तकं नाम मेघानां चान्तकारिणाम्। इन्द्रः प्राचोदयत् क्रुद्धो वाक्यं चाहेशमान्युत ॥२॥

Shree Shukhdev then said : Nanda and others when they heard these words of the Lord the Master of time, spoken purposely to humble the pride of Indra, acknowledged them as words of benevolence and did all as directed by Bhagwan Madhusudan, and with the same material that was brought for Indra Yag, they worshipped Giriraj gave presents and dakshina to the brahmins, who blessed them with benedictory verses and gave plentiful fodder to the cows. The cowherds then with all their cattle cricumambulated Giriraj. Bhagwan Krishna assumed another form to inspire confidence in the cowherds. He said I am the big Giriraj and accepted offerings in abundance. Thus actuated by the Lord the cowherds finished their Yagna intended for Giriraj, brahmins, and the cows, and went to Vraja with Shree Krishna. 17-21

Thus ends chapter twenty four of Book X



CHAPTER XXV

Shree Shukha contd : When Indra heard about this breach of his traditional worship through Yagra he became very angry both at Shree Nanda and the cowherds who believed Shree Krishna as their Master Indra who believed himself all powerful vexed that he was he commended the gamut of clouds known as "Sanvartaka" to rain in torrents on the earth with all the vehemance and said :— "Behold the

अहो श्रीमदमाहात्म्यं गोपानां काननौकसाम्। कृष्णं मर्त्यमुपाश्रित्य ये चक्रुर्देवहेलनम् ॥३॥
एषां श्रियावलिप्तानां कृष्णेनाध्मापितात्मनाम्। धुनुत श्रीमदस्तम्भं पशून् नयत संक्षयम्।

श्रीशुक उवाच

इत्थं मघवताऽऽज्ञप्ता मेघा निर्मुक्तबन्धनाः। नन्दगोकुलमासारैः पीडयामासुरोजसा ॥५॥
विद्योतमाना विद्युद्भिः स्तनन्तः स्तनयित्नुभिः। तीव्रैर्मरुद्गणैर्नुन्ना ववृषुर्जलशर्कराः ॥६॥
स्थूणास्थूला वर्षधारा मुञ्चत्स्वभ्रेष्वभीक्ष्णशः। जलौघैः प्लाव्यमाना भूर्नादृश्यत नतोन्नतम् ॥७॥
अत्यासारातिवातेन पशवो जातवेपनाः। गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययुः ॥८॥
कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो। त्रातुमर्हसि देवान्नः कुपिताद् भक्तवत्सल ॥९॥
शिलावर्षनिपातेन हन्यमानमचेतनम्। निरीक्ष्य भगवान् मेने कुपितेन्द्रकृतं हरिः ॥१०॥
लोकेशमानिनां मौढ्याद्धरिष्ये श्रीमदं तमः। मत्तोऽसतां मानभङ्गः प्रशमायोपकल्पते ॥११॥
तस्मान्मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम्। गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः ॥१२॥
इत्युक्त्वैकेन हस्तेन कृत्वा गोवर्धनाचलम्। दधार लीलया कृष्णश्छत्राकमिव बालकः ॥१३॥

arrogance of affluence of these Gopas living in the forest. They sought protection of a mortal named Krishna, and instigated by him insulted me, a diety, so by a heavy down pour, humble their pride and destroy their cattle. 1-4

Shree Shuka said : Thus ordered and set-free, the Meghas fell over Nanda's Gokul, in heavy showers with all the ferocity to submerge the town. The lightenings flashed, the clouds roared, and there was hail storm with strong gale blowing sharply with great velocity, the torrential rain that poured relentlessly, as if inundating the earth even the elevations and depressions on the ground were not visible all being under water. The animals shivered with cold because of rain and wind. The gopas and the gopikas oppressed by severe cold went to Shree Krishna, and said. Oh Krishna, ! the glorious you are the Lord of Gokul pray protect us from the fury of this god. 5-9

Seeing Gokul being destroyed by the severe hail storm Shree Hari soon knew that this was the act of the chagrined Indra, foolish as he is, he believes himself the Lord of all creatures. I will dispel his ignorance and humble his pride, Humiliation of such proud and wicked by me is an act of grace on them. Gokul and its people that have resorted to me in their hour of peril and who always consider me as their sole saviour and protector to them, determined and resolute that I am, I will protect by my Yoga. 10-12

With these words Shree Krishna raised the mt. Goverdhan and held

अथाह भगवान् गोपान् हेऽम्ब तात व्रजौकसः । यथोपजोषं विशत गिरिगर्तं सगोधनाः ।
न त्रास इह वः कार्यो मद्धस्ताद्रिनिपातने ॥१४॥
क्षुत्तृड्व्यथां सुखापेक्षां हित्वा तैर्व्रजवासिभिः । वीक्ष्यमाणो दधावद्रिं सप्ताहं नाचलत्पदात् ।
कृष्णयोगानुभावं तं निशाम्येन्द्रोऽतिविस्मितः। निःस्तम्भो भ्रष्टसंकल्पः स्वान्मेघान्संन्यवारयत्
खं व्यभ्रमुदितादित्यं वातवर्षं च दारुणम् । निशाम्योपरतं गोपान् गोवर्धनधरोऽब्रवीत् ॥१७॥
निर्यात त्यजत त्रासं गोपाः सस्त्रीधनार्भकाः । उपारतं वातवर्षं व्युदप्रायाश्च निम्नगाः ॥१८॥
ततस्ते निर्ययुर्गोपाः स्वं स्वमादाय गोधनम् । शकटोढोपकरणं स्त्रीबालस्थविराः शनैः ॥१९॥
भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः । पश्यतां सर्वभूतानां स्थापयामास लीलया ॥२०॥
तं प्रेमवेगान्निभृता व्रजौकसो यथा समीयुः परिरम्भणादिभिः ।
गोप्यश्च सस्नेहमपूजयन् मुदा दध्यक्षताद्भिर्युयुजुः सदाशिषः ।२१॥
शङ्खदुन्दुभयो नेदुर्दिवि देवप्रणोदिताः । जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप ॥२२॥
॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पञ्चविंशोऽध्यायः ॥२५॥



it aloft on the palm of his hand, as easily as a child would hold an open umbrella, and said : Father, Mother and Ye inmates of Vraja get underneath this hill with all your cattle without any fear of the mt. falling over you. The brajavasis all congregated underneath the hill as directed. They abondoned their care for their hunger, thirst, misery or happiness and being spelled at this mighty feat of the Lord just gazed at him in awe and amazement. Shree Krishna firm as a rock held the Mt for full seven days; beholding this Yogic prowess of the Lord, Indra was highly astonished. His resolve thwarted his vanity vanished and he stopped his clouds from further tempest. The sky soon became clear and from behind the clouds shone forth the Sun in all its brilliance. Shree Krishna who had held the Mt. all these days spoke to them. The rains and the winds have stopped, waters flooding the rivers have flowed down. You need have no fear. Now go out with your wives, children and the cattle. The women, children and the older folks loaded the carts with their belongings and slowly came out with their kine. The almighty then easily put down the hill on its base as before in front of all these. The brajavasis overwhelmed with love embraced him. The Gopikas out of joy worshipped him with curd, rice and water and blessed him. The celestials in the heaven blew their conches and beat their drums and Rajan ! Timbaru and other Gandharvas delightfully played their music and sang, in prise of the Lord. 15-22

Thus ends chapter twenty fifth of Book IVII



अथ षडविंशोऽध्यायः

श्रीशुक उवाच

एवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते। अतद्वीर्यविदः प्रोचुः समभ्येत्य सुविस्मिताः ॥
बालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै। कथमर्हत्यसौ जन्म ग्राम्येष्वात्मजुगुप्सितम् ॥२॥
यः सप्तहायनो बालः करेणैकेन लीलया। कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥३॥
दुस्त्यजश्चानुरागोऽस्मिन्सर्वेषां नो व्रजौकसाम्। नन्द ते तनयेऽस्मासु तस्याप्यौत्पत्तिकः कथम्
क्व सप्तहायनो बाल क्व महाद्रिविधारणम्। ततो नो जायते शङ्का व्रजनाथ तवात्मजे ॥५॥

नन्द उवाच

श्रूयतां मे वचो गोपा व्येतु शङ्का च वोऽर्भके। एनं कुमारमुद्दिश्य गर्गो मे यदुवाच ह ॥६॥
एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः। अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥७॥
य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः। नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः

CHAPTER XXVI

Shree Shuka proceeded further : The cowherds ignorant of such miracles of the Lord were astounded. They said to themselves such deeds of little Krishna are indeed miraculous. How could he have been born, among us the ordinary villagers, of no rank or file. Though only seven years in age he held aloft in one his palms the giriraj with as much ease as an elephant would hold high a lotus in his trunk. Nandraj how is it that the brajavasis bear innate love towards him since his birth. Where, this child of seven years, and where the raising of the mt. and holding it high on one of his palms for days together; what an anomaliy, preposterous and absurd for all human understanding and imagination. Vrajanath this makes us suspicious about him; This child of yours is no ordinary mortal, his exploits are super human. 1-5

Nanda said : Ye cowherds listen to me. Give up your doubts about this child. Gargacharya has told me that "this child will delight gopas and Gokul and will give you prosperity and peace. You will transgress all your difficulties by his grace. Those people with good luck who will have abiding faith and love in him will never be vanquished by their enemies as the asuras are not vanquished by resorting to Lord

तस्मान्नन्द कुमारोऽयं नारायणसमो गुणैः। श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥९॥

इति नन्दवचः श्रुत्वा गर्गगीतं व्रजौकसः। दृष्टश्रुतानुभावास्ते कृष्णस्यामिततेजसः।
मुदिता नन्दमानर्चुः कृष्णं च गतविस्मयाः ॥१०॥

देवे वर्षति यज्ञविप्लवरुषा वज्राश्मवर्षानिलैः
सीदत्पालपशुस्त्रियात्मशरणं दृष्ट्वानुकम्प्युत्स्मयन्।
उत्पाट्यैककरेण शैलमबलो लीलोच्छिलीन्ध्रं यथा
बिभ्रद् गोष्ठमपान्महेन्द्रमदभित् प्रीयान्न इन्द्रो गवाम् ॥११॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे षड्विंशोऽध्यायः ॥२६॥

अथ सप्तविंशोऽध्यायः

श्रीशुक उवाच

गोवर्धने धृते शैल आसाराद् रक्षिते व्रजे। गोलोकादाव्रजत् कृष्णं सुरभिः शक्र एव च ॥१॥

Shree Vishnu. Nanda, your child equals Narayan in wealth fame and prowess. So, donot be surprised at his deeds. 6–9

Hearing these words of Nanda as told to him by Gargacharya, the Vrajavasis who had seen and heard the glorious exploits of Shree Krishna were highly pleased and devoid of all doubts and wonder worshipped Shree Krishna and Nanda.

May that Lord of cattle be pleased with us, who had humiliated the pride of Indra, and protected Gokul from hailstorm and heavy rains of infuriated Indra and who when the cattle, women, and the cowherds, were about to be submerged in the floods, playfully raised Govardhan with one of his hands and held it aloft on his palm to shelter those who considered him as their saviour. 11

Thus ends chapter sixth of Book X



CHAPTER XXVII

Shree Shuka said : Thus when Shree Krishna sheltered and saved Vraja, from heavy rains Indra and Kamdhenu came to him from

विविक्त उपसङ्गम्य व्रीडितः कृतहेलनः । पस्पर्श पादयोरेनं किरीटेनार्कवर्चसा ।
नष्टत्रिलोकेशमद इन्द्र आह कृताञ्जलिः ॥२॥

इन्द्र उवाच

विशुद्धसत्त्वं तव धाम शान्तं तपोमयं ध्वस्तरजस्तमस्कम् ।
तथापि दण्डं भगवान् बिभर्ति धर्मस्य गुप्त्यै खलनिग्रहाय ॥३॥
स त्वं ममैश्वर्यमदप्लुतस्य कृतागसस्तेऽविदुषः प्रभावम् ।
क्षन्तुं प्रभोऽथार्हसि मूढचेतसो मैवं पुनर्भून्मतिरीश मेऽसती ॥४॥

नमस्तुभ्यं भगवते पुरुषाय महात्मने । वासुदेवाय कृष्णाय सात्वतां पतये नमः ॥५॥
स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये । सर्वस्मै सर्वबीजाय सर्वभूतात्मने नमः ॥६॥
त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो वृथोद्यमः । ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः ॥७॥

Goloka Indra whose pride, as the overlord was humbled and who felt ashamed at his sense of guilt and his contumacious conduct towards the Lord approached him when he was alone, and putting his brilliant crown resplendant as the sun at his feet bowed and prayed to him with his palms joined in obeisance 1-2

Indra Said . Oh Lord thy form is pure and immaculate, tranquil, truthful, and austere, devoid of all rajas and tamas. Neverthless to preserve and protect righteousness dharma and to suppress and smite the wicked, you hold a sceptre to sway Proud of my wealth and splendour and ignorant of thy greatness and glory I offended thee. Stupid and dense that I am, Oh Lord almighty pray forgive me and bless me that I may not be guilty once again of such base and perverse mind of defying you Bhagwan, we bow to you, oh Vasudev the head of the Satwatas Who incarnates at will, and who is knowledge personifide and who art everybody and art the cause of all creation and seed of all beings to Thee we pay our homage You have by your grace, dispelled my ego and rendered my efforts fruitless I have come to thee Sire, in all humbleness to seek thy shelter, Thou who art the Lord, the preceptor of all, and the Supreme God head, the soul of the Universe 3-7

The Lord said : One who is blind with the pride of prosperity and pelf does not see me the great-chastiser, but, to whomsoever I want

श्रीभगवानुवाच

मामैश्वर्यश्रीमदान्धो दण्डपाणिं न पश्यति । तं भ्रंशयामि संपद्भ्यो यस्य चेच्छाम्यनुग्रहम् ॥८॥
गम्यतां शक्र भद्रं वः क्रियतां मेऽनुशासनम् । स्थीयतां स्वाधिकारेषु युक्तैर्वः स्तम्भवर्जितैः ॥९॥
अथाह सुरभिः कृष्णमभिवन्द्य मनस्विनी । स्वसंतानैरुपामन्त्र्य गोपरूपिणमीश्वरम् ॥१०॥

सुरभिरुवाच

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वसंभव । भवता लोकनाथेन सनाथा वयमच्युत ॥११॥
त्वं नः परमकं दैवं त्वं न इन्द्रो जगत्पते । इन्द्रं नस्त्वाभिषेक्ष्यामो ब्रह्मणा नोदिता वयम् ॥१२॥

श्रीशुक उवाच

एवं कृष्णमुपामन्त्र्य सुरभिः पयसाऽऽत्मनः । जलैराकाशगङ्गाया ऐरावतकरोद्धृतैः ॥१३॥
इन्द्रः सुरर्षिभिः साकं नोदितो देवमातृभिः । अभ्यषिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् १४
नानारसौघाः सरितो वृक्षा आसन् मधुस्रवाः । अकृष्टपच्यौषधयो गिरयोऽबिभ्रदुन्मणीन् १५

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to favour I deprive him of his prosperity. Indra you may now go back to your heaven. May good betide you. Execute my commands and devoid of pride, do your duties deligently and judiciously. 8–9

Kamadhenu that had come down from the heaven with Indra, bowed to Shree Krishna with her calves and spoke to him. 10

Surabhi (the Kamdhenu said) : Ye Mahayogi, the creator of the Universe and the soul of the Universe Shree Krishna as you are the Lord of the world, you are our Lord and protector. Thou art our supreme deity. We have been sent by Brahmaji to install you as our Indra and worship you accordingly 11–12

Shree Shuka continued : Thus with the permission of Shree Krishna, Kamdhenu (the cow celestial) bathed the Lord with her milk, and Indra along with the Devershis as actuated and inspired by the mothers celestial, bathed Dasharha Shree Krishna with waters of heavenly ganges brought by the trunk of his elephant Airavata, and thus performed His coronation and named him. "Govind." The rivers at that time became full with sweet waters. drops of delicious fluids oozed out from the trees and trickled down, crops ripened, without cultivation and the hills showed the precious stones on the surface, hitherto hiden

कृष्णेऽभिषिक्त एतानि सत्त्वानि कुरुनन्दन। निर्वैराण्यभवंस्तात क्रूराण्यपि निसर्गतः ॥१६॥
इति गोगोकुलपतिं गोविन्दमभिषिच्य सः। अनुज्ञातो ययौ शक्रो वृतो देवादिभिर्दिवम् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे इन्द्रस्तुतिनाम सप्तविंशोऽध्यायः ॥२७॥



अथाष्टाविंशोऽध्यायः

श्रीशुक उवाच

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम्। स्नातुं नन्दस्तु कालिन्द्या द्वादश्यां जलमाविशत् १
तं गृहीत्वानयद् भृत्यो वरुणस्यासुरोऽन्तिकम्। चुक्रुशुस्तमपश्यन्तः कृष्ण रामेति गोपकाः ॥२॥
भगवांस्तदुपश्रुत्य पितरं वरुणाहृतम्। तदन्तिकं गतो राजन् स्वानामभयदो विभुः ॥३॥
प्राप्तं वीक्ष्य हृषीकेशं लोकपालः सपर्यया। महत्या पूजयित्वाऽऽह तद्दर्शनमहोत्सवः ॥४॥

वरुण उवाच

अद्य मे निभृतो देहोऽद्यैवार्थोऽधिगतः प्रभो। त्वत्पादभाजो भगवन्नवापुः पारमध्वनः ॥५॥

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underneath. Rajan, when the Lord was thus installed the animals that were inimical by nature gave up their animosity. Indra then with the permission of the Lord returned to heaven with the gods after installing Shree Krishna Lord of Gokul as their Indra.

Thus ends chapter twenty seventh of Book X.



CHAPTER XXVIII

Shree Shukdev proceeded Once Shri Nanda, observed fast on ekadashi (the eleventh day of the bright half of the lunar Month) and invoked the Lord. On the twelvth day in the early morning he entered the waters of Yamuna for ablution. A servant of Varuna (the water Lord) came there and carried him to Varuna. As the cowherds did not see Nanda they informed Rama and Krishna about it, when Shree Krishna heard that his father was kidnapped by a servant of Varuna, the Lord who is the dispeller of fear of his devotees, came to Varuna. Varuna that lokpal, guardian of the people, was pleased on seeing the Lord. He worshipped and prayed to him. 1-4

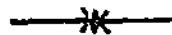
Varna Said : Blessed is my birth and my life, today, that I have got the great benefit of worshipping your feet, which the ascetics invoked

अजानता मामकेन मूढेनाकार्यवेदिना । आनीतोऽयं तव पिता तद् भवान् क्षंतुमर्हति ॥६॥

श्रीशुक उवाच

एवं प्रसादितः कृष्णो भगवानीश्वरेश्वरः । आदायागात् स्वपितरं बन्धूनां चावहन्मुदम् ॥७॥
नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् । कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् ।
ते त्वौत्सुक्यधियो राजन् मत्वा गोपास्तमीश्वरम् । अपि नः स्वगतिं सूक्ष्मामुपाधास्यदधीश्वरः
संकल्पसिद्धये तेषां महाकारुणिको हरिः । दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥१०॥
नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृता । कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिता ॥११॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धेऽष्टाविंशोऽध्यायः ॥२८॥



and by their worship transgressed this ocean of existence. The indiscreet fool of my servant brought your worthy father here, for which I am extremely sorry. and apologise Pray pardon me 5-6

Shree Shuka said : Bhagwan Shree Krishna the Lord of all beings thus propitiated by Varuna returned home with his father. The kinsmen that were there became very happy to see them. Amazed as he was at the grandeur of prosperity of Varuna, and his devotion to Shree Krishna Nanda described them to his friends and relatives. 7-8.

Rajan! said Shree Shukhdev: the cowherds now believed Shree Krishna as the soul almighty They therefore desired to know whether the Lord will now reveal to them his true form and his fine abode Vaikunth To fulfill their desire the Lord in his boundless mercy revealed to them his true form the Eternal Brahma which is beyond prakriti and showed to them his supreme abode the magnificent Vaikunth. There Narda and the cowherds were overjoyed at seeing Vaikunth and the Lord being prayed and hymned there by the vedamantras felt very happy and experienced that bliss and peace of mind. 9-12

Thus ends chapter twenty eigetth of Book X



NOTE

From here begins the five chapters of the famous Ras Panchadhyayi the sport celestial of Bal Krishna with gopis of Vraja

In these five chapters Maharshi Vyas has in his inimitable language vividly described the *varied aspects of romance of Gopi and Krishna* culminating in the Ras Lila (the dance fiesta) the pinnacle of bliss wherein the divine manifests his ecstatic potencies in all their grandeur Love and romance is as much a part of the divine as truth and bliss, as the divine is the sole embodiment of all the rasas (रसो वै स) There is nothing mundane or spiritual which is without his cosmic touch, which we find in the Panchadhyayi. There, he is the lover, he is the husband, he is the moral preacher, he is the overlord of sex subjugating the carnal instinct and the soul universal

What was so remarkable about the child Balkrishna that endeared him to the gopis and the inmates of Vraja including the animals The poet says *he was devastatingly handsome the melody of his flute* was so superb that even the animals were spell bound and the gopis went into raptures He was so sweet and charming that even if a Gopi was chagrined at the pranks played against her, when faced by him all her anger would disappear and she would take him in her arms and caress him Let us examine some of the deeds quite natural to him but exploits for others

Soon after his birth in a few days he killed the demoniac Putna who masquerading as a damsel had come to kill him at the behest

of Kansa. When he was two years old he showed to his mother the universe in his mouth when he was asked by her to open it as he had eaten clod, as complained hy his playmates Then, he killed Bakasura, Trunavarta, and other demons sent by Kansa to kill him. At the age of seven he raised Mt. Goverdhan and protected the Gopas and Gopikas and the cattle wealth of Vraja against the wrath of Indra who showered rains in torrents to submerge Vrandavan At the age of little over eight years he decided to hold Rasa to please and satisfy the gopis whom he had promised to do so. For this he beckoned his Yoga Maya (cosmic enchantress) and directed her to set the stage, enliven the environments, beautify the surroundings, fill the air with the perfume of flowers and foliage and build up an atmosphere of gaiety and delight worthy of the fiesta (the dance transcendental.)

All these we can see is not the work of a mortal child who, at this age is hardly sex conscious (never mind indulgence) and is incapable of such exploits. If this has to be believed then the supreme personality of Godhead Shree Krishna has to be acknowledged.

Shree Krishna's conduct in Panchadhyayi has raised storm of criticism from different quarters at different times King Parikshit in Shreemad Bhagwat questions Shree Shukadev as to why the Lord who incarnated to protect the righteous and suppress the vile and who was the expounder and protecter of the dignity of piety and virture, why did he then Oh! Brahman, contravene the religous ukase and indulged in adultery. Shree Shukadev replied, when it appears to us that religion is trarsgressed by the mighty there is nothing indiscreet or hazardous about it because though their conduct to all appearances is like that of an ordinary mortal they being detached to all that egoistic feeling of me and mine and being in tune with the great reality are above all contamination and censure like fire which though consumes everything is considered holy and sacrosanct.

Such a reply may satisfy the faithful, but it will not appeal to a modern mind which is more pragmatic and inquisitive. Faith does not weigh much with him as he thinks it all abstract and speculative. He looks for something that will appeal to his reason and common sense, but personally I believe, no such explanation or defence is needed

here, as the age of the child (*little less than nine years*) is against all canons of alleged adulterous indulgence and flings back all the muck in the teeth of the scandal mongerers, and the critiques.

Granting for a moment, that Shree Krishna did participate in a play which to all intents and purposes looked erotic and amorous, neverthless the remarkable restrain and control displayed by him "अवरुद्ध सौरतः" (*on the lower vitals, passion and lust*) *throughout his* association with the gopis in the Panchadhyayi is highly significant of his transcendence and it was this control and restrain, "his innate nature" that humbled the pride of the gopis and endeared him to them who visualised in him the bliss giving divine potencies that made him their idol of love and devotion. For the gopis, Shree Krishna was the fountain head of pleasure and delight where as Shree Krishna being contended in his own self (आत्माराम) was (स्वमहिम्नैव प्रतिष्ठितः) installed in his innate majesty never looked outside his own self for pleasure or bliss. Let there be no mistake about it that these gopis were not a stock of *ignoramous women folk. They were made of a different stuff, but as* human beings they were not free from the grip of that indomitable prime-ordial instinct of mankind "sex." Instinct that has maddened monarchs and perturbed and harassed the sternest anchorites. It is austerity and awareness coupled with divine grace alone that can combat it.

In the beginning the gopis were attracted to Balkrishna through affection for a child which is natural to everybody. This affection for this charming, master of melody with the passing of time stimulated, the instinct in them which we find from their gestures, moods, expression and utterances, To say that the gopis had no sexual attraction would tantamount to self deception It was after their close association with Shree Krishna that these gopis became highly Krishna conscious and it was this consiousness that ultimately ripened into spiritual efflorescence, which we find in the Gopi Geet wherein they have hymnd "Oh friend we know that you are not merely the son of Nanda but you are the Lord of the Universe and the Soul of all beings. We also know that you have taken this birth in the Yadu family when prayed for by the Brahmadev to protect the world." They also prayed

to him to put his tender lotus like feet (that danced on the hoods of cobra Kaliya) on their breasts to destory the wicked lust (कृन्धिहृऽछयम्) that lies low within them ever altert, to strike.

How then can these gopis be charged with adulterous leanings in the light of their prayer to destroy the wicked lust (काम)

Uddhava who was sent by Shree Krishna from Mathura to deliver his message to the gopis, after his discourse with them was so deeply impressed by their great devotional fervour for Shree Krishna that, he took the dust from underneath their feet and put it on his head. He also expressed a wish to be born in Vraja as a shrub, a creeper or foliage so that the dust raised by the gopis while walking may fall on him and he be sanctified as they have chosen the path of Krishna consciousness that is anxiously searched by the saints and ascetics. He returned to Mathura a wiser man. He came to preach wisdom to these young maidens but, was preached instead. So these young maidens were truly made of a different stuff as we observe from their prayer and devotion. In fact the gopis being the potencies of Shree Krishna were identical with him. For instance Radha (वृषभान दुलारी) was his (आल्हादिनी शक्ति) potency of ecstacy and delight. Similary the other gopis were also symbolic of his different potencies

If Shree Krishna was so deeply attached to the Gopis as alleged by those that delight in slander and censure, he would have frequented vraja after he went to Mathura as nothing prevented him from doing it, But, he never even once thought of going to meet the gopies. The gopis also never thought of going to Mathura to meet shree Krishna as they knew very well that he was no ordinary mortal subject to passions but he was the soul universal as sung by them in the gopi-geet; otherwise they would have gone on their own to meet shree Krishna inspite of the inhibitions of their husbands and parents, because the carnal pull is so strong and severe that nothing can prevent it. It is very formidable and rests only when consummated. But these gopis never thought about it as they by their contact and association with Shree Krishna had developed that awareness, that consciousness which made them happy by concentrating and meditating on him who was to them their the Bhagwan, the Purushottam.

Once it so happened that there was to be a total solar celipsé Pilgrims from all over the country congregated in very large numbers for a holy dlip in the Syamanta panchak Tirth Akrur Vasudev Ugrasen, Yadavas, Kuntaji and many of her relatives besides, their friends and acquaintanees had also come their Shree Nandrai and other gopis and gopikas had also come there in the hope of seeing Krishna and Balaram who would never miss to visit Syamanta panchak Tirth (holy place of Pilgrimage) on such rare occeassion of total solar eclipse There the gopis saw their Lord the soul of everybeing and installed him in their hearts When they went to him for his da shan he assured them that he pervaded the entire universe and nothing can be without him Concentration and medilation on him with faith alone w th liberate the the soul individual The gopis acknowledgeing the divine advice prayed to him that they may be so blessed that they may never be without his single minded devotion and may ever sing h s hymns which have become a part of their existence This shoild set at rest much of the futile controversy

Centuries after, there flourished in Gujarat Shri Narsinh Mehta a devout Nagar who by the grace of Bhagwan Shanker saw in person (in flesh and blood) in Vaikunth the celestial abode of Bhagwan Krishna the Raslila in all its majesty and magnificence The ecstacy and bliss that he experienced at this glorious fiesta, he has described in so many words in his bhajans which is a positive pointer if a pointer were needed, that the Raslila was neither a myth nor an idle dream of a poet to enrich his epic but it was a live phenomena pulsating in rhythm and cadence in the swing and swerve of the participants Krishna and Gopis It was the sport of the soul divine with its ownself, perhaps the profoundest play that blossomed and matured on its own potentials In the 18th century another Nagara Bhakta Kavi Dayaram of Dabhoi has described in his garbis and poems the discourses and dialogues he had with Shree Krishna and Radha He has fully endorsed the experiences of the many of his earlier devouts Let the sceptics say what they like but there is ample evidence in favour of the historicity of Shree Krishna the son of Devaki the darling of the gopis and the head of the Satwatas which leaves nothing to doubt his existence or

his glorious deeds on this earth millanneums ago. Millanneums have gone by, nevertheless he is as fresh as ever in the hearts of millions of our countrymen

Metaphysically Krishna being the soul of every body union of Shree Krishna and Gopi is the union of soul individual with the soul universal If we take it as the descent of the divine in the human form then it has shown that the union of Krishna and Gopi is the consummation of human destinies where the union of bodies (craving for flesh) gives place to the bliss giving union of souls. Thus Krishna being a transcendental reality, frailty and shortcomings of mortals living under the influence of Maya have no bearing on him—Here I am reminded of the following verse of Bhagvat Gita—

अवजानन्तिमां मूढा मानुषींतनुमाश्रितम् ।
परं भावमजानन्तो मम भूत महेश्वरम् ॥९-११॥

Where Bhagwan says to Arjun that "fools deride me when I descend in the human form They do not know my transcendent nature and my supreme domination on all that exist"

Shree Vallabhacharya, Nimbark, Jiva Goswami, Viswanath Chakravarty, and few others have written commentaries on the Panchadhyayi where they have defended Shree Krishna's conduct in their own way. As I do not want to enter into this controversy, I would deem it an audacity if I were to attempt to defend Bhagwan Krishna the defender and protector of the universe. To measure the immeasureable with our yard stick is foolish and ignominious. I would therefore be content with citing the following few verses from *Panchadhyayi, which according to me knocks the bottom out of the charge of amorous indulgence so brazenly levelled by the indiscreet, and the ignorant.

Of all the incarnations in the descent of the Divine on this earth, the incarnation of Shree Krishna stands at the summit as, it was neither a partial manifestion nor a manifestation of graded category, but was a manifestation of the Supreme Divine in all its completeness His exploits and miracles in his childhood in Vraja and his (विराट स्वरूप) form corporeal of the Cosmic Purush shown to Arjun on the battlefield of

Kurukshetra in Mahabharat are highly eloquent of the glory and *grandeur of this incarnation.* That *is why Bhagavat calls Krishna as* कृष्णस्तु भगवान स्वयम् and ब्रह्मति परमात्मेति भगवान इति शब्यते.

If *history or epics have any meaning there seldom walked* on this earth such a multi splendoured personality like Shree Krishna in the living memory of mankind.

Bhimbhai D. Mehta



* Sk 10-29. 15 to 17 भर्तुः शुश्रुषणं स्त्रीणां परोधर्मो ह्यमायया × × × × प्रतियात ततो गृहान् ।
Sk 10-31 7 प्रणतदेहिनां × × × × कृन्धि हृत्छयम् ।
Sk 10-33 7 to 10 एवं परिष्वङ्ग करामिमर्श × × × × सिषेव आत्मन्यवरुद्ध- सौरतः । सर्वाः शरत्काव्य कथा रसाश्रयाः ॥१०

अथैकोनत्रिंशोऽध्यायः

श्रीशुक उवाच

भगवानपि ता रात्री शरदोत्फुल्लमल्लिका । वीक्ष्य रन्तु मनश्चक्रे योगमायामुपाश्रित ॥१॥

तदोडुराज ककुभ करैर्मुख प्राच्या विलिम्पन्नरुणेन शन्तमै ।
स चर्षणीनामुदगाच्छुचो मृजन् प्रिय प्रियाया इव दीर्घदर्शन ॥२॥

दृष्ट्वा कुमुद्वन्तमखण्डमण्डल रमाननाभ नवकुङ्कुमारुणम् ।
वनं च तत्कोमलगोभिरञ्जित जगौ कल वामदृशा मनोहरम् ॥३॥

निशम्य गीत तदनङ्गवर्धन व्रजस्त्रिय कृष्णगृहीतमानसा ।
आजग्मुरन्योन्यमलक्षितोद्यमा स यत्र कान्तो जवलोलकुण्डला ॥४॥

दुहन्त्योऽभिययु काश्चिद् दोह हित्वा समुत्सुका । पयोऽधिश्रित्य संयावमनुद्वास्यापरा ययु ।
परिवेषयन्त्यस्तद्धित्वा पाययन्त्य शिशून्पय । शुश्रूषन्त्य पतीन्काश्चिदश्नन्त्योऽपास्य भोजनम्

CHAPTER XXIX

Shree Shukadev continued It was autumn The Jasmine flowers were gay and blooming in all its richness Lord Shree Krishna seeing the night quite pleasant and delightful made up his mind to play with the gopis as promised by him, with the help of his Yoga Maya The charming moon the Lord of the constellation rose in the sky illuminating the eastern horizon with his pleasing rays soothing the people oppressed by the heat of the Sun like a husband who lovingly feels and caresses the face of his dear wife whom he meets after a long time Beholding the moon in the sky rising in his full splendour, as if with a glowing red countenance like that of Laxmiji (the goddess of wealth) and seeing the woods flooded with the beautiful rays of the moon, the Lord played his flute melodiously which always arrested the minds of the gopis The gopis hearing the melody, that excited their passions hastened to the place with their earnings dangling in the air where the Lord was seated, without informing one another as to where they were going Some were so anxious to meet Shree Krishna that they left milking the cows half way, some left the milk on fire and did not wait to take it down from the hearths, and some rushed while wearing their clothes and ornaments, others suckling their babes and some even while serving their husbands and some who were taking their meals left it half finished and ran, some were paving the floor of their houses with



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श्रीशुक उवाच

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तदोडुराज ककुभ करैर्मुख प्राच्या विलिम्पन्नरुणेन शन्तमै ।
स चर्षणीनामुदगाच्छुचो मृजन् प्रिय प्रियाया इव दीर्घदर्शन ॥२॥

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निशम्य गीत तदनङ्गवर्धनं व्रजस्त्रिय कृष्णगृहीतमानसा ।
आजग्मुरन्योन्यमलक्षितोद्यमा स यत्र कान्तो जवलोलकुण्डला ॥४॥

दुहन्त्योऽभिययु काश्चिद् दोह हित्वा समुत्सुका । पयोऽधिश्रित्य संयावमनुद्वास्यापरा ययु ।
परिवेषयन्त्यस्तद्धित्वा पाययन्त्य शिशून्पय । शुश्रूषन्त्य पतीन्काश्चिदश्नन्त्योऽपास्य भोजनम्

CHAPTER XXIX

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लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्य काश्च लोचने । व्यत्यस्तवस्त्राभरणाः काश्चित्कृष्णान्तिकंययुः
ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबंधुभिः । गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिता ॥८॥
अन्तर्गृहगताः काश्चिद् गोप्योऽलब्धविनिर्गमाः कृष्णं तद्भावनायुक्ता दध्युर्मीलितलोचना ।
जहुर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥९॥
ता दृष्ट्वान्तिकमायाता भगवान् व्रजयोषितः । अवदद् वदतां श्रेष्ठो वाचः पेशैर्विमोहयन् ॥१०॥

श्रीभगवानुवाच

स्वागतं वो महाभागाः प्रियं किं करवाणि वः । व्रजस्यानामयं कच्चिद् ब्रूतागमनकारणम् ॥११॥
रजन्येषा घोररूपा घोरसत्त्वनिषेविता । प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥१२॥
मातरः पितरः पुत्रा भ्रातरः पतयश्च वः । विचिन्वन्ति ह्यपश्यन्तो मा कृढ्वं बन्धुसाध्वसम् १३
तद् यात मा चिरं गोष्ठं शुश्रूषध्वं पतीन् सतीः । क्रन्दन्ति वत्सा बालाश्च तान् पाययत दुह्यत १४

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cowdung and some were painting their eyes with collyruim : Leaving their work half done, these gopis ran for the Lord They ware so merged in the Lord Shree Krishna that they had lost all physical consciousness, so much so, that they did not know that they were wearing the apparel and the ornaments in a wrong way. Their husbands, fathers, brothers and relatives, tried to dissuade them and prevent them from going but they did not stop, nor came back as their hearts were solely fixed on the Lord. Some gopis were confined to their houses and could not come out, remained behind, closed their eyes, concentrated their minds and devoutly meditated on the Lord The bonds of Karma of these Gopis were destroyed; and so were the merits also; they gave up their bodies and attained that ecstatic pleasure of the feet of the Lord 1-9

When the Gopis of Vraja come to Shree Krishna, the best of the speakers spoke to them, charming them with the sweetness of his language. Welcome, Ye damsels of Vraja, said the Lord : what shall I do for you that will please you. Is everything faring well in Vraja ? Why have you all come here, at this hour of the night in a forest infested with wild animals. Oh ye fairies, you should not remain here Go back to Vraja your mothers, fathers, sons, brothers and husbands, may be searching for you, wondering as to where you could have gone Do not harass them, repair ye back to your homes without delay. Oh ye chaste ones, go and serve your husbands, your calves may, be bellowing and your children may be crying, go and suckle them, milk the cows, and feed the calves ye blessed ores, the paramount duties of women are to serve their husbands selflessly, and to look after the well being of the

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया। तद्बन्धूनां च कल्याण्यः प्रजानां चानुपोषणम् ॥१५॥
अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम्। जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रियाः ॥१६॥
श्रवणाद् दर्शनाद् ध्यानान्मयि भावोऽनुकीर्तनात्। न तथा संनिकर्षेण प्रतियात ततो गृहान् १७

श्रीशुक उवाच

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं कृष्णं तदर्थविनिवर्तितसर्वकामाः।
नेत्रे विमृज्य रुदितोपहते स्म किंचित्संरम्भगद्गदगिरोऽब्रुवतानुरक्ताः ॥१८॥

गोप्य ऊचुः

मैवं विभोऽर्हति भवान् गदितुं नृशंसं संत्यज्य सर्वविषयांस्तव पादमूलम्।
भक्ता भजस्व दुरवग्रह मा त्यजास्मान् देवो यथाऽऽदिपुरुषो भजते मुमुक्षून् ॥१९॥

यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम्।
अस्त्वेवमेतदुपदेशपदे त्वयीशे प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥२०॥

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near and dear of their husbands and to rear their children with affection and care. Profligacy by a woman of good family is heaven barring, breeds misery and infamy, and is scandalous and contemptible in everyway. The emotional exuberance that you experience by listening to my accounts, by my Darshan or by recalling my names or meditating on me; you will not experience by living near me; therefore like good girls return ye all back to your homes. 11-17

Shree Shukadev said : The gopis, who had given up all their desires for the sake of Shree Krishna, when they heard him speak to them so harshly, finding their hopes frustrated bacame sick at heart wiping their eyes swollen with weeping said to him whom they loved so dearly, with voice choked with emotions and sighs. 18

The Gopikas said : Oh Lord it does not behave thee to speak unto us such cruel words. Renouncing every-thing we have dedicated ourselves to thy feet. Pray donot discard us, donot forsake us but please love us with the same warmth with which Narayan loves his devotees. Oh dear ye master of righteousness you just said that it is the paramount duty of all women to serve their husbands and look after their children and their relatives. It is alright, we accept it; but when you alone are our Lord and our god then all what you said to us equally applies to you, as you are, the friend and soul of all beings.
18

कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन् नित्यप्रिये पतिसुतादिभिरार्तिदैः किम्।
तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या आशां भृतां त्वयि चिरादरविन्दनेत्र ॥२१॥
चित्तं सुखेन भवतापहृतं गृहेषु यन्निर्विशत्युत करावपि गृह्यकृत्ये।
पादौ पदं न चलतस्तव पादमूलाद् यामः कथं व्रजमथो करवाम किं वा ॥२२॥
तन्नः प्रसीद वृजिनार्दन तेऽङ्घ्रिमूलं प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः।
त्वत्सुन्दरस्मितनिरीक्षणतीव्रकामतप्तात्मनां पुरुषभूषण देहि दास्यम् ॥२३॥
व्यक्तं भवान् व्रजभयार्तिहरोऽभिजातो देवो यथाऽऽदिपुरुषः सुरलोकगोप्ता।
तन्नो निधेहि करपङ्कजमार्तबन्धो तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ॥२४॥

श्रीशुक उवाच

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः। प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥२५॥
नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम्। रेमे तत्तरलानन्दकुमुदामोदवायुना ॥२६॥

The wise always adore you and love you who are the most Loveable and the soul universal. Then, why should not we who are so devoted to you not do it. What have we to do with the husbands, children and relatives who only bring misery to us Therefore, ye lotus eyed Lord pray be pleased with us and do not destroy our long cherished hopes in thee. You have stolen our hearts that were attached to our homes, and so our hands that were busy with the household work. Our feet do not move even by a step away from you, how then can we go back to Vraja and what shall be do there. Oh Darling! we have come to you leaving behind all our dear ones with a keen desire to serve you. Oh Soother of afflictions! be propitious to us and do not disappoint us. Oh Gem amongst men, pray accept us and our service, we who are tormented by acute passion kindled by your alluring glances ond bewit tching smiles As, Adinarayan the prime purush incarnates to protect the celestials and the mortals, you have also incarnated in Vraja to protect us the inmates from fear and miseries of life. Oh friend of the humble, put your lotus like palms on our heads and hearts to pacify our burning passions. 19-24

Shree Shukadev contd : Thus when the Lord of the Yogeshwars heard such imploring words of gopis spoken so pathetically and feelingly by them smiled, and out of compassion for them, though always delighting in his own self, He began to play with them. He went the cool sandy beach of the Yamuna. He rejoiced at the sight of the surging

एवं भगवतः कृष्णाल्लब्धमाना महात्मन । आत्मान मेनिरे स्त्रीणा मानिन्योऽभ्यधिकं भुवि ।२७।
तासा तत् सौभगमद वीक्ष्य मान च केशव । प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥२८॥

॥ इति श्रीसक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे भगवतो रासक्रीडावर्णन नामैकोनत्रिंशोऽध्याय ॥२९॥

अथ त्रिंशोऽध्यायः

श्रीशुक उवाच

अन्तर्हिते भगवति सहसैव व्रजाङ्गना । अतप्यस्तमचक्षाणा करिण्य इव यूथपम् ॥१॥

गत्यानुरागस्मितविभ्रमेक्षितैर्मनोरमालापविहारविभ्रमै ।
आक्षिप्तचित्ता॰ प्रमदा रमापतेस्तास्ता विचेष्टा जगृहुस्तदात्मिका ॥२॥

गायन्त्य उच्चैरमुमेव सहता विचिक्युरुन्मत्तकवद् वनाद् वनम् ।
पप्रच्छुराकाशवदन्तर वहिर्भूतेषु सन्त पुरुष वनस्पतीन् ॥३॥

waves caused by the mild breeze that had sweet fragrance of night lotuses The gopis who were thus honoured by Shree Krishna were filled with pride and they believed thems-lves to be the best of the women on this earth, Shree Krishna beholding their pride, to humble it for their good disappeared at that very instant from that place 25-28

Thus ends chapter twenty ninth of Book X.

CHAPTER XXX

Shree Shukadev proceeded Thus when the Lord suddenly disappeared the gopis of Vraja were much perturbed and distressed, at the cow elephants would be, when they do not see the elephant their centre of attraction the leader of the herd These Vrijanganas women of Vraja, whose minds were captivated by the charming smiles amorous discourses, and lustful glances of the Shree Krishna, had in a sense become one with the Lord began to imitate him, and act like him All of them together began to sing loudly as if in a chorus about him, and wandered in his quest from forest to forest They began to ask the trees and the vegetation about this Param Purush, who pervades like the sky all beings, both within and without Oh ye Pippal ye Punnag, ye Champa have you seen the younger brother of Balaram, Shree Krishna, whose sweet captivating smile humbles the pride of the

दृष्टो व कच्चिदश्वत्थप्लक्षपुन्नागचम्पका । रामानुजो मानिनीनामितो दर्पहरस्मित ॥४॥
कच्चित्तुलसि कल्याणि गोविन्दचरणप्रिये । सह त्वालिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽच्युतः ।५।

चूतप्रियालपनसासनकोविदारजम्ब्वर्कबिल्वबकुलाम्रकदम्बनीपा ।
येऽन्ये परार्थभवका यमुनोपकूला शंसन्तु कृष्णपदवीं रहितात्मना न ॥६॥

किं ते कृत क्षिति तपो वत केशवाङ्घ्रिस्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।
अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा आहो वराहवपुष परिरम्भणेन ॥७॥

इत्युन्मत्तवचो गोप्य कृष्णान्वेषणकातरा । लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिका ।८।
कस्याश्चित्पूतनायन्त्या कृष्णायन्त्यपिबत्स्तनम् । तोकायित्वा रुदत्यन्या पदाहञ्छकटायतीम्
दैत्यायित्वा जहारान्यामेका कृष्णार्भभावनाम् । रिङ्गयामास काप्यङ्घ्री कर्षन्ती घोषनि स्वनै.॥
आहूय दूरगा यद्वत् कृष्णस्तमनुवर्ततीम् । वेणु क्वणन्ती क्रीडन्तीमन्या शसन्ति साध्विति ११

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haughty demsels Have you seen him passing by ? and Ye (basil) Tulsi, so dear to the feet of the Lord have you seen this darling of ours who always keeps you with him though you are surrounded by the wasps Oh ye trees different in names, you grow on this earth for the welfare of others You are blank and unconcerned like the pilgrims living on the banks of Yamuna, will you show us which way Shree Krishna has gone and oh goddess earth great indeed is thy penance How delighted you are at the touch of the feet of the Bhagwn Krishna that you appear beautiful with horripilations on your body in the form of grass and foliage Will you tell us whether you derived this pleasure by the touch of the Lord or by the strides of the Lord in Vamanavatar or by the embrace of the Lord in his incarnation as Varaha 1-7

The gopis thus raving, talked to the trees and the objects all around aggrieved in the quest of the Lord, and feeling themselves, as if one with the Lord they imitated his (Lila) playful modes and moods Some gopi that became, putana suckled another gopi that became Krishna Another one believing herself as if she was Balkrishna kicked another Gopi who had became a cart The third one became as if a demon, and carried away the gopi that acted like Balkrishna The other one walked on her knees with anklets gingling, immitating Balkrishna crawling on his knees Some gopis played the flute, like Krishna as if beckoning the cows grazing on the pastures that have gone far away.

भैष्ट वातवर्षाभ्यां तत्त्राणं विहितं मया। इत्युक्त्वैकेन हस्तेन यतन्त्युन्निदधेऽम्बरम् ॥१२॥
रह्यैका पदाऽऽक्रम्य शिरस्याहापरा नृप। दुष्टाहे गच्छ जातोऽहं खलानां ननु दण्डधृक् ।१३।
कृष्णं पृच्छमाना वृन्दावनलतास्तरून्। व्यचक्षत वनोद्देशे पदानि परमात्मन ॥१४॥
ानि व्यक्तमेतानि नन्दसूनोर्महात्मनः। वध्वा पदैः सुपृक्तानि विलोक्यार्ताः समब्रुवन् ॥१५॥
स्याः पदानि चैतानि याताया नन्दसूनुना। अंसन्यस्तप्रकोष्ठायाः करेणोः करिणा यथा॥
याऽऽराधितो नूनं भगवान् हरिरीश्वरः। धन्या अहो अमी आल्यो गोविन्दाङ्घ्र्यब्जरेणवः
र् ब्रह्मेशो रमा देवी दधुर्मूर्ध्न्यघनुत्तये। इत्येव दर्शयन्त्यस्ताश्चेरुर्गोप्यो विचेतस ॥१८॥
गोपीमनयत् कृष्णो विहायान्याः स्त्रियो वने। सा च मेने तदाऽऽत्मानं वरिष्ठं सर्वयोषिताम्।
हित्वा गोपीः कामयाना मामसौ भजते प्रिय ॥१९॥
ो गत्वा वनोद्देशं दृप्ता केशवमब्रवीत्। न पारयेऽहं चलितुं नय मां यत्र ते मनः ॥२०॥

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e other one praising her for immitating Krishna Some other gopis
ould say " Do not be afraid of strong winds and rains, I have arranged
protect you and would hold her scarf over the others head There,
other one would put her feet, on the head of another and say Oh
wicked viper get thee gone from here I am born to punish and
astise the wicked 8–13

The gopikas thus questioning the trees and creepers of Vrandavan,
w at one place on the ground the foot prints of Shree Krishna which
ey recognised and followed them, a little further away they saw the
otprints of a woman, along with those of Shree Krishna Whose foot
ints could these be going along with the Lord? They said, she has
deed invoked the Lord and propitiated him Friends this dust of the
et of the Lord is so auspicious and bless giving that even Brahma,
anker, and Laxmi hold it on their heads to keep away all evil
hus showing the foot marks of the Lord to one another, the gopis
azy to find the Lord roamed about the forest 14–18

Here Krishna who had left behind other gopis had gone away
ith another one This gopi that Shree Krishna took away with him
aving behind other gopis thought to herself that ' as Shre Krishna is
love with me alone, and with no other gopi, I am the best of all
pis.' She stopped on the way in the forest and said to Bhagwan
am tired and I cannot walk any further so you please lift me and
rry me wherever you like. Shree Krishna said 'if that is so you can

एवमुक्तः प्रियामाह स्कन्ध आरुह्यतामिति। ततश्चान्तर्दधे कृष्णः सा वधूरन्वतप्यत ॥२१॥
हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज। दास्यास्ते कृपणाया मे सखे दर्शय संनिधिम् ।२२।
अन्विच्छन्त्यो भगवतो मार्गं गोप्योऽविदूरतः। ददृशुः प्रियविश्लेषमोहितां दुःखितां सखीम् ॥
तया कथितमाकर्ण्य मानप्राप्तिं च माधवात्। अवमानं च दौरात्म्याद् विस्मयं परमं ययुः ।२४।
तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः। तद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरुः
पुनः पुलिनमागत्य कालिन्द्याः कृष्णभावनाः। समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे गोपीवस्त्रापहारो नाम द्वाविंशोऽध्यायः ॥२१॥

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ride on my shoulders" and when she tried to ride on his shoulder he disappeared. This beloved became very miserable and said : Oh Lord! Oh darling, one with mighty arms where art thou ? Pray give your darshan to this poor distressed maid of yours. 19-22

The other gopis who were looking for the Lord in the forest came over there and saw this gopi anguished at the separation of the Lord, and heard from her all what she said. These gopis were surprised to find that one who had been so honoured by the Lord, should have been so egregiously humiliated when she grew arrogant at the attention paid to her by the Lord.

These gopis had become one with the Lord by there minds, speech, and actions, more so by immitating him. Naturally therefore they had forgotten all about themselves, their sex, and there homes; and all the while singing the glories of the Lord, they returned to the banks of the Yamuna, awaiting his return. 23-26

Thus ends chapter thirtieth of Book X.

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* To attribute unclean relationship to this sanctimonious emotions and feelings of exalted love and devotion of the gopis for the Lord is a reflection of a lewd and a corrupt mind.

अथैकत्रिंशोऽध्यायः

गोप्य ऊचुः

जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वदत्र हि ।
दयित दृश्यतां दिक्षु तावकास्त्वयि धृतासवस्त्वां विचिन्वते ॥१॥
शरदुदाशये साधुजातसत्सरसिजोदरश्रीमुषा दृशा ।
सुरतनाथ तेऽशुल्कदासिका वरद निघ्नतो नेह किं वधः ॥२॥
विषजलाप्ययाद् व्यालराक्षसाद् वर्षमारुताद् वैद्युतानलात् ।
वृषमयात्मजाद् विश्वतोभयादृषभ ते वयं रक्षिता मुहुः ॥३॥
न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदृक् ।
विखनसार्थितो विश्वगुप्तये सख उदेयिवान् सात्वतां कुले ॥४॥
विरचिताभयं वृष्णिधुर्य ते चरणमीयुषां संसृतेर्भयात् ।
करसरोरुहं कान्त कामदं शिरसि धेहि नः श्रीकरग्रहम् ॥५॥
व्रजजनार्तिहन् वीर योषितां निजजनस्मयध्वंसनस्मित ।
भज सखे भवत्किङ्करीः स्म नो जलरुहाननं चारु दर्शय ॥६॥

CHAPTER XXXI

The Gopis sang : Oh Lord, Vraja became great glorius with your birth, Laxmi the Goddess of wealth followed you and made this her permanent abode Oh dear we roam about in thy quest in all directions as we are living only for thy sake Meek and humble we are thy maids oh shyam ! pray accept our salutaion and show unto us thy face so dear and divine Oh bestower of boons, Lord of amours, you have by the arrows of your lustful glances pierced our hearts and rendered us lifeless does this not amount to killing How repeately oh dear one you have protected us from monsters, fire conflagrations, heavy down pours, hurricanes and blizzards, lightening and venom of cobra and snakes Countless are thy favours and obligations which, when we endeavour to describe, our language gets languished and our tongues get stuck up Oh friend we know that you are not merely the son of Nanda but you are the Lord of the universe and the soul of all beings, we also know that you have taken this birth in the Yadu family when prayed for by Brahmadev to protect the world. Oh the best of the Yadavas pray put on our heads thy lotus like palm that bestows all boons, with which you hold the hand of Laxmi, and which also renders fearless all those that resort to you Oh Thou

प्रणतदेहिनां पापकर्शनं तृणचरानुगं श्रीनिकेतनम् ।
फणिफणार्पितं ते पदाम्बुजं कृणु कुचेषु नः कृन्धि हृच्छयम् ॥७॥
मधुरया गिरा वल्गुवाक्यया बुधमनोज्ञया पुष्करेक्षण ।
विधिकरीरिमा वीर मुह्यतीरधरसीधुनाऽऽप्याययस्व नः ॥८॥
तव कथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम् ।
श्रवणमङ्गलं श्रीमदाततं भुवि गृणन्ति ते भूरिदा जनाः ॥९॥
प्रहसितं प्रिय प्रेमवीक्षणं विहरणं च ते ध्यानमङ्गलम् ।
रहसि संविदो या हृदिस्पृशः कुहक नो मनः क्षोभयन्ति हि ॥१०॥
चलसि यद् व्रजाच्चारयन् पशून् नलिनसुन्दरं नाथ ते पदम् ।
शिलतृणाङ्कुरैः सीदतीति नः कलिलतां मनः कान्त गच्छति ॥११॥
दिनपरिक्षये नीलकुन्तलैर्वनरुहाननं बिभ्रदावृतम् ।
घनरजस्वलं दर्शयन् मुहुर्मनसि नः स्मरं वीर यच्छसि ॥१२॥

destroyer of all ills of vrajvasis how by thy mischievous smile you humble the pride of thy devotees. Pray show us your beautious lotus like face, and put on our breasts your lotus like feet that danced on the hood of the cobra kaliya, and destroy our passions and lust Oh ye lotus eyed gallant pray revive us by the nector of thy lips Stories and accounts describing your play, your deeds and your exploits, sung by the great are highly soothing and auspicious Here the references is to the transcendent message of the Supreme Personality of the Godhead Shree Krishna They destroy our sins and when listened to with faith like ambrosia instill new life unto us. Those that describe the deeds of the Lord at length are highly charitable and munificent people as it consols the distressed and gives solace to the grieved Oh darling when you go out to graze the cattle we become anxious and feel very sad as when we think how painful it may be to you to walk in the fields on thorns, grass, and clinkeres pricking your soft lotus like feet At the close of the day when you return from the forest and when we see your face dust laden covered with dishevelled locks of hair, neverthless looking so handsome, that it excites our passions Oh dear please give us that nector of your dallianees well kissed by the flute which kindles our passion, destroys our sorrow and drowns all our other desires In the day when you are away from us in the forest to tend the kine, we feel every moment of separation from you as an age, and when you return at dusk and see your darling face again, we keep gazing at it,

प्रणतकामदं पद्मजार्चितं धरणिमण्डनं ध्येयमापदि ।
चरणपङ्कजं शन्तमं च ते रमण नः स्तनेष्वर्पयाधिहन् ॥१३॥
सुरतवर्धनं शोकनाशनं स्वरितवेणुना सुष्ठु चुम्बितम् ।
इतररागविस्मारणं नृणां वितर वीर नस्तेऽधरामृतम् ॥१४॥
अटति यद् भवानह्नि काननं त्रुटिर्युगायते त्वामपश्यताम् ।
कुटिलकुन्तलं श्रीमुखं च ते जड उदीक्षतां पक्ष्मकृद् दृशाम् ॥१५॥
पतिसुतान्वयभ्रातृबान्धवानतिविलङ्घ्य तेऽन्त्यच्युतागताः ।
गतिविदस्तवोद्गीतमोहिताः कितव योषितः कस्त्यजेन्निशि ॥१६॥
रहसि संविदं हृच्छयोदयं प्रहसिताननं प्रेमवीक्षणम् ।
बृहदुरः श्रियो वीक्ष्य धाम ते मुहुरतिस्पृहा मुह्यते मनः ॥१७॥
व्रजवनौकसां व्यक्तिरङ्ग ते वृजिनहन्त्र्यलं विश्वमङ्गलम् ।
त्यज मनाक् च नस्त्वत्स्पृहात्मनां स्वजनहृद्रुजां यन्निषूदनम् ॥१८॥
यत्ते सुजातचरणाम्बुरुहं स्तनेषु भीताः शनैः प्रिय दधीमहि कर्कशेषु ।
तेनाटवीमटसि तद् व्यथते न किंस्वित् कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥१९॥

॥ इति श्रीमत्संक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीगीतं नामैकत्रिंशोऽध्यायः ॥२३॥

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so much so that we think how foolish it is of Brahma to have created eyelids that deprive us of looking at you even for a moment We have come to you Oh Achyut. leaving behind our husbands, sons, and others those that are close to us, you know how charmed we are by your music so delightful and celestial, pray do not desert us who have come to you in the night of our own free will Your smiles, your look at us full of love, your broad chest the abode of Laxmi and your significent amorous gestures, and pranks in secret, all this tempt us and infatuate our minds over and over again to covet thee. Your manifestation is for the destruction of all afflictions of the dwellers of Vraja and the forests round about and for the general good of the rest, so, pray give us that top secret herb known to you which we always crave for and which destroys and cures the disease of the heart of those whom you call your own Oh darling we hold on our hard breast, thy delicate lotus like feet with great care lest they may be hurt, whereas you wander in the forest bare footed, then, are they not injured by the gravels pricking your tender soles ? Even by such thoughts our minds are harassed for thee, as thou art our very life 1–19

Thus ends chapter thirty one of Book X

अथ द्वात्रिंशोऽध्यायः

श्रीशुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्च चित्रधा। रुरुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः १
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः। पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्मथः २
तं विलोक्यागतं प्रेष्ठं प्रीत्युत्फुल्लदृशोऽबला। उत्तस्थुर्युगपत् सर्वास्तन्वः प्राणमिवागतम् ॥३॥
काचित् कराम्बुजं शौरेर्जगृहेऽञ्जलिना मुदा। काचिद् दधार तद्बाहुमंसे चन्दनरूषितम् ॥४॥
अपरानिमिषद्दृग्भ्यां जुषाणा तन्मुखाम्बुजम्। आपीतमपि नातृप्यत् सन्तस्तच्चरणं यथा ॥५॥
तं काचिन्नेत्ररन्ध्रेण हृदिकृत्य निमील्य च। पुलकाङ्ग्युपगुह्यास्ते योगीवानन्दसम्प्लुता ॥६॥
सर्वास्ताः केशवालोकपरमोत्सवनिर्वृताः। जहुर्विरहजं तापं प्राज्ञं प्राप्य यथा जनाः ॥७॥
ताभिर्विधूतशोकाभिर्भगवानच्युतो वृतः। व्यरोचताधिकं तात पुरुषः शक्तिभिर्यथा ॥८॥

CHAPTER XXXII

Shree Shukadev contd : Thus the Gopis so ardently craving for the darshan of Shree Krishna, were lamenting (each one in her own way) the disappearance of the Lord, when there appeared amidst them, that supreme personality of godhead the handsome Bhagwan Shree Krishna that would infatuate even the god of love, wearing the yellow silk raiment with a garland of flowers in his neck, smiling sweetly at them All the Gopis seeing their darling Lord amidst them suddenly rose together as if animated with life. Some caught hold of the hand of the Lord, whereas the other put the Lord's hand anointed with sandal paste on her shoulder, and the third looked very hard at the Lord and gazed at him without a wink, as if devouring his lotus like face nevertheless remaining dissatisfied just as, the pious, remain dissatisfied even though serving his feet all the while. Some gopis installed the Lord in their hearts, through their eyes and experienced, that thrill of eestaty of embrace of the Lord. All these gopikas by the darshan of the Lord which was to them an occasion of festivity felt supremely happy as their heat of seperation from the lord was appeased by his presence, just as the heat of the miseries of the people on the earth are relieved by the contact of the wise. Bhagwan thus surrounded by these charming and cheerful gopis, who had shed their agony of separaration from him, looked magnificient like the Param Purush-the Supreme Divine. with his potencies, just as the shrutis of the Upanishads

तद्दर्शनाह्लादविधूतहृद्रुजो मनोरथान्तं श्रुतयो यथा ययु: ।
स्वैरुत्तरीयै: कुचकुङ्कुमाङ्कितैरचीक्लृपन्नासनमात्मबन्धवे ॥९॥

तत्रोपविष्टो भगवान् स ईश्वरो योगेश्वरान्तर्हृदि कल्पितासन: ।
चकास गोपीपरिषद्गतोऽर्चितस्त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत् ॥१०॥

गोप्य ऊचु:

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम् । नोभयांश्च भजन्त्येक एतन्नो ब्रूहि साधु भो: ॥११॥

श्रीभगवानुवाच

मिथो भजन्ति ये सख्य: स्वार्थैकान्तोद्यमा हि ते । न तत्र सौहृदं धर्म: स्वार्थार्थं तद्धि नान्यथा
भजन्त्यभजतो ये वै करुणा: पितरो यथा । धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमा: ॥१३॥
भजतोऽपि न वै केचिद् भजन्त्यभजत: कुत: । आत्मारामा ह्याप्तकामा अकृतज्ञा गुरुद्रुह: ॥१४॥

destroy the malady of the anguished in this world and fulfills his desires similarly the heart burnings of the separation of the Gopis were quelled and all their desires fulfilled by his darshan They then spread on the ground the scarf rendered ochre by the sandalwood paste anointed on their breasts for the Lord to sit upon Shree Krishna looked splendid when seated surrounded by the gopis 1–10

The Gopis said Some people love those who love them, there are others who love even those who do not love them and there are *some who are not attached either to those that are devoted to them or* not devoted to them, meaning that they are indifferent to both Sire, pray tell us what is the meaning behind this quaint conduct of the people in life 11

Bhagwan said · Those that mutually love one other know that attachment, to be selfish prompted by their self, interest In such attachment there is neither that good feeling nor virtue It is entirely propelled by self interest which vanishes when the interest is served Those that love who do not love them are of two kinds the kind and mercyful or the father and mother Of these the former, has untainted *merit and the latter has boundless affection* There are four classes of people that are not attached to those that are devoted to them Those that delight in themselves, those who have no desires, the ungrateful and the treacherous These people are faithless even to those that are faithful and loving Then, what to talk about those who donot love them 12–14

न पारयेऽहं निरवद्यसंयुजां स्वसाधुकृत्यं विबुधायुषापि वः ।
या माभजन् दुर्जरगेहशृङ्खलाः संवृश्च्य तद् वः प्रतियातु साधुना ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीसान्त्वनं नाम द्वात्रिंशोऽध्यायः ॥३२॥

अथ त्रयस्त्रिंशोऽध्यायः

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः । जहुर्विरहजं तापं तदङ्गोपचिताशिषः ॥१॥
रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः । योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ॥२॥
ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः । जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम् ॥३॥
तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः । मध्ये मणीनां हैमानां महामरकतो यथा ॥४॥

Ye demsels, breaking your family bonds you have showered on me your selfless love, innocent and chaste, which I cannot compensate even if I were to grant you a life span of a heavenly being. May you get that holy merit known as devotion. 15

Thus ends chapter thurnty second of Book X.

CHAPTER XXXIII

Shree Shukadev said : By whose darshan the gopis whose desires were fulfilled, when they heard the sweet words of Shree Bhagwan, were relieved of the pangs of separation caused by his sudden disapperance. Now the Lord the master of the play, resplendant with sparkling gopis began his long promised sportive dance, ... al of love Rasa, wherein he manifested his multiplicity in ... Shree Krishna the one, became many through hi... May... himself between every two gopis in the roun... and music began playing and flowers were sh... the gandharvas with their wives thronged t... immaculate glory of the Lord. In this circular a... appeared magnificent like an emerald that shine... of golden hue. The gopis going round with him with in cadence, hands moving gracefully in rhythm mischievously amorous glances at one another, wa...

पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासैर्भज्यन्मध्यैश्चलकुचपटैः कुण्डलैर्गण्डलोलैः ।
स्विद्यन्मुख्य कबररशनाग्रन्थयः कृष्णवध्वो गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥५॥
गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम् । गृहीतकण्ठ्यस्तद्दोर्भ्यां गायन्त्यस्तं विजह्रिरे ६

एवं परिष्वङ्गकराभिमर्शस्निग्धेक्षणोद्दामविलासहासैः ।
रेमे रमेशो व्रजसुन्दरीभिर्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥७॥

कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥८॥

तासश्च कृष्णोपवने जलस्थलप्रसूनगन्धानिलजुष्टदिक्तटे ।
चचार भृङ्गप्रमदागणावृतो यथा मदच्युद् द्विरदः करेणुभिः ॥९॥

एवं शशाङ्कांशुविराजिता निशाः स सत्यकामोऽनुरताबलागणः ।
सिषेव आत्मन्यवरुद्धसौरतः सर्वाः शरत्काव्यकथारसाश्रयाः ॥१०॥

राजोवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च । अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥११॥

drops of perspiration trickling down their faces, knots of their hair braids and garments on the breast and waist girdles loosered, their earrings dangling on their ear lobes, these ecstatic *gopis singing merrily* going round in the Ras with swing and swerve, appeared gorgeous and shone like lightening in the dark clouds Thus by embra cing by hugging by pressing their hands, smiling and looking amorously, at each other, the lord of Laxmi revelled in these beauties of Vraja as a child would revel in his own image reflected in the mirror Bhagwan the Supreme godhead who was the fountain head of pleasure and who had not to seek pleasure from elsewhere then took as many forms as were the gopis, in the Ras and played with them for their pleasure and delight 1–8

Thus surrounded by the bees and the beauties of Vraja he sported in the groves of fragrant flowers on the banks of Yamuna, like an inebriated elephant sporting in a crowd of cow elephants In this way Shree Krishna who was rigidly righteous though surrounded by lovely maids remained clean and celebate through out by the strength of his indomitable will He purposely sported in this automnal moon at night and displayed all the facets of romance and amours in all its consummation as could be well portrayed in poems and composition of extra marital love. 9–10

The king said: The lord who incarnated to protect righteousness and to suppress the vile and who was the expounder, propounder and

न पारयेऽहं निरवद्यसंयुजां स्वसाधुकृत्यं विबुधायुषापि वः ।
या माभजन् दुर्जरगेहशृङ्खलाः संवृश्च्य तद् वः प्रतियातु साधुना ।१५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे रासक्रीडायां गोपीसान्त्वनं नाम द्वात्रिंशोऽध्यायः ॥३२॥

अथ त्रयस्त्रिंशोऽध्यायः

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः । जहुर्विरहजं तापं तदङ्गोपचिताशिषः ॥१॥
रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः । योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ॥२॥
ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः । जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम् ॥३॥
तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः । मध्ये मणीनां हैमानां महामरकतो यथा ॥४॥

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Thus ends chapter thurnty second of Book X.

CHAPTER XXXIII

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पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासैर्भज्यन्मध्यैश्चलकुचपटैः कुण्डलैर्गण्डलोलैः ।
स्विद्यन्मुख्यः कबररशनाग्रन्थयः कृष्णवध्वो गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥७॥
गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम् । गृहीतकण्ठ्यस्तद्दोर्भ्यां गायन्त्यस्तं विजह्रिरे ६

एवं परिष्वङ्गकराभिमर्शस्निग्धेक्षणोद्दामविलासहासैः ।
रेमे रमेशो व्रजसुन्दरीभिर्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥७॥

कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥८॥

ततश्च कृष्णोपवने जलस्थलप्रसूनगन्धानिलजुष्टदिक्तटे ।
चचार भृङ्गप्रमदागणावृतो यथा मदच्युद् द्विरदः करेणुभिः ॥९॥

एवं शशाङ्कांशुविराजिता निशाः स सत्यकामोऽनुरताबलागणः ।
सिषेव आत्मन्यवरुद्धसौरतः सर्वाः शरत्काव्यकथारसाश्रयाः ॥१०॥

राजोवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च । अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥११॥

drops of perspiration trickling down their faces, knots of their hair braids and garments on the breast and waist girdles loosered, their earrings dangling on their ear lobes these ecstatic gopis singing merrily going round in the Ras with swing and swerve, appeared gorgeous and shone like lightening in the dark clouds Thus by embracing by hugging by pressing their hands, smiling and looking amorously, at each other, the lord of Laxmi revelled in these beauties of Vraja as a child would revel in his own image reflected in the mirror Bhagwan the Supreme godhead who was the fountain head of pleasure and who had not to seek pleasure from elsewhere then took as many forms as were the gopis in the Ras and played with them for their pleasure and delight 1–8

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स कथ धर्मसेतूनां वक्ता कर्ताभिरक्षिता। प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनम् ॥१२॥

श्रीशुक उवाच

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम्। तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥१३॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः। विनश्यत्याचरन् मौढ्याद् यथा रुद्रोऽब्धिजं विषम्।
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित्। तेषां यत् स्ववचोयुक्तं बुद्धिमांस्तत् समाचरेत्॥१५॥
ब्रह्मरात्र उपावृत्ते वासुदेवानुमोदिता। अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान् भगवत्प्रियाः ॥१६॥
विक्रीडितं व्रजवधूभिरिदं च विष्णोः श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद् यः।
भक्तिं परां भगवति प्रतिलभ्य कामं हृद्रोगमाश्वपहिनोत्यचिरेण धीरः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे रासक्रीवर्णनं नाम त्रयोत्रिंशोऽध्याय. ॥३३॥



protector of the dignity of piety and virtue, why did he then oh Brahman contravene the religious ukase and indulged in adultery. 11-12

Shree Shuka replied : When it appears to us that religion is transgressed by the mighty, there is nothing indiscreet or hazardous about it because though their conduct to all appearances is like that of an ordinary mortal, but they being detached from all that egoistic feeling of me and mine and being in tune with great reality are above all contamination and censure like fire which though consumes everything is considered holy and sacred likewise the illumined are considered holy and sacrosant Here it was no ordinary mortal but Shree Krishna the Supreme personality of Godhead. One should there fore never harbour such thoughts as they are detrimental to his well being. It is lord Shiva alone that can digest the terrible poison that came out at the time of churning the ocean. Words of the great are highly authentic and weighty not so their conduct therefore, one with understanding, should emulate the act of the great only if it is consistent with his words. 13-15

With the approach of the dawn the gopikas so dear to the lord, at his command, returned to their homes though unwilling to go 16

Whosoever respectfully with faith and devotion listens to the account of this play of the Lord with the brijanganas will have all his filthy tendencies and desires summarily banished 17

Thus ends chapter thirty three of Book X.



अथ चतुस्त्रिंशोऽध्यायः

श्रीशुक उवाच

एकदा देवयात्रायां गोपाला जातकौतुकाः। अनोभिरनडुद्युक्तैः प्रययुस्तेऽम्बिकावनम् ॥१॥
तत्र स्नात्वा सरस्वत्यां देवं पशुपतिं विभुम्। आनर्चुरर्हणैर्भक्त्या देवीं च नृपतेऽम्बिकाम् ॥२॥
ऊषुः सरस्वतीतीरे जलं प्राश्य धृतव्रताः। रजनीं तां महाभागा नन्दसुनन्दकादयः ॥३॥
कश्चिन्महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः। यदृच्छयाऽऽगतो नन्दं शयानमुरगोऽग्रसीत् ॥
तस्य चाक्रन्दितं श्रुत्वा गोपालाः सहसोत्थिताः। ग्रस्तं च दृष्ट्वा विभ्रान्ताः सर्पं विव्यधुरुल्मुकैः ॥
तमस्पृशत् पदाभ्येत्य भगवान् सात्वतां पतिः। स वै भगवतः श्रीमत्पादस्पर्शहताशुभः ॥६॥
भेजे सर्पवपुर्हित्वा रूपं विद्याधरार्चितम्। तमपृच्छद्धृषीकेशः प्रणतं समुपस्थितम् ॥७॥
को भवान् परया लक्ष्म्या रोचतेऽद्भुतदर्शनः। कथं जुगुप्सितामेतां गतिं वा प्रापितोऽवशः ॥८॥

सर्प उवाच

अहं विद्याधरः कश्चित् सुदर्शन इति श्रुतः। ऋषीन् विरूपानङ्गिरस प्राहसं रूपदर्पितः।
तैरिमां प्रापितो योनिं प्रलब्धैः स्वेन पाप्मना ।९॥

CHAPTER XXXIV

Shree Shuka continued : Once the cowherds eager to go on a pilgrimage yoked their carts and went to the ambika forest There they took their bath in the river Saraswati and devotedly worshipped lord Shiva and Parvati The high souled Shree Nanda and Sunanda who were under a vow had to remain without food on water only, lived that night on the banks of the river. At that time a hungry boa came there and caught hold of Shree Nanda's leg and began to swallow it.

Hearing his cries all the cowherds woke up They were frightened at seeing Nanda being swallowed by the boa They began beating the boa with burning faggots but even that did not release Nanda The lord then came and touched him with his foot By his touch the sin's of the boa were all destroyed and giving up his reptile frame became a handsome Vidyadhar He stood before them and bowed They asked him Who art thou with such a glorious form. How was it that you had to become a boa 1–8

The Boa replied. I am a Vidyadhar named Sudarshan very handsome that I was I became proud of my looks and mocked at the deformed Rishi Angiras; because of this sin he imprecated me and I

शापो मेऽनुग्रहायैव कृतस्तैः करुणात्मभिः। यदहं लोकगुरुणा पदा स्पृष्टो हताशुभः ॥१०॥
यन्नाम गृह्णन्नखिलान् श्रोतॄनात्मानमेव च। सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हि ते ॥
इत्यनुज्ञाप्य दाशार्हं परिक्रम्याभिवन्द्य च। सुदर्शनो दिवं यातः कृच्छ्रान्नन्दश्च मोचितः ॥१२॥
एवं विक्रीडतोः स्वैरं गायतोः सम्प्रमत्तवत्। शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् ॥१३॥
तयोर्निरीक्षतो राजंस्तन्नाथं प्रमदाजनम्। क्रोशन्तं कालयामास दिश्युदीच्यामशङ्कितः ॥१४॥
आसेदतुस्तं तरसा त्वरितं गुह्यकाधमम्। विसृज्य स्त्रीजनं मूढः प्राद्रवज्जीवितेच्छया ॥१५॥
तमन्वधावद् गोविन्दो शिरस्तस्य दुरात्मनः। जहार मुष्टिनैवाङ्ग सहचूडामणिं विभुः ॥१६॥
शङ्खचूडं निहत्यैवं मणिमादाय भास्वरम्। अग्रजायाददात् प्रीत्या पश्यन्तीनां च योषिताम् ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे शङ्खचूडवधो नाम चतुस्त्रिंशोऽध्यायः ॥३॥



had to be borne a boa. In a way the rishi has favoured me by cursing me, as I am now freed of all my sins by the touch of your sacred feet. When one is sanctified even by reciting or hearing your name what wonder is there if I were to be rendered holy by the touch of your feet. Sudarshan then circumambulating the lord, with his permission returned to his place in heaven. Shree Nanda was thus relieved of his calamity. 12

Once Shree Krishna and Balaram were sporting and merrily singing when there came a servant of Kuber named Shankhachuda and took away the women of Vraja whose lord was Shree Krishna in their very presence. Hearing the women crying and calling them, both the brothers followed that wicked Guhyaka the servant of Kuber. Seeing these brothers following him, he left the women there and ran for his life. Shree Krishna ran after him and caught him and by a blow of his fist broke his head that had a shining gem in it Shankhachuda was thus killed and his gem taken out of his head by Shree Krishna which he gave over to his brother Balaram as a token of love in the presence of all women who were there.

Thus ends chapter thirty fourth of Book X



अथ पञ्चत्रिंशोऽध्यायः

श्रीशुक उवाच

गोप्यः कृष्णे वनं याते तमनुद्रुतचेतसः । कृष्णलीलाः प्रगायन्त्यो निन्युर्दुःखेन वासरान् ॥१॥

गोप्य ऊचुः

वामबाहुकृतवामकपोलो वल्गितभ्रुरधरार्पितवेणुम् ।
कोमलाङ्गुलिभिराश्रितमार्गं गोप्य ईरयति यत्र मुकुन्दः ॥२॥

व्योमयानवनिताः सह सिद्धैर्विस्मितास्तदुपधार्य सलज्जाः ।
काममार्गणसमर्पितचित्ताः कश्मलं ययुरपस्मृतनीव्यः ॥३॥

हन्त चित्रमबलाः शृणुतेदं हारहास उरसि स्थिरविद्युत् ।
नन्दसूनुरयमार्तजनानां नर्मदो यर्हि कूजितवेणुः ॥४॥

वृन्दशो व्रजवृषा मृगगावो वेणुवाद्यहृतचेतस आरात् ।
दन्तदष्टकवला धृतकर्णा निद्रिता लिखितचित्रमिवासन् ॥५॥

CHAPTER XXXV

Shree Shukadev proceeded : When Shri Krishna was away in the forest tending the kine the gopikas whose minds were always in him passed their days in misery singing Krishna lila.

The gopis sang : With the left cheek on the left shoulder the eye brows knit gracefully the flute touching the lips of that charming face and the fingers nimbly playing, at that time the wives of the denizens of heaven that were moving in the sky with their husbands, when they heard the melody of this divine music of the Lord, were struck with wonder and being excited over meeting this player of the flute Shree Krishna felt abashed and lost control over themselves as they also worshipped Shymsunder as their god (cupid) of love How can then we the mortals endure the anquish of separation of such a darling lover

Listen, Ye friends this wonder When this son of Nanda the delighter of distressed bearing with smiles brilliant like a garland of pearls in whose heart Laxmi the goddess of prosperity rests plays on his flute even the bullocks the cows and the deer run up to him holding grass between their teeth, stand spell bound near him with their ears raised, looked as if they were asleep or looked as if they were painted in a picture These are the animals, if they could be so infatuated, what

बर्हिणस्तबकधातुपलाशैर्बद्धमल्लपरिबर्हविडम्बः ।
कर्हिचित् सबल आलि स गोपैर्गाः समाह्वयति यत्र मुकुन्दः ॥६॥

तर्हि भग्नगतयः सरितो वै तत्पदाम्बुजरजोऽनिलनीतम् ।
स्पृहयतीर्वयमिवाबहुपुण्याः प्रेमवेपितभुजाः स्तिमितापः ॥७॥

अनुचरैः समनुवर्णितवीर्य आदिपूरुष इवाचलभूतिः ।
वनचरो गिरितटेषु चरन्तीर्वेणुनाऽऽह्वयति गाः स यदा हि ॥८॥

वनलतास्तरव आत्मनि विष्णुं व्यञ्जयन्त्य इव पुष्पफलाढ्याः ।
प्रणतभारविटपा मधुधाराः प्रेमहृष्टतनवः ससृजुः स्म ॥९॥

दर्शनीयतिलको वनमालादिव्यगन्धतुलसीमधुमत्तैः ।
अलिकुलैरलघुगीतमभीष्टमाद्रियन् यर्हि सन्धितवेणुः ॥१०॥

to talk about us who are so near and dear to him, how then, can we bear the pangs of separation of such a loveable husband. When sometimes he dons peacock feathered fresh twigs, like a wrestler, and beckons the cows by their names, then even the flow of the river becomes tardy and looks as if it will tarry—eager to collect dust blown by his feet, but being unlucky though she adores him, she does not get it as her merits are as scanty as ours This is about the river then what about us, how can we then suffer the pangs of separation of such a Lord so dear to us. When the cows are grazing at the foot of the mountain and Lord whose glory is extolled by his followers, beckons them even the inanimate forest creepers and the trees laden with fruits and flowers affectionately secreet honey to adore the Lord This is about the inanimate, how then we, the animate can bear the anguish of separation from him. When the Lord looking quite pretty with a fine *tilak* mark on his forehead, with bees huming *all* around intoxicated with the honey and the fregrance of flowers in the garland of tulsi, basil plays his flute, the storks, the heron, the swans, and other birds all charmed with the music come nearer to the Lord and with their eyes closed as if in meditation, adore him with affection and respect towards him. This is about the birds then what about us, how can we bear the separation from him who is our only darling love.

When, Oh Vraja sakhi; When the lord with garlands in his neck and Sankarshan by his side plays his sweet delightful music on the flute at the foot of the hill and fills, the universe with its melody then

सरसि सारसहंसविहङ्गाश्चारुगीतहृतचेतस एत्य ।
हरिमुपासत ते यतचित्ता हन्त मीलितदृशो धृतमौना ॥११॥

सहबलः स्रगवतंसविलासः सानुषु क्षितिभृतो व्रजदेव्य ।
हर्षयन् यर्हि वेणुरवेण जातहर्ष उपरम्भति विश्वम् ॥१२॥

महदतिक्रमणशङ्कितचेता मन्दमन्दमनुगर्जति मेघ ।
सुहृदमभ्यवर्षत् सुमनोभिश्छायया च विदधत् प्रतपत्रम् ॥१३॥

विविधगोपचरणेषु विदग्धो वेणुवाद्य उरुधा निजशिक्षा ।
तव सुत सति यदाधरबिम्बे दत्तवेणुरनयत् स्वरजाती ॥१४॥

सवनशस्तदुपधार्य सुरेशा शक्रशर्वपरमेष्ठिपुरोगा ।
कवय आनतकन्धरचित्ता कश्मलं ययुरनिश्चिततत्त्वा ॥१५॥

निजपदाब्जदलैर्ध्वजवज्रनीरजाङ्कुशविचित्रललामै ।
व्रजभुव शमयन् खुरतोदं वर्ष्मधुर्यगतिरीडितवेणु ॥१६॥

व्रजति तेन वयं सविलासवीक्षणार्पितमनोभववेगा ।
कुजगतिं गमिता न विदाम कश्मलेन कबरं वसनं वा ॥१७॥

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the clouds in the sky thinking it would be sacrelegious of them to precede the Lord and disturb the melody by their loud roars, tarry, and mellow down and spread their shadows as if they hold a canopy, and shower flowers on their friend Shymsunder.

Oh Yashoda when your dear son skilled in all arts looking hand some in the garland of flowers holding the flute underneath his coral lips, play varieties of tunes, then the gods Indra, Brahma and Shiva though themselves proficient in the art of music are lost in the divine melody of this Nadbrahma (cosmic note) When even the higher realities are enchanted by this cosmic melody (the Nadbrahma) then, what to talk of us who are mortals to remain without this darling of a lord When he walks on the sands of Vraja with his Lotus like feet that shows marks of thunderbolt banner etc on his soles, effacing the hoof marks of the cows and soothing the pain caused by the hoofs on the sands of Vrajabhumi playing the flute all the while, even at that moment also we become spell bound and get transfixed, like trees and by his piercing glances lose all our conciousness of modesty. If his penetrating sight and his dalliances enchant everybody then what about us how can we endure any separation from him who is so dear and

मणिधरः क्वचिदागणयन् गा मालया दयितगन्धतुलस्याः ।
प्रणयिनोऽनुचरस्य कदांसे प्रक्षिपन् भुजमगायत यत्र ॥१८॥

क्वणितवेणुरववञ्चितचित्ताः कृष्णमन्वसत कृष्णगृहिण्यः ।
गुणगणार्णमनुगत्य हरिण्यो गोपिका इव विमुक्तगृहाशाः ॥१९॥

कुन्ददामकृतकौतुकवेषो गोपगोधनवृतो यमुनायाम् ।
नन्दसूनुरनघे तव वत्सो नर्मदः प्रणयिनां विजहार ॥२०॥

मन्दवायुरुपवात्यनुकूलं मानयन् मलयजस्पर्शेन ।
वन्दिनस्तमुपदेवगणा ये वाद्यगीतबलिभिः परिवव्रुः ॥१२॥

वत्सलो व्रजगवां यदगध्रो वन्द्यमानचरणः पथि वृद्धैः ।
कृत्स्नगोधनमुपोह्य दिनान्ते गीतवेणुरनुगेडितकीर्तिः ॥२२॥

उत्सवं श्रमरुचापि दृशीनामुन्नयन् खुररजश्छुरितस्रक् ।
दित्सयैति सुहृदाशिष एष देवकीजठरभूरुडुराजः ॥२३॥

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so loved by us all. When this darling of ours, with delightful tulsi flowers in his neck and with a rosary of gems in his hand counting the cows plays his flute with one of his hands on his dear friend, even the does the female deer are enchanted like the gopis and come nearer to the Lord to feast on his music. Even these animals adore Kahna (a term of endearment) who is the fountain of merit, how can then we the living embodiment of love bear the pangs of seperation of such a darling lover. Oh Yashoda, when your dear son looking handsome in the garland of flowers surrounded by the cows and the cowherds plays with them on the banks of Yamuna, at that time generally a fragarant mild breeze blows to honour him by its feel when the gandharvas and minstrels in the sky worship and adore this Shyamsunder, (this sole repositor of music and melody of the entire universe) with music and songs. Look! Ye friend the darling of Vraja when he returns on the close of the day Brahma and other gods bow down to him as he passes by. This Govardhandhari leading the kine and the cowherds home is playing his flute and though he looks tired and dust laden all over how charnimg and handsome looks this moonlike child of Devaki when he cometh home in the evening to sooth and delight the eyes that ever seek him. How can we, then suffer separation from such a darling of a Krishna. With mischievous eyes this bestower of honour

मदविघूर्णितलोचन ईषन्मानदः स्वसुहृदां वनमाली ।
बदरपाण्डुवदनो मृदुगण्ड मण्डयन् कनककुण्डललक्ष्म्या ॥२४॥

यदुपतिर्द्विरदराजविहारो यामिनीपतिरिवैष दिनान्ते ।
मुदितवक्त्र उपयाति दुरन्तं मोचयन् व्रजगवां दिनतापम् ॥२५॥

एवं व्रजस्त्रियो राजन् कृष्णलीलानु गायतीः । रेमिरेऽहःसु तच्चित्तास्तन्मनस्का महोदयाः ।२६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे वृन्दावनक्रीडायां गोपिकायुगलगीतं नाम पञ्चत्रिंशोऽध्यायः ॥३५॥

अथ षट्त्रिंशोऽध्यायः

श्रीशुक उवाच

अथ तर्ह्यागतो गोष्ठमरिष्टो वृषभासुरः । महीं महाककुत्कायः कम्पयन् खुरविक्षताम् ॥१॥
रम्भमाणः खरतरं पदा च विलिखन् महीम् । उद्यम्य पुच्छं वप्राणि विषाणाग्रेण चोद्धरन् ॥२॥
तं तीक्ष्णश‍ृङ्गमुद्वीक्ष्य गोप्यो गोपाश्च तत्रसुः । कृष्ण कृष्णेति ते सर्वे गोविन्दं शरणं ययुः ॥३॥
मा भैष्टेति गिराऽऽश्वास्य वृषासुरमुपाह्वयत् । उद्यत्पुच्छभ्रमन्मेघः क्रुद्धः कृष्णमुपाद्रवत् ॥४॥
गृहीत्वा श‍ृङ्गयोस्तं वा अष्टादश पदानि सः । प्रत्यपोवाह भगवान् गजः प्रतिगजं यथा ॥५॥

on his friends, looks very sweet in his dangling kundalas touching his fair cheeks, returns home at the close of the day like the full moon with the gait of an elephant removing the heat of the day by his balmy rays and alliviate the afflictions of the Vrajavasis Thus gloryfying Krishna and his lila the gopis of Vraja passed their days in this mental panorama

Thus ends chapter thirty five of Book X

CHAPTER XXXVI

Shree Shukadev said During this period a demon named Arishtasura came there with his huge frame in the form of a bull pawing and shaking the earth with his strong hoofs filling the quarters with his terrifick bellow. He raised his tail and broke the mounds of earth by his sharp horns *Beholding him such sharp horned, the gopis* and the gopas, horrified shouted for the Lord and went to him Bhagwan told them not to be afraid and challenged this demon of a bull Raising his tail high reaching the skies, he rushed towards Krishna, with fury and force. Bhagwan caught hold of his horns and pushed him back eighteen steps like an elephant pushing back his adversary;

तमापतन्तं स निगृह्य शृङ्गयोः पदा समाक्रम्य निपात्य भूतले।
निष्पीडयामास यथाऽऽर्द्रमम्बरं कृत्वा विषाणेन जघान सोऽपतत् ॥६॥
एवं ककुद्मिनं हत्वा स्तूयमानः स्वजातिभिः : विवेश गोष्ठं सबलो गोपीनां नयनोत्सवः ॥७॥
अरिष्टे निहते दैत्ये कृष्णेनाद्भुतकर्मणा। कंसायाथाह भगवान् नारदो देवदर्शनः ॥८॥
यशोदायाः सुतां कन्यां देवक्याः कृष्णमेव च। रामं च रोहिणीपुत्रं वसुदेवेन बिभ्यता ॥९॥
न्यस्तौ स्वमित्रे नन्दे वै याभ्यां ते पुरुषा हताः। निशम्य तद् भोजपतिः कोपात् प्रचलितेन्द्रियः
निशातमसिमादत्त वसुदेवजिघांसया। निवारितो नारदेन तत्सुतौ मृत्युमात्मनः ॥११॥
ज्ञात्वा लोहमयैः पाशैर्बबन्ध सह भार्यया। प्रतियाते तु देवर्षौ कंस आभाष्य केशिनम्।
प्रेषयामास हन्येतां भवता रामकेशवौ ॥१२॥
अमात्यान् हस्तिपांश्चैव समाहूयाह भोजराट्। भो भो निशम्यतामेतद् वीरचाणूरमुष्टिकौ ॥१३॥
नन्दव्रजे किलासाते सुतावानकदुन्दुभेः। रामकृष्णौ ततो मह्यं मृत्युः किल निदर्शितः।
भवद्भ्यामिह सम्प्राप्तौ हन्येतां मल्ललीलया ॥१४॥

When he again assaulted Bhagwan, he took him by the horns and with a strong kick felled him on the ground and twisted his neck as if twisting and squeezing a wet cloth and killed him by his own horns. When Vrishabhasura was thus killed by Shree Krishna the gopalas eulogized him; Krishna then with Balaram and Gopas went back to Vraja.

When Narad knew that Arishtasura was killed by Shree Krishna of wonderful exploits, he repaired to king Kansa and spoke to him, that Shree Krishna is the son of Devaki and the little girl that escaped from your grip was the daughter of Yashoda. Vasudeva who was afraid of you carried Krishna, the son of Devaki and Balaram son of Rohini to his friend Nand. It is they who have slain your demons. 1–7

Kansa when he heard this went wild with rage. He took his sharp sword to kill Vasudev, but Narad dissuaded him from doing it. Knowing from Narad that the sons of Vasudeva are the cause of his death, Kansa put Vasudev and Devki back again in chains as before. After Narad had gone Kansa summoned a demon named Keshi and ordered him to go and kill Rama and Krishna. Then he called his counsellors and keepers of his elephants and said. Oh ye brave Charuna and Mushtika listen, Rama and Krishna sons of Vasudev are living in Vraja of Nanda. It is ordained, I am told that I would die by their hands. When they come here you kill them both by wrestling with them, and you the keeper of the elephants, you should

महामात्र त्वया भद्र रङ्गद्वार्युपनीयताम्। द्विपः कुवलयापीडो जहि तेन ममाहितौ ॥१५॥
आरभ्यतां धनुर्यागश्चतुर्दश्यां यथाविधि। विशसन्तु पशून् मेध्यान् भूतराजाय मीढुषे ॥१६॥
इत्याज्ञाप्यार्थतन्त्रज्ञ आहूय यदुपुङ्गवम्। गृहीत्वा पाणिना पाणिं ततोऽक्रूरमुवाच ह ॥१७॥
गच्छ नन्दव्रजं तत्र सुतावानकदुन्दुभेः। आसाते ताविहानेन रथेनानय मा चिरम् ॥१८॥
तावानय समं गोपैर्नन्दाद्यैः साभ्युपायनैः। धनुर्मखनिरीक्षार्थं द्रष्टुं यदुपुरश्रियम् ॥१९॥
राजन् मनीषितं सम्यक् तव स्वावद्यमार्जनम्। सिद्ध्यसिद्ध्योः समं कुर्याद् दैवं हि फलसाधनम्।
एवमादिश्य चाक्रूरं मन्त्रिणश्च विसृज्य सः प्रविवेश गृहं कंसस्तथाक्रूरः स्वमालयम् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे षट्त्रिंशोऽध्यायः ॥३६॥

अथ सप्तत्रिंशोऽध्यायः

श्रीशुक उवाच

केशी तु कंसप्रहितः खुरैर्महीं महाहयो निर्जरयन् मनोजवः।
दुराशयः कंसहितं चिकीर्षुर्व्रजं स नन्दस्य जगाम कम्पयन् ॥१॥

station your elephant Kuvalayapida at the main entrance of the arena and kill both of my enemies. On the fourteenth day of the bright half of this month will begin dhanuryaga. Offer oblations of sacred animals in sacrifice, to the Lord of ghosts and goblins 8–16

Kansa then, sent for Akrura the foremost of the Yadavas and holding his hand said to him Repair ye to Vraja of Nanda where the two sons of Vasudeva live Bring them here in the chariot Invite Nand and the cowherds with their presents for me and to see the Dhanuryaga and the splendour of Mathura 17–19

Akrura said It is a good idea to avert calamity. But one should always be equanimous both in prosperity and adversity Because it is the fate or destiny that is the giver of fruits. 20

Shree Sukhdev said : Kansa thus directing the counsellors and Akrura, went to his place and so did Akrura 21

Thus ends chapter thirty six of Book X

CHAPTER XXXVII

Rajan said Shukadev : Thus directed by Kansa the evil intentioned demon Keshi, in the huge form of a mighty horse whose

तं त्रासयन्तं भगवान् स्वगोकुलं तद्धेषितैर्वालविघूर्णिताम्बुदम् ।
आत्मानमाजौ मृगयन्तमग्रणीरुपाह्वयत् स व्यनदन्मृगेन्द्रवत् ॥२॥

जघान पद्भ्यामरविन्दलोचनं दुरासदश्चण्डजवो दुरत्ययः ।
तद् वञ्चयित्वा भुजमुत्तरं स्मयन् प्रवेशयामास यथोरगं बिले ॥३॥

समेधमानेन स कृष्णबाहुना निरुद्धवायुश्चरणांश्च विक्षिपन् ।
प्रस्विन्नगात्रः परिवृत्तलोचनः पपात लेण्डं विसृजन् क्षितौ व्यसुः ॥४॥

देवर्षिरुपसङ्गम्य भागवतप्रवरो नृप । कृष्णमक्लिष्टकर्माणं रहस्येतदभाषत ॥५॥

त्वमात्मा सर्वभूतानामेको ज्योतिरिवैधसाम् । गूढो गुहाशयः साक्षी महापुरुष ईश्वरः ॥६॥

स त्वं भूधरभूतानां दैत्यप्रमथरक्षसाम् । अवतीर्णो विनाशाय सेतूनां रक्षणाय च ॥७॥

दिष्ट्या ते निहतो दैत्यो लीलयायं हयाकृतिः । चाणूरं मुष्टिकं चैव मल्लानन्यांश्च हस्तिनम् ।
कंसं च निहतं द्रक्ष्ये परश्वोऽहनि ते विभो ॥८॥

speed was as fast as the wind, tearing and digging with his hoofs the earth underneath which was trembling under his weight, this demon terrorising Gokul by his might came to Nanda's Vraja, searching for the Lord for a combat. Bhagwan challenged him, he roared like a lion and rushed towards the Lord with great speed and force and kicked him by his hind legs; the Lord dodged his blow and while smiling pushed his left hand right into the mouth of the demon as easily as a serpant would enter his hole. The hand swelled which blocked his breathing and he felt chocked. He struggled for breath He perspired profusely, his eyes came out and exereeting fell on the ground lifeless and died.

Once the devarshi Narad, the doyen amongst the devouts came to Shree Krishna and spoke to him when he was alone. 5

Sire, my Lord, you are the soul of all beings hidden in all as fire is latent in the fire wood. You are mighty, the Lord of all creation, the Supreem Godhead of all beings. Thou hast incarnated to kill demons born as kings like Pramath, and others and to preserve and protect the pious and the righteous; thou hast done well in killing Keshi the demon who came here, to kill thee. Now the day after tomorrow you will kill Chanura, Mushtak and other wrestlers, the elephant Kuvalayapeed and last of all Kansa which I will see. By your deeds of valour you will marry royal princesses. In Dwarka you, will release Nrigaraj from his sins. Then you

उद्वाह वीरकन्यानां वीर्यशुल्कादिलक्षणम् । नृगस्य मोक्षणं पापाद् द्वारकायां जगत्पते ॥१०॥
यानि चान्यानि वीर्याणि द्वारकामावसन् भवान् । कर्ता द्रक्ष्याम्यहं तानि गेयानि कविभिर्भुवि ॥
अथ ते कालरूपस्य क्षपयिष्णोरमुष्य वै । अक्षौहिणीनां निधनं द्रक्ष्याम्यर्जुनसारथेः ॥११॥

विशुद्धविज्ञानघनं स्वसंस्थया समाप्तसर्वार्थममोघवाञ्छितम् ।
स्वतेजसा नित्यनिवृत्तमायागुणप्रवाहं भगवन्तमीमहि ॥१२॥

त्वामीश्वरं स्वाश्रयमात्ममायया विनिर्मिताशेषविशेषकल्पनम् ।
क्रीडार्थमद्यात्तमनुष्यविग्रहं नतोऽस्मि धुर्यं यदुवृष्णिसात्वताम् ॥१३॥

एवं यदुपतिं कृष्णं भागवतप्रवरो मुनिः । प्रणिपत्याभ्यनुज्ञातो ययौ तद्दर्शनोत्सवः ॥१४॥
एकदा ते पशून् पालाश्चारयन्तोऽद्रिसानुषु । चक्रुर्निलायनक्रीडाश्चोरपालापदेशतः ॥१५॥
तत्रासन् कतिचिच्चोराः पालाश्च कतिचिन्नृप । मेषायिताश्च तत्रैके विजह्रुरकुतोभयाः ॥१६॥
मयपुत्रो महामायो व्योमो गोपालवेषधृक् । मेषायितानपोवाह प्रायश्चोरायितो बहून् ॥१७॥
तस्य तत् कर्म विज्ञाय कृष्णः शरणदः सताम् । गोपान् नयन्तं जग्राह वृकं हरिरिवौजसा ॥१८॥

will live in Dwarka and perform acts of heroism worthy to be sung by the great. I seek thy protection ye wisdom incarnate, who has by his own immaculate and innate majesty has all his desires fulfilled and *who has silenced the flow of merits* and *maya* of *this existnece by his* own poteney and prowess. Thou art the Lord that rests and delights in thee alone. This creation has been imagined in maya *and is manifest* by thy Maya Neverthless you have incarnated as man merely for sport to amuse thyself. To thee oh! the foremost of the Vrashnis, Yadu and Satwat I bow down. 5-13

Shree Shukhdev continued : With these words devarshi Narad best of the Vaishnavas, delighted at the darshan *of the Lord left with* his permission. 14

Once Shri Krishna, Balaram and the cowherds while grazing the cattle on the top *of the hill* were playing hide and seek. In this game some became lambs *and so on. Thus they* began to play there free from all fear In the meantime *Yyomasura son of Mayadamav* in the guise of a cowherd abducted the cowherds who had become sheep. Shri Krishna the protector of the good and the pious saw this and caught hold of him (who was carrying away the cowherds) as a lion would hold a wolf. Catching him by his hands Shree Krishna felled him on the ground and beating him like a beast

तं निगृह्याच्युतो दोर्भ्यां पातयित्वा महीतले। पश्यतां दिवि देवानां पशुमारममारयत्॥१९॥
गुहापिधानं निर्भिद्य गोपान् निःसार्य कृच्छ्रत। स्तूयमानः सुरैर्गोपैः प्रविवेश स्वगोकुलम्॥२०॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे व्योमासुरवधोनाम सप्तत्रिंशोऽध्यायः ॥३७॥



अथाष्टात्रिंशोऽध्यायः

श्रीशुक उवाच

अक्रूरोऽपि च तां रात्रिं मधुपुर्यां महामतिः। उषित्वा रथमास्थाय प्रययौ नन्दगोकुलम्॥१॥
गच्छन् पथि महाभागो भगवत्यम्बुजेक्षणे। भक्तिं परामुपगत एवमेतदचिन्तयत्॥२॥
किं मयाऽऽचरितं भद्रं किं तप्तं परमं तपः। किं वाथाप्यर्हते दत्तं यद् द्रक्ष्याम्यद्य केशवम्॥३॥

द्रक्ष्यामि नूनं सुकपोलनासिकं स्मितावलोकारुणकञ्जलोचनम्।
मुखं मुकुन्दस्य गुडालकावृतं प्रदक्षिणं मे प्रचरन्ति वै मृगाः॥४॥

killed him. He then broke open the cave and rescued the cowherds, and went to Gokul sung and hymned by the gopas and the demigods. 15-20

Thus ends chapter thirty seven of Book X



CHAPTER XXXVIII

Shree Shuka said : Shree Akrura spent that night in Mathura and left in the morning for Gokul in his chariot. Deeply devoted to the lotus eyed Lord that he was, he began to think on the way thus, What deed of merit I may have done or what rigid austerity, I may have practised or what charity or gift I may have given to those who are worthy of them that I will see the Lord today, when all my sins will be destroyed, and blessed will be my birth, as I will bow down to the lotus like feet of the Lord, on which the ascetics always meditate. The deer on the road pass by my right side, today, which augurs well for me that I will positively see the charming face of the Lord with that smile, and those curling locks of hair, with eyes resembling crimson hue of the Sun rise, with a fine forehead, a graceful nose and tender cheeks. When I reach there I will get down from my chariot and will bow down to the tender feet of those two great men, whom the yogis install in their hearts for their welfare and well being and will also

अथावरूढः सपदीशयो रथात् प्रधानपुंसोश्चरणं स्वलब्धये ।
धिया धृतं योगिभिरप्यहं ध्रुवं नमस्य आभ्यां च सखीन् वनौकसः ॥५॥

अप्यङ्घ्रिमूले पतितस्य मे विभुः शिरस्यधास्यन्निजहस्तपङ्कजम् ।
दत्ताभयं कालभुजङ्गरंहसा प्रोद्वेजितानां शरणैषिणां नृणाम् ॥६॥

अप्यङ्घ्रिमूलेऽवहितं कृताञ्जलिं मामीक्षिता सस्मितमार्द्रया दृशा ।
सपद्यपध्वस्तसमस्तकिल्बिषो वोढा मुदं वीतविशङ्क ऊर्जिताम् ॥७॥

सुहृत्तमं ज्ञातिमनन्यदैवतं दोर्भ्यां बृहद्भ्यां परिरप्स्यतेऽथ माम् ।
आत्मा हि तीर्थीक्रियते तदैव मे बन्धश्च कर्मात्मक उच्छ्वसित्यत ॥८॥

लब्धाङ्गसङ्गं प्रणतं कृताञ्जलिं मां वक्ष्यतेऽक्रूर ततेत्युरुश्रवाः ।
तदा वयं जन्मभृतो महीयसा नैवादृतो यो धिगमुष्य जन्म तत् ॥९॥

न तस्य कश्चिद् दयितः सुहृत्तमो न चाप्रियो द्वेष्य उपेक्ष्य एव वा ।
तथापि भक्तान् भजते यथा तथा सुरद्रुमो यद्वदुपाश्रितोऽर्थदः ॥१०॥

श्रीशुक उवाच

इति संचिन्तयन् कृष्णं श्वफल्कतनयोऽध्वनि । रथेन गोकुलं प्राप्तः सूर्यश्चास्तगिरिं नृप ॥११॥

offer my salutations to their playmates of the forest. Will he then the protector of those that are distressed, (with the fear of the serpent in the form of death) and who seek shelter in him put his hand on my head when I bow down to him. When I will stand before him with folded hands and when he will see me with his kind eyes then I am sure all my sins will be destroyed and all my doubts will vanish and I will be full of joy and delight. When again the Lord will embrace me who am his friend and devotee with his mighty arms, my soul will be sanctified and my bonds of actions will be loosened. How blessed and honoured will I be when the Lord will embrace me and address me as uncle Akrura. That glorious moment of my life will be worth the full span of my living. Fie upon him who is not so honoured by the Lord. To him no one is near or dear no friend nor foe, no one to hate, or disown, but to those that resort to him he fulfills his desires like the Kalpa Vraksha the tree celestial. 1-10

Shree Shukadev contd : Thus reflecting within himself on the way in his chariot Akrura the son of Shvafalka arrived in Gokul at sunset. Here he saw on the groud the foot prints of the Lord, that are worshipped by the Lokpalas and was overwhelmed with joy

पदानि तस्याखिललोकपालकिरीटजुष्टामलपादरेणोः ।
तद्दर्शनाह्लादविवृद्धसम्भ्रमः प्रेम्णोर्ध्वरोमाश्रुकलाकुलेक्षणः ।
रथादवस्कन्द्य स तेष्वचेष्टत प्रभोरमून्यङ्घ्रिरजांस्यहो इति ॥१२॥

ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ । पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥१३॥
किशोरौ श्यामलश्वेतौ श्रीनिकेतौ बृहद्भुजौ । सुमुखौ सुन्दरवरौ बालद्विरदविक्रमौ ॥१४॥
प्रधानपुरुषावाद्यौ जगद्धेतू जगत्पती । अवतीर्णौ जगत्यर्थे स्वांशेन बलकेशवौ ॥१५॥
रथात्तूर्णमवप्लुत्य सोऽक्रूरः स्नेहविह्वलः पपात चरणोपान्ते दण्डवद् रामकृष्णयोः ॥१६॥
भगवांस्तमभिप्रेत्य रथाङ्गाङ्कितपाणिना । परिरेभेऽभ्युपाकृष्य प्रीतः प्रणतवत्सलः ॥१७॥
संकर्षणश्च प्रणतमुपगुह्य महामनाः । गृहीत्वा पाणिना पाणी अनयत् सानुजो गृहम् ॥१८॥
पृष्ट्वाथ स्वागतं तस्मै निवेद्य च वरासनम् । प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हणमाहरत् ॥१९॥
पप्रच्छ सत्कृतं नन्दः कथं स्थ निरनुग्रहे । कंसे जीवति दाशार्ह सौनपाला इवावयः ॥२०॥
योऽवधीत्स्वस्वसुस्तोकान्क्रोशन्त्या असुतृप्खलः । किं नु स्वित्तत्प्रजानां वः कुशलं विमृशामहे ।

experencied a thrill, and with teares in his eyes he said :- Oh ! this is the dust of the feet of my Lord, so saying he jumped out of his chariot and rolled in that dust of the footprints of the Lord. 11-12

Then mounting his chariot he went further, when he saw Krishna and Balaram milking cows, one had a yellow raiment, and the other had a green one. Both the boys were lotus eyed one dark, the other fair, long armed, handsome faced, strong like baby elephants in exploits, this prime Purush the cause of the universe and its Lord who have incarnated for the good of the world, seeing them and overcome with tenderness and affection for them, Akrura, alighted from the chariot and prostrated himself on the ground. The Lord drawing him nearer with his hand that had the mark of Shri Chakra on it affectionately embraced him. Shree Krishna and Balaram holding Shri Akrura by his hand led him home. There Shree Nanda welcomed him washed his feet with milk honey and water as is customary hospitality for a guest, offered him a comfortable seat, and said. Akrura ! how can you live in Mathura like beasts of a butcher where the ruthless and cruel Kansa is living, whose protection is like the protection of a butcher's protection of animals. This wicked Kansa who delights in killing others, and who killed the children of his own lamenting sister, how could he think well of his subjects. 13-21

इत्थं सूनृतया वाचा नन्देन सुसभाजित । अक्रूरः परिपृष्टेन जहावध्वपरिश्रमम् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धेऽक्रूरागमन नामाष्टात्रिंशोऽध्याय ॥३८॥



अथैकोनचत्वारिंशोऽध्यायः

श्रीशुक उवाच

सुखोपविष्ट• पर्यङ्के रामकृष्णोरमानित । लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ॥१॥
सायंतनाशनं कृत्वा भगवान् देवकीसुत• । सुहृत्सु वृत्त कसस्य पप्रच्छान्यच्चिकीर्षितम् ॥२॥

श्रीभगवानुवाच

तात सौम्यागत• कच्चित् स्वागतं भद्रमस्तु व । कि नु न• कुशलं पृच्छे एधमाने कुलामये।
कसे मातुलनाम्न्यङ्ग स्वाना नस्तत्प्रजासु च ॥३॥
अहो अस्मदभूद् भूरि पित्रोर्वृजिनमार्ययो• । यद्धेतो• पुत्रमरण यद्धेतोर्बन्धनं तयो ॥४॥
दिष्ट्याद्य दर्शन स्वाना मह्य व• सौम्य काङ्क्षितम् । सजातं वर्ण्यता तात तवागमनकारणम् ॥५॥

Thus conversing with Nanda Akrura got over his fatigue of travelling 22

Thus ends chapter thiry eight of Book X



CHAPTER XXXIX

Shree Shukadev proceeded Thus highly honoured by Shree Krishna and Balaram, Akrura comfortably seated on a couch seemed quite happy as all his expectations about which he had thought on the way were fulfilled In the evening after the meals Shree Krishna inquired from *Akrura about Kansa his conduct with his relations, and his future plan* of actions 1–2

Oh Ye-revered Sedate ! said Bhagwan, I hope you had no trouble on the way, may good betide you When Kansa our maternal uncle who is like a disease and disgrace to the family is in power quite rich and resourceful how can we expect our kinsmen and the subject to be happy and prosperous Our parents have been miserable because of us They lost their other sons and they were imprisoned all because of us oh ye genteel ! I was very anxious to meet my dear and near ones and I am glad that you have met us Please tell me all that happened there, in Mathura and also the cause of your coming here. 3–5

श्रीशुक उवाच

पृष्टो भगवता सर्वं वर्णयामास माधवः। वैरानुबन्धं यदुषु वसुदेववधोद्यमम् ॥६॥
श्रुत्वाक्रूरवचः कृष्णो बलश्च परवीरहा। प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः ॥७॥
गोपान् समादिशत् सोऽपि गृह्यतां सर्वगोरसः। यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान्।
द्रक्ष्यामः सुमहत् पर्व यान्ति जानपदाः किल। एवमाघोषयत् क्षत्त्र नन्दगोपः स्वगोकुले ॥९॥
गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम्। रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥१०॥
चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः। समेताः सङ्घशः प्रोचुरश्रुमुख्योऽच्युताशया ॥११॥

गोप्य ऊचुः

अहो विधातस्तव न क्वचिद् दया संयोज्य मैत्र्या प्रणयेन देहिनः।
तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थकं विक्रीडितं तेऽर्भकचेष्टितं यथा ॥१२॥
यस्त्वं प्रदर्श्यासितकुन्तलावृतं मुकुन्दवक्त्रं सुकपोलमुन्नसम्।
शोकापनोदस्मितलेशसुन्दरं करोषि पारोक्ष्यमसाधु ते कृतम् ॥१३॥

When the lord thus questioned, Said Shukadev, Akrua narrated to him in details, the animosity and rancour that kansa bore towards the Yadavas and his intention to kill Vasudev. He also told them the object for which Kansa had sent him. It was to summon them. Hearing these words of Shree Akrura the slayer of foes, smiled and informed their father Nanda of the king's command. They told the cowherds: " We will go to Mathura tomorrow, take your curd and butter with you We will present it to the king and see the festival which will be attended by people from all over the country Nanda announced this to the people through the town crier 6-9

The gopikas when they heard that Akrura had come to take away Ram and Krishna to Mathura were highly perturbed. Being Krishna minded and afraid and nervous at the Lord's separation they congragated and with tears in their eyes 10-11

The Gopies said: Oh ye destiny art thou so cruel that thou endowest mankind with love and friendship and before it consummates thou seperatest them? Is not this childish of thee. Showing us the face with curly hair, acqueline nose and cheeks so fair, always smiling that removes the grief, to him so dear to us thou robest from us. Akrura, cruel that thou art, like an ignoramous, you are robbing us of our eyes. that providence gave unto us by which

क्रूरस्त्वमक्रूरसमाख्यया स्म नश्चक्षुर्हि दत्तं हरसे बताज्ञवत् ।
येनैकदेशेऽखिलसर्गसौष्ठवं त्वदीयमद्राक्ष्म वयं मधुद्विषः ॥१४॥
न नन्दसूनुः क्षणभङ्गसौहृदः समीक्षते नः स्वकृतातुरा बत ।
विहाय गेहान् स्वजनान् सुतान् पतींस्तद्दास्यमद्धोपगता नवप्रियः ॥१५॥
सुखं प्रभाता रजनीयमाशिषः सत्या बभूवुः पुरयोषितां ध्रुवम् ।
याः संप्रविष्टस्य मुखं व्रजस्पतेः पास्यन्त्यपाङ्गोत्कलितस्मितासवम् ॥१६॥
तासां मुकुन्दो मधुमञ्जुभाषितैर्गृहीतचित्तः परवान् मनस्व्यपि ।
कथं पुनर्नः प्रतियास्यतेऽबला ग्राम्याः सलज्जस्मितविभ्रमैर्भ्रमन् ॥१७॥
अद्य ध्रुवं तत्र दृशो भविष्यते दाशार्हभोजान्धकवृष्णिसात्वताम् ।
महोत्सवः श्रीरमणं गुणास्पदं द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम् ॥१८॥
मैतद्विधस्याकरुणस्य नाम भूदक्रूर इत्येतदतीव दारुणः ।
योऽसावनाश्वास्य सुदुःखितं जनं प्रियात्प्रियं नेष्यति पारमध्वनः ॥१९॥
अनार्द्रधीरेष समास्थितो रथं तमन्वमी च त्वरयन्ति दुर्मदाः ।
गोपा अनोभिः स्थविरैरुपेक्षितं दैवं च नोऽद्य प्रतिकूलमीहते ॥२०॥

we see the charming face of Shree Krishna and the entire creation. This son of Nanda ever fond of new company and friendship is very undependable. Forsaking all our near and dear husbands, sons, and the rest, we have become entirely his, and he now does not even look at us. The night will be followed by the pleasant morning and the wishes of women folk of the town of Mathura will be fulfilled and they will feel blessed by the darshan or Vrajanath (Lord of Vraja) when he will enter the city, looking handsome and shedding his smile of benevolence all arround. Though heis wise and obedient to his father neverthless his mind will be attracted by the sweet talks of the city, maids and his heart will be captivated by their bashful smiles and amorous glances : why then would he come back to us the rustic maids Eyes of Dasharh, Bhoja Andak, Vrishni, and others, will feast on the darshan of Madhu son of Devaki and will feel blessed when they will see him passing on the road. Your name is a misnomer how could such a cruel man like you be called Akrura, who instead of consoling us the afflicted carry away our darling without compunction. Even this unkind Krishna has mounted the chariot and these foolish cowherds follow suit by yoking their carts and the older folks are totally indifferent, verily it is our destiny that is against us today. Why not we go and stop him let us see what his

निवारयामः समुपेत्य माधवं किं नोऽकरिष्यन् कुलवृद्धबान्धवाः ।
मुकुन्दसङ्गान्निमिषार्धदुस्त्यजाद् दैवेन विध्वंसितदीनचेतसाम् ॥२१॥

यस्यानुरागललितस्मितवल्गुमन्त्रलीलावलोकपरिरम्भणरासगोष्ठ्याम् ।
नीताः स्म नः क्षणमिव क्षणदा विना तं गोप्यः कथं न्वतितरेम तमो दुरन्तम् ॥२२॥

योऽह्नः क्षये व्रजमनन्तसखः परीतो गोपैर्विशन् खुररजश्छुरितालकस्रक् ।
वेणुं क्वणन् स्मितकटाक्षनिरीक्षणेन चित्तं क्षिणोत्यमुमृते नु कथं भवेम ॥२३॥

एवं ब्रुवाणा विरहातुरा भृशं व्रजस्त्रियः कृष्णविषक्तमानसाः ।
विसृज्य लज्जां रुरुदुः स्म सुस्वरं गोविन्द दामोदर माधवेति ॥२४॥

स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ । अक्रूरश्चोदयामास कृतमैत्रादिको रथम् ॥२५॥

गोप्यश्च दयितं कृष्णमनुव्रज्यानुरञ्जिताः । प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे ।
सान्त्वयामास सप्रेमैरायास्य इति दौत्यकैः ॥२६॥

यावदालक्ष्यते केतुर्यावद् रेणू रथस्य च । अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः ॥२७॥

relations, and those older ones do to us. His separation even for a second is unbearable and agonising for us. Oh the cruel destiny has lacerated our hearts. How shall the gopis bear the anguish of separation from him with whorm we passed that memorable night when he induged in the play of that celestial Ras and enlivened us by his disarming smile, pleasing pranks, lustful eyes, and warm embraces At the close of the day he returns home with the cattle and surrounded by the cowherds playing upon his flute with his dust laden countenance inflaming our hearts with his charming smile enters Vraja and glances at us the expectants with such pleasant memories that pester our mind how can we live without him 12-23

Shree Shuka said: Speaking in this manner the maids of Vraja *whose hearts were dedicated to Krishna harassed at the thought of* separation from him banished their modesty and cried aloud saying Oh Govind, Oh Damodar, Oh Madhav and broke down. 24

In the moring Akrura finished his morning ablutions and disregarding the bemoaning women of Vraja drove away his chariot with Shree Krishna. The Gopikas followed them and expectantly waited for some words of compassion and grace for them. Shree Krishna consoled them by his affectionate message that he will soon come back; but their souls followed him and they stood there transfixed to the spot as if drawn in a picture till the flag of the chariot, and dust raised by the wheels

ता निराशा निववृतुर्गोविन्दविनिवर्तने । विशोका अहनी निन्युर्गायन्त्यः प्रियचेष्टितम् ॥२८॥
भगवानपि सम्प्राप्तो रामाक्रूरयुतो नृप । रथेन वायुवेगेन कालिन्दीमघनाशिनीम् ॥२९॥
अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि । कालिन्द्या ह्रदमागत्य स्नानं विधिवदाचरत् ॥३०॥
निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् । तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥३१॥
तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः । तर्हि स्वित् स्यन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः ।
तत्रापि च यथापूर्वमासीनौ पुनरेव सः ॥३२॥
भूयस्तत्रापि सोऽद्राक्षीत् स्तूयमानमहीश्वरम् । सहस्रशिरसं देवं सहस्रफणमौलिनम् ॥३३॥
तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् । पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥३४॥
श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोर्जया । विद्ययाविद्यया शक्त्या मायया च निषेवितम्
विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः । गिरा गद्गदयास्तौषीत् सत्त्वमालम्ब्य सात्वतः ३६

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे अक्रूरप्रतिष्ठाने एकोनचत्वारिंशोऽध्यायः ॥३९॥

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of the chariot went out of their sight Despaired, they returned home dubious of his return and spent their days in singing glories of the Lord 25–28

Therafter Shree Krishna and Balaram with Akruer in the chariot that ran with the velocity of mind came in no time to the banks of the holy river Yamuna that washes the sins of mankind Akrura with their permission went to the river for his bath When dived in the waters chanting Gayatri he saw both Krishna and Balaram in waters and said to himself how could these two be here when they are in the chariot Thinking thus he looked out from the waters and saw them both seated in the chariot. He again dived and saw the thousand hooded Shesha Lord of the serpents his hoods decorated with diadems, praying to Lord Krishna. There he saw on his lap the Lord with a deep blue complexion clad in yellow silk raiment with four arms and fine reddish eyes like the petals of lotus, sedate in appearance being worshipped and hymnd by different goddesses Laxmi Saraswati, Kanti, Kirti, Ila, Asmita, Vidyo Avedya, Maya and others. Highly pleased at this sight Akrura moved by reverence and devotion prayed to the Lord choked with emotion. 29-36

Thus ends chapter thirty nine of Book X

अथ चत्वारिंशोऽध्यायः

अक्रूर उवाच

नतोऽस्म्यहं त्वाखिलहेतुहेतुं नारायणं पूरुषमाद्यमव्ययम् ।
यन्नाभिजातादरविन्दकोशाद् ब्रह्माऽऽविरासीद् यत एष लोकः ॥ १ ॥

भूस्तोयमग्निः पवनः खमादिर्महानजादिर्मन इन्द्रियाणि ।
सर्वेन्द्रियार्था विबुधाश्च सर्वे ये हेतवस्ते जगतोऽङ्गभूताः ॥ २ ॥

नैते स्वरूपं विदुरात्मनस्ते ह्यजादयोऽनात्मतया गृहीताः ।
अजोऽनुबद्धः स गुणैरजाया गुणात् परं वेद न ते स्वरूपम् ॥ ३ ॥

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता लोकाः सपाला बहुजीवसंकुलाः ।
यथा जले संजिहते जलौकसोऽप्युदुम्बरे वा मशका मनोमये ॥ ४ ॥

नमः कारणमत्स्याय प्रलयाब्धिचराय च । हयशीर्ष्णे नमस्तुभ्यं मधुकैटभमृत्यवे ॥५॥
अकूपाराय बृहते नमो मन्दरधारिणे । क्षित्युद्धारविहाराय नमः सूकरमूर्तये ॥६॥
नमस्तेऽद्भुतसिंहाय साधुलोकभयापह । वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च ॥७॥

CHAPTER XL

Akrura said: Bhagwan Thou art Narayan, the adi Purush, the changeless the prime cause of all causes of the universe. I bow to thee. It was from the polan of the lotus that sprang from thy navel, came out the eternal Brhama whe created this universe The earth, water fire, air either the massive. Maya, mind, senses and their objects and the gods, which are the cause of the universe, are thy limbs; the material causes, enveloped in thy Maya being lifeless donot know thee who is the Super soul of all beings. Even Brahma himself in Maya (delusion) cannot recognise thy true form. Oh ye eternal! Countless universe, with countless beings, with their lords are found, permeating thy body as we find acquatic creatures in waters and gnats in fruits, but who donot know one another. My salutation to thee oh sire transcendental who, as fish rescued the Vedas, as Hayagriva destroyed Madhu and Kaitabh, as tortoise, upheld Mandar at the time of churing the ocean and as Varah saved the earth. Again who as Nrassinh dispelled the fright of the good and relieved them from fearful conditions of atheistic atrocities and as Vaman, covered the three worlds in three strides and who as Parashuram extirpated the proud Kshtriyas and as Rama killed Ravan the arrogant demon. To that Ramchandra the Lord incarnate I offer my humble

नमो भृगूणां पतये दृप्तक्षत्रवनच्छिदे । नमस्ते रघुवर्याय रावणान्तकराय च ॥८॥
नमस्ते वासुदेवाय नमः सङ्कर्षणाय च । प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥९॥
नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने । म्लेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥१०॥
नमस्ते वासुदेवाय सर्वभूतक्षयाय च । हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो ॥११॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे अक्रूरस्तुतिर्नाम चत्वारिंशोऽध्यायः ॥४०॥

अथैकचत्वारिंशोऽध्यायः

श्रीशुक उवाच

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः । भूयः समाहरत् कृष्णो नटो नाट्यमिवात्मनः ॥१॥
सोऽपि चान्तर्हितं वीक्ष्य जलादुन्मज्य सत्वरः । कृत्वा चावश्यकं सर्वं विस्मितो रथमागमत् ॥२
तमपृच्छद्धृषीकेशः किं ते दृष्टमिहाद्भुतम् । भूमौ वियति तोये वा तथा त्वां लक्षयामहे ॥३॥

अक्रूर उवाच

यत्राद्भुतानि सर्वाणि भूमौ वियति वा जले । तं त्वानुपश्यतो ब्रह्मन् किं मे दृष्टमिहाद्भुतम् ॥४॥

obeisance We bow to thee who was born in the Satwat family as Vasudev, Pradumna, Sankarshan and Aniruddha, and who came as the holy Buddha to bewilder the atheistic demons and who will now hereafter incarnate as Kalki and destroy the kings who will degenerate and behave like mlechhas To thee Bhagwan Vasudev the Lord of Indra and shelter and substratum of all creatures I bow down Pray protect me who have surrundered to thee 1–11

Thus ends chapter fortye seventh of Book X

CHAPTER XXVIII

Shree Shukadev said : Thus the Lord having shown himself to Akrura in the waters of Yamuna, the Lord disappeared and with him his illusion also disappeared like that of a juggler s who would wind up his show When he saw that the Lord had disappeared he came out of waters finished the part of his devotional routine and came back to his chariot full of surprise The Lord said · from your looks it appears that you have seen something miraculous either on land, or in the sky or in the waters 1–3

Shree Akrura said : My Dear Lord ! Oh the Brahma incarnate all

इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः। मथुरामनयद् रामं कृष्णं चैव दिनात्यये ॥५॥
तावद् व्रजौकसस्तत्र नन्दगोपादयोऽग्रतः। पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे।
तान् समेत्याह भगवानक्रूरं जगदीश्वरः ॥६॥
भवान् प्रविशतामग्रे सहयानः पुरीं गृहम्। वयं त्विहावमुच्याथ ततो द्रक्ष्यामहे पुरीम् ॥७॥

अक्रूर उवाच

नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मथुरां प्रभो। त्यक्तुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल ॥८॥
पुनीहि पादरजसा गृहान् नो गृहमेधिनाम्। यच्छौचेनानुतृप्यन्ति पितरः साग्नयः सुराः ॥९॥

श्रीभगवानुवाच

आयास्ते भवतो गेहमहमार्यसमन्वितः। यदुचक्रद्रुहं हत्वा वितरिष्ये सुहृत्प्रियम् ॥१०॥

श्रीशुक उवाच

एवमुक्तो भगवता सोऽक्रूरो विमना इव। पुरीं प्रविष्टः कंसाय कर्मावेद्य गृहं ययौ ॥११॥
अथापराह्णे भगवान् कृष्णः संकर्षणान्वितः। मथुरां प्राविशद् गोपैर्दिदृक्षुः परिवारितः ॥१२॥

the wonderful things that are on this earth water and skies are present in thee as thou pervadest the universe-what marvel or miracle remains to be seen when I have seen thee the marvel of marvels 4

Akrura then, drove the chariot and reached Mathura with Rama and Krishna in the evening, where Shree Nanda and other brajvasis were waiting for them. Bhagwan met them all and then told Akrur. " You please go to the city with the chariot We will halt here and then follow you after sometime. 5-7

Akura said : your Divine Majesty, I will not enter Mathura without you. Oh Thou so affectionate to thy devotees, donot for-sake me who am Thy votary. The manes, the sacred fires and the denizens are all pleased and appeased by the water that has grown hallowed as your feet with dust on it have been washed in it. Pray render holy our homes with that dust of your feet 8-9

The Lord replied : I will come to your house with my elder brother after I slay Kansa the oppressor of the Yadus and delight you all. 10

Shree Shukadev said : Akrur was disappointed when the Lord spoke thus He went to Kansa and reported to him all that had been done and returned home. In the afternoon Shree Krishna, entered

ता सम्प्रविष्टौ वसुदेवनन्दनौ वृतौ वयस्यैर्नरदेववर्त्मना ।
द्रष्टुं समीयुस्त्वरिताः पुरस्त्रियो हर्म्याणि चैवारुरुहुर्नृपोत्सुका ॥ १३ ॥

काश्चिद् विपर्यग्धृतवस्त्रभूषणा विस्मृत्य चैकं युगलेष्वथापरा ।
कृतैकपत्रश्रवणैकनूपुरा नाङ्क्त्वा द्वितीयं त्वपराश्च लोचनम् ॥ १४ ॥

प्रासादशिखरारूढा प्रीत्युत्फुल्लमुखाम्बुजाः । अभ्यवर्षन् सौमनस्यैः प्रमदा बलकेशवौ ॥१५॥
दध्यक्षतैः सोदपात्रैः स्रग्गन्धैरभ्युपायनैः । तावानर्चुः प्रमुदितास्तत्र तत्र द्विजातयः ॥१६॥
रजकं कंचिदायान्तं रङ्गकारं गदाग्रजः । दृष्ट्वायाचत वासांसि धौतान्यत्युत्तमानि च ॥१७॥
स याचितो भगवता परिपूर्णेन सर्वतः । साक्षेपं रुषितः प्राह भृत्यो राज्ञः सुदुर्मदः ॥१८॥
ईदृशान्येव वासांसि नित्यं गिरिवनेचराः । परिधत्त किमुद्वृत्ता राजद्रव्याण्यभीप्सथ ॥१९॥
एवं विकत्थमानस्य कुपितो देवकीसुतः । रजकस्य कराग्रेण शिरः कायादपातयत् ॥२०॥
वसित्वाऽऽत्मप्रिये वस्त्रे कृष्णः संकर्षणस्तथा । शेषाण्यादत्त गोपेभ्यो विसृज्य भुवि कानिचित्

Mathura with Balarm and other cowherd boys When they entered the city the women of Mathura eager to see Krisha and Balarm went up the top of the houses In the great hurry some wore their clothes and ornaments, awry and some forgot to wear one in the pair of bracelets, some had only one earring instead of two and a single gold leaf instead of a pair, Some had, one anklet on the foot where as the other forgot to apply colleyrium in the other eye Thus these young women regardless of their looks or dress hurriedly huddled up on the top of the houses to have a glimpse of their dear Krishna They all from there, showred flowers on Krishna and Balaram as a mark of their great affection for them The regenerate ones on the way worshipped them with curd rice, garlands of flowers, and other offerings 11–16

Shree Krishna seeing a washerman, approaching with a bundle of washed garments asked from him some clothes, for both of them. This king's washerman, arrogant that he was spoke to the Lord with contempt, How dare you ask for things that are for the king Dwellers of forest and hills that you are, do you always were such clothes, at home ? and how impertinent of you to wish for royal belongings Thus haughtily spoken to by the washerman, Bhagwan son of Devaki became very angry and severed his head from his trunk by his nails Shree Krishna and Balaram then put on the clothes of their liking, so did the cowherd boys chose their's and leaving the rest on the road they went further 17=21

ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत् । नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः ॥२२॥
तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः । श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् २३
ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः । तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥२४॥
प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो । पुंसोऽत्यनुग्रहो ह्येष भवद्भिर्यन्नियुज्यते ॥२५॥
इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानस । शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥२६॥
ताभिः स्वलङ्कृतौ प्रीतौ कृष्णरामौ सहानुगौ । प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥२७॥
सोऽपि वव्रेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि । तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥२८॥
इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम् । बलमायुर्यशः कान्तिं निर्जगाम सहाग्रजः ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे पुरप्रवेशो नाम एकचत्वारिंशोऽध्याय. ॥४१॥



Then a tailor pleased with them, adorned them in variegated costumes Thus adorned both of them Balaram and Shree Krishna looked very handsome and charming Pleased with the tailor the Lord gave unto him prosperity, prowers, wealth, memory and potencies of senses 22-23

Then they went to that florist named Sudama. Seeing them Sudama rose and bowed down and said : blessed is my birth and my race sanctified by your hallowed presence in my house Your command is the highest grace that a person can hope for Having said thus, Sudama the florist decked them with garlands made of variety of beautiful flowers, fragrant and perfumed Decked with these garlands Shree Krishna and Balaram the giver of boons highly pleased told Sudama who had sought their protection to ask for a boon. Sudama in his boon asked for unflinching devotion to Him and love towards His devotees, and kindness, towards all beings Bestowing these boons and blessing him and his race with prosperity, wealth, long life, fame and beauty, Bhagwan left the place with his elder brother. 25-26

Thus ends chapter forty one of Book X.



अथ द्विचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ व्रजन् राजपथेन माधवः स्त्रियं गृहीताङ्गविलेपभाजनाम् ।
विलोक्य कुब्जां युवतीं वराननां पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥१॥

का त्वं वरोर्वेतदु हानुलेपनं कस्याङ्गने वा कथयस्व साधु नः ।
देह्यावयोरङ्गविलेपमुत्तमं श्रेयस्ततस्ते नचिराद् भविष्यति ॥२॥

सैरन्ध्र्युवाच

दास्यस्म्यहं सुन्दर कंससम्मता त्रिवक्रनामा ह्यनुलेपकर्मणि ।
मद्भावितं भोजपतेरतिप्रियं विना युवां कोऽन्यतमस्तदर्हति ॥३॥

ततस्तावङ्गरागेण स्ववर्णेतरशोभिना । सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ ॥४॥
प्रसन्नो भगवान् कुब्जां त्रिवक्रां रुचिराननाम् । ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥५॥
पद्भ्यामाक्रम्य प्रपदे द्व्यङ्गुल्युत्तानपाणिना । प्रगृह्य चुबुकेऽध्यात्ममुदनीनमदच्युतः ॥६॥

CHAPTER XLII

Shree Shukadev continued : The Lord then going further on the main road of Mathura, saw a young woman with a charming countenance, but deformed and humped passing with a small brass bowl of unguents in her hand To her this giver of delight Bhagwan, asked-who art thou young lady and for whom doest thou carry these unguents. If you will give this sandal paste to us you will soon be blessed. 1-2

Oh ye handsome young lad said Sairandhri My name is Trivikrama, I am a favourite maid servant of Kansa *in his troupe of maid servants, that smear him with scented pastes He is very fond of my unguents* If you like, please let me anoint you *with it Who else is more worthy* of this unguents than you 3

Thus this woman smeared their parts of the body above the navel and the colour of the paste being different to the colour of their skin, they appeared more handsome The Lord was much pleased and with a view to reward the woman, as she had his darshan, he wished to remove her deformity So the Lord putting his feet on both the toes of this Trivikrama and putting his two fingers under her chin, with a jerk pulled her up and straightened her By the touch of the Lord this

ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत् । नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः ॥२२॥
तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः । श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् २३
ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः । तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥२४॥
प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो । पुंसोऽत्यनुग्रहो ह्येष भवद्भिर्यन्नियुज्यते ॥२५॥
इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानसः । शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥२६॥
ताभिः स्वलंकृतौ प्रीतौ कृष्णरामौ सहानुगौ । प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥२७॥
सोऽपि वव्रेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि । तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥२८॥
इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम् । बलमायुर्यशः कान्तिं निर्जगाम सहाग्रजः ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे पुरप्रवेशो नाम एकचत्वारिंशोऽध्यायः ॥४१॥



Then a tailor pleased with them, adorned them in variegated costumes Thus adorned both of them Balaram and Shree Krishna looked very handsome and charming. Pleased with the tailor the Lord gave unto him prosperity, prowers, wealth, memory and potencies of senses 22-23

Then they went to that florist named Sudama. Seeing them Sudama rose and bowed down and said : blessed is my birth and my race sanctified by your hallowed presence in my house. Your command is the highest grace that a person can hope for. Having said thus, Sudama the florist decked them with garlands made of variety of beautiful flowers, fragrant and perfumed. Decked with these garlands Shree Krishna and Balaram the giver of boons highly pleased told Sudama who had sought their protection to ask for a boon. Sudama in his boon asked for unflinching devotion to Him and love towards His devotees, and kindness, towards all beings. Bestowing these boons and blessing him and his race with prosperity, wealth, long life, fame and beauty, Bhagwan left the place with his elder brother. 25-26

Thus ends chapter forty one of Book X.



अथ द्विचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ व्रजन् राजपथेन माधवः स्त्रियं गृहीताङ्गविलेपभाजनाम् ।
विलोक्य कुब्जां युवतीं वराननां पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥१॥

का त्वं वरोर्वेतदु ह्यानुलेपनं कस्याङ्गने वा कथयस्व साधु नः ।
देह्यावयोरङ्गविलेपमुत्तमं श्रेयस्ततस्ते नचिराद् भविष्यति ॥२॥

सैरन्ध्र्युवाच

दास्यस्म्यहं सुन्दर कंससम्मता त्रिवक्रनामा ह्यनुलेपकर्मणि ।
मद्भावितं भोजपतेरतिप्रियं विना युवां कोऽन्यतमस्तदर्हति ॥३॥

ततस्तावङ्गरागेण स्ववर्णेतरशोभिना । सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ ॥४॥
प्रसन्नो भगवान् कुब्जां त्रिवक्रां रुचिराननाम् । ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥५॥
पद्भ्यामाक्रम्य प्रपदे द्व्यङ्गुल्युत्तानपाणिना । प्रगृह्य चुबुकेऽध्यात्ममुदनीनमदच्युतः ॥६॥

CHAPTER XLII

Shree Shukadev continued : The Lord then going further on the main road of Mathura, saw a young woman with a charming countenance, but deformed and humped passing with a small brass bowl of unguents in her hand To her this giver of delight Bhagwan, asked-who art thou young lady and for whom doest thou carry these unguents. If you will give this sandal paste to us you will soon be blessed. 1–2

Oh ye handsome young lad said Sairandhri My name is Trivikrama, I am a favourite maid servant of Kansa in his troupe of maid servants, that smear him with scented pastes. He is very fond of my unguents If you like, please let me anoint you with it. Who else is more worthy of this unguents than you 3

Thus this woman smeared their parts of the body above the navel and the colour of the paste being different to the colour of their skin, they appeared more handsome. The Lord was much pleased and with a view to reward the woman, as she had his darshan, he wished to remove her deformity. So the Lord putting his feet on both the toes of this Trivikrama and putting his two fingers under her chin, with a jerk pulled her up and straightened her. By the touch of the Lord this

कुब्जस्पर्शनात् सद्यो बभूव प्रमदोत्तमा । ततो रूपगुणौदार्यसम्पन्ना प्राह केशवम् ॥७॥
यदि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे। पश्यामि ते गृहं सुभ्रूः पुंसामाधिविकर्शनम् ॥८॥
विसृज्य माध्व्या वाण्या तां व्रजन् मार्गे वणिक्पथे । नानोपायनताम्बूलस्रग्गन्धैः साग्रजोऽर्चितः
ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः । तस्मिन् प्रविष्टो ददृशे धनुरैन्द्रमिवाद्भुतम्।
पुरुषैर्बहुभिर्गुप्तमर्चितं परमर्द्धिमत् । वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ॥११॥

करेण वामेन सलीलमुद्धृतं सज्यं च कृत्वा निमिषेण पश्यताम् ।
नृणां विकृष्य प्रबभञ्ज मध्यतो यथेक्षुदण्डं मदकर्युरुक्रमः ॥१२॥

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः । पूरयामास यं श्रुत्वा कंसस्त्रासमुपागमत् ॥१३॥
तद्रक्षिणः सानुचराः कुपिता आततायिनः । ग्रहीतुकामा आवव्रुर्गृह्यतां वध्यतामिति ॥१४॥
अथ तान् दुरभिप्रायान् विलोक्य बलकेशवौ । क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥१५॥

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charming faced woman appeared more beautiful. This beautiful, virtuous and generous woman said to the Lord. Oh ye valient one, I invite you to my house I shall not leave you now. Donot worry young lady, Said Shree Krishna the dispellor of human miseries, Come I will, to your house but you may go now Then they went further, On the road at places they were both welcomed and honoured with presents perfumes flowers and betel leaves 4-9

Then they inquired about the place, where the Dhanuryaga (celebration of the festival of weapons) was to be held, They came there, where they saw a mighty bow like that of Indra's rainbow. This precious bow was duly worshipped and was guarded by a number of men. Shree Krishna seeing this bo[illegible] prevente[illegible] the guards took it by force and held it alof[illegible] ease [illegible] hand and tying the string bent it and [illegible] two in[illegible] of all, as a mad elephant would brea[illegible] of sugar[illegible] pieces. The terrible noise of [illegible] the [illegible] the di[illegible] the

तयोर्विचरतो स्वैरमादित्योऽस्तमुपेयिवान्। कृष्णरामौ वृतौ गोपैः पुराच्छकटमीयतुः ॥१६॥
अवनिक्ताङ्घ्रियुगलौ भुक्त्वा क्षीरोपसेचनम्। ऊषतुस्ता सुख रात्रि ज्ञात्वा कसचिकीर्षितम्।
कसस्तु धनुषो भङ्ग रक्षिणा स्वबलस्य च। वध निशम्य गोविन्दरामविक्रीडित परम् ॥१८॥
दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मति। बहून्यचष्टोभयथा मृत्योर्दौत्यकराणि च ॥१९॥
छिद्रप्रतीतिश्छायाया प्राणघोषानुपश्रुति। स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् ॥२०॥
अन्यानि चेत्थभूतानि स्वप्नजागरितानि च। पश्यन् मरणसत्रस्तो निद्रा लेभे न चिन्तया।
व्युष्टाया निशि कौरव्य सूर्ये चाद्भ्य समुत्थिते। कारयामास वै कसो मल्लक्रीडामहोत्सवम्।
कस परिवृतोऽमात्यै राजमञ्च उपाविशत्। मण्डलेश्वरमध्यस्थो हृदयेन विदूयता ॥२३॥
वाद्यमानेषु तूर्येषु मल्लतालोत्तरेषु च। मल्ला स्वलकृता दृप्ता सोपाध्याया समाविशन् ॥२४॥
नन्दगोपादयो गोपा भोजराजसमाहुता। निवेदितोपायनास्ते एकस्मिन् मञ्च आविशन् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे [illegible]वर्णन नाम चत्वारिंशोऽध्याय ॥४२॥



had unyoked their carts Here they washed their feet, and took their meals that was prepared in milk, and knowing Kansa's plans for to morrow, they comfortably slept 16-17

Kansa when he heard how playfully Krishna broke the bow and killed the guards and the soldiers he could not sleep that night He saw many evil omens forboding his death He saw his shadow with holes He could not hear his own breathing trees appeared to him yellow instead of green, his own footprints were not visible to him these, and such other inauspicious forebodings appeard before him in his dreams and also when awake Thus mortally frightened of death Kansa could not sleep that night 18 21

Thus Rajan The night passed and the sun rose Kansa gave orders to begin the tournament He sat high on a throne surrounded by his counsellors and the invited royalties His mind was much perturbed, he looked sad and morose Here the tabors were sounded, the combatants, proud of their strength, entered the arena with their trainers, they patted their hips and thighs in cadence with the sound of the drums Shree Nanda and the cowherds who were also invited to this festival by Kansa offered presents to him and sat on one of the dais 22-25

Thus ends chapter forty two of Book X



अथ त्रिचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ कृष्णश्च रामश्च कृतशौचौ परंतप। मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेयतुः ॥१॥
रङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम्। अपश्यत् कुवलयापीडं कृष्णोऽम्बष्ठप्रचोदितम्।
बद्ध्वा परिकरं शौरिः समुह्य कुटिलालकान्। उवाच हस्तिपं वाचा मेघनादगभीरया ॥३॥
अम्बष्ठाम्बष्ठ मार्गं नौ देह्यपक्रम माचिरम्। नो चेत् सकुञ्जरं त्वाद्य नयामि यमसादनम् ॥४॥
एवं निर्भर्त्सितोऽम्बष्ठः कुपितः कोपितं गजम्। चोदयामास कृष्णाय कालान्तकयमोपमम् ॥५॥
तमापतन्तमासाद्य भगवान् मधुसूदनः। निगृह्य पाणिना हस्तं पातयामास भूतले ॥६॥
पतितस्य पदाऽऽक्रम्य मृगेन्द्र इव लीलया। दन्तमुत्पाट्य तेनेभं हस्तिपांश्चाहनद्धरिः ॥७॥
वृतो गोपैः कतिपयैर्बलदेवजनार्दनौ। रङ्गं विविशतू राजन् गजदन्तवरायुधौ ॥८॥

मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः।
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥९॥

CHAPTER XLIII

Shree Shukadev said : Shree Krishna and Balaram got ready after their bath and hearing the din of the drums of the wrestling tournament went to see the festival. When they came near the pavilion they saw at the entrance, Kuvalayapid the elephant posted by Ambasatha the keeper of the elephant. Seeing him the Lord girded up his loins arranged his hairs and spoke to the keeper in a deep voice like the roaring of clouds–get you gone and give us the passage or I will kill you and the elephant. Thus threatened Ambashtha, grew wild with rage goaded the infuriated elephant which looked like Yama the God of death to charge Krishna with all his venemance. Shree Krishna caught him by the trunk and felled him on the ground putting his foot on him like a lion, and pulled out his tusks, and with them he killed the elephant and its keeper. Armed with the tusks Shree Krishna entered the arena with Balaram and cowherds. 1-8

When he entered the arena he appeared like a thunderbolt to the combatants. To the spectators, he appeared a great man to be respected and revered, to the women he appeared very handsome and charming like the God of love, to the cowherds, he looked as if he was one of

निरीक्ष्य तावुत्तमपूरुषौ जना मञ्चस्थिता नागरराष्ट्रका नृप ।
प्रहर्षवेगोत्कलितेक्षणाननाः पपुर्न तृप्ता नयनैस्तदाननम् ॥१०॥

पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया। जिघ्रन्त इव नासाभ्यां श्लिष्यन्त इव बाहुभिः ॥११॥
ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम् । तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव ॥१२॥
जनेष्वेवं ब्रुवाणेषु तूर्येषु निनदत्सु च । कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ॥१३॥
हे नन्दसूनो हे राम भवन्तौ वीरसम्मतौ । नियुद्धकुशलौ श्रुत्वा राज्ञाहूतौ दिदृक्षुणा ॥१४॥
तन्निशम्याब्रवीत् कृष्णो देशकालोचितं वचः । बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम् ।
भवेन्नियुद्धं माधर्मः स्पृशेन्मल्ल सभासदः ॥१५॥

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them, to the kings, who were vile and immoral he looked a chastiser, to his parents he looked like a child and to Kansa he looked as dreadful as death. So, the deluded saw terror in him, the Yogis saw the divine in him and the Vrishnis saw in him their supreme god. 9

Oh seeing these two brothers in the pavilion, those seated on the dais and other platforms were so much delighted that they kept looking at them with wide eyes and gaping mouths. It appeared that unsatiated, they drank them with their eyes, licked them with their tongues, smelling the aroma of their bodies with their noses and embraced them with their arms. They said to one another as if recollecting all what they had seen and heard about their looks, their qualities, the sweetness of their disposition and their sobriety and their deeds. They thought that these too were the plenary incarnation of the supreme God Narayan. When the spectators were thus talking amongst themselves the tabors were sounded heralding the combat. One Charura an arch wrestler spoke to Rama and Krishna. Oh ye sons of Nanda, we know, both of you are brave and virile, proficient and skilled in wrestling. Having heard about your fame the king desirous of seeing your combat have specially summoned you here. Shree Krishna replied to him in language suitable to the occasion and place. We are mere boys said he and we generally wrestle and play with boys of our age. The combat should be between the equals, consistent with the code of conduct in a wrestling bout, so that no one from these sitting around here should feel that adequate justice has not been done in the bout. 10–15

Chanur said; You are neither children nor boys. This Balaram is known for his great strength and you, who, with perfect ease slain

चाणूर उवाच

न बालो न किशोरस्त्वं बलश्च बलिनां वरः। लीलयेभो हतो येन सहस्रद्विपसत्त्वभृत् ॥१६॥
तस्माद् भवद्भ्यां बलिभिर्योद्धव्यं नानयोऽत्र वै। मयि विक्रम वार्ष्णेय बलेन सह मुष्टिकः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे कुवलयापीडवधो नाम त्रिचत्वारिंशोऽध्यायः ॥४३॥

अथ चतुश्चत्वारिंशोऽध्यायः

श्रीशुक उवाच

एवं चर्चितसंकल्पो भगवान् मधुसूदनः। आससादाथ चाणूरं मुष्टिकं रोहिणीसुत ॥१॥
परिभ्रामणविक्षेपपरिरम्भावपातनैः। उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम् ॥२॥
उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि। परस्परं जिगीषन्तावपचक्रतुरात्मनः ॥३॥
तद् बलाबलवद्युद्धं समेताः सर्वयोषितः। ऊचुः परस्परं राजन् सानुकम्पा वरूथशः ॥४॥
क्व वज्रसारसर्वाङ्गौ मल्लौ शैलेन्द्रसंनिभौ। क्व चातिसुकुमाराङ्गौ किशोरौ नाप्तयौवनौ ॥५॥

Kuvalayapeda the elephant, as powerfull and strong as thousaud elephants, how could you be considered as children or boys. We will therefore wrestle with you, the powerful. There is nothing, unrighteous or unfair about it. So Krishna you will wrestle with me and Mushtika will fight Balaram. 16-17

Thus ends chapter forty three of Book X.

CHAPTER XLIV

Shree Shuka contd : As was decided by them Bhagwan Krishna wrestled with Chanura and Balaram caught hold of Mushtika, for the bout. They used all tricks in their bout to whirl, to push, to squeeze, to smash, to jump over, to dodge, and many others besides, with which they stemmed one another. One went round the other looking for an opportunity, to pounce upon, to grab, to fell on the ground and to twist the hand or the leg whichever they could get hold of The women that had assembled there Rajan ! seeing this fight between the unequals the mighty and the weak, said out of pity. What an unfair combat is this. On one side are those two wrestlers with sturdy limbs, as hard as steel and heavy in built, and on the other side are these two tiny boys.

धर्मव्यतिक्रमो ह्यस्य समाजस्य ध्रुवं भवेत्। यत्राधर्मः समुत्तिष्ठेन्न स्थेयं तत्र कर्हिचित् ॥६॥
न सभां प्रविशेत् प्राज्ञः सभ्यदोषाननुस्मरन्। अब्रुवन् विब्रुवन्नज्ञो नरः किल्बिषमश्नुते ॥७॥
एवं प्रभाषमाणासु स्त्रीषु योगेश्वरो हरिः। शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ ॥८॥
सभयाः स्त्रीगिरः श्रुत्वा पुत्रस्नेहशुचाऽऽतुरौ। पितरावन्वतप्येतां पुत्रयोरबुधौ बलम् ॥९॥
बाह्वोर्निगृह्य चाणूरं बहुशो भ्रामयन् हरिः। भूपृष्ठे पोथयामास सेन्द्रध्वज इवापतत् ॥१०॥
तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतेन वै। बलभद्रेण बलिना तलेनाभिहतो भृशम् ॥११॥
ततः कूटमनुप्राप्तं रामः प्रहरतां वरः। अवधील्लीलया राजन् सावज्ञं वाममुष्टिना ॥१२॥
तर्ह्येव हि शलः कृष्णपदापहतशीर्षकः। द्विधा विदीर्णस्तोशलक उभावपि निपेततुः ॥१३॥
चाणूरे मुष्टिके कूटे शले तोशलके हते। शेषाः प्रदुद्रुवुर्मल्लाः सर्वे प्राणपरीप्सवः ॥१४॥
हतेषु मल्लवर्येषु विद्रुतेषु च भोजराट्। न्यवारयत् स्वतूर्याणि वाक्यं चेदमुवाच ह ॥१५॥
निःसारयत दुर्वृत्तौ वसुदेवात्मजौ पुरात्। धनं हरत गोपानां नन्दं बध्नीत दुर्मतिम् ॥१६॥

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with tender and delicate limbs Equity and fairness is being transgressed, so one should not remain here any longer Men with prudence should keep away from assembly of persons who are unjust and unfair because those who knowingly keep silent, and those who speak against their conscience and those who speak feighning ignorance are all equally blame worthy 1–7

Thus, when the women were conversing among themselves the Lord Yogeshwar the master wrestler decided to slay his foe. The parents of Shree Krishna who were very affectionate to their sons whey then heard women thus talking were much pained as they did not know the valour of their sons. Shree Krishna imagining the anxiety of the parents for him caught hold of Chanura raised him, whirled him round and dashed him on the ground and *killed him 8–10*

Mushtika who had hit hard, Balaram with his fist, was in turn severely hit by him, and so was Koot another wrestler playfully killed by him by the fist of his left hand, at the same time Shree Krishna killed Shala by the kick of his leg which broke his head and Toshala another one was rent into two by him When the other combatants saw these hefties so easily killed they fled away *11–14*

When Kansa saw that the best of his wrestlers were killed and the rest fled away he ordered drum playing to be stopped and shouted 15

Drive these two insolent boys of Vasudev from my city, rob the

वसुदेवस्तु दुर्मेधा हन्यतामाश्वसत्तमः । उग्रसेनः पिता चापि सानुगः परपक्षगः ॥१७॥
एवं विकत्थमाने वै कंसे प्रकुपितोऽव्ययः । लघिम्नोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥१८॥
प्रगृह्य केशेषु चलत्किरीटं निपात्य रङ्गोपरि तुङ्गमञ्चात् ।
तस्योपरिष्टात् स्वयमब्जनाभः पपात विश्वाश्रय आत्मतन्त्रः ॥१९॥
स नित्यदोद्विग्नधिया तमीश्वरं पिबन् वदन् वा विचरन् स्वपञ्छ्वसन् ।
ददर्श चक्रायुधमग्रतो यतस्तदेव रूपं दुरवापमाप ॥२०॥
तस्यानुजा भ्रातरोऽष्टौ कङ्कन्यग्रोधकादयः । अभ्यधावन्नभिक्रुद्धा भ्रातुर्निर्वेशकारिणः ॥२१॥
तथातिरभसांस्तांस्तु संयत्तान् रोहिणीसुतः । अहन् परिघमुद्यम्य पशूनिव मृगाधिपः ॥२२॥
नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः । पुष्पैः किरन्तस्तं प्रीताः शशंसुर्ननृतुः स्त्रियः ॥२३॥

श्रीशुक उवाच

राजयोषित आश्वास्य भगवाँल्लोकभावनः । यामाहुर्लौकिकीं संस्थां हतानां समकारयत् ॥२४॥

cowherds of their wealth, arrest this wicked Nanda and kill Vasudev and also my father Ugrasen who harbours my enemies along with his attendants. 16-17

When Kansa was thus bowling Bhagwan the super soul of every being became very angry. He jumped on the dais where Kansa was seated on the throne by his yogic potency "Laghema" threw down Kansa's crown, caught him by his hairs, pulled him down and threw him on the ground below and the self willed lotus naveled Lord, the resort of the universe the supreme godhead jumped down on him. This Kansa out of fear of the Lord was dreaming and thinking about him at all times even while drinking, eating, moving about, sleeping or even breathing, that is why he attained that form of the Lord so difficult to be attained. 18-20

Kansa's eight younger brothers Kankar, Nyagradha, and others vexing, and irascible at the death of their brother rushed forth to assault Krishna. Balaram the son of Rohini killed them all with a bludgeon as a lion would kill a flock of animals. In the sky the kettle drums were sounded. Brahma, Shanker and others chanting hymns showeed flowers The celestial demsels danced out of joy at the death of a villain. 21-23

Shree Shukadev said : The protector of the people the Lord almighty then consoled Kansa's consorts, and got the obsequies of the

मातरं पितरं चैव मोचयित्वाथ बन्धनात्। कृष्णरामौ ववन्दाते शिरसाऽऽस्पृश्य पादयो ॥२५॥
देवकीं वसुदेवश्च विज्ञाय जगदीश्वरौ। कृतसंवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे कंसवधो नाम चतुश्चत्वारिंशोऽध्याय ॥४४॥



अथ पञ्चचत्वारिंशोऽध्यायः

श्रीशुक उवाच

पितरावुपलब्धार्थौ विदित्वा पुरुषोत्तम। मा भूदिति निजां मायां ततान जनमोहिनीम् ॥१॥
उवाच पितरावेत्य साग्रजः सात्वतर्षभः। प्रश्रयावनत प्रीणन्नम्ब तातेति सादरम् ॥२॥
सर्वार्थसम्भवो देहो जनितः पोषितो यत। न तयोर्याति निर्वेश पित्रोर्मर्त्य शतायुषा ॥३॥
मातरं पितरं वृद्धं भार्यां साध्वीं सुत शिशुम्। गुरु विप्र प्रपन्नं च कल्पोऽबिभ्रच्छ्वसन् मृत ४
तन्नावकल्पयो कंसान्नित्यमुद्विग्नचेतसो। मोघमेते व्यतिक्रान्ता दिवसा वामनर्चतो ॥५॥

dead duly performed, released his parents from the chains and both of them Shree Krishna and Balaram bowed down and touched their feet, with reverence But Shree Vasudev and Devaki knowing him as the Lord of the universe worthy of respect and devotion did not embrace him as their child 24 26

Thus ends chapter forty fore of Book X



CHAPTER XLV

Shree Shukadev said *Knowing that his parents have known the* truth about him the Lord to remove that feeling of reverence and restore that feeling of love and affection for a child in them once again spread his Maya on both the father and the mother, to infatuate them Shree Krishna and Balaram respectfully approached them bowed down and said Oh Father and Ye Mother one cannot compensate the *obligation of parents who have given him his body* and nourished him, with which he achieved all his desired objects in life even in a hundred years One who though able and resourceful does not protect and maintain his old parents, his chaste wife and children, his guru, brah mins and those who are under his care is as good as dead albeit living We were helpless and because of the fear of Kansa *though we were all*

तत् क्षन्तुमर्हथस्तात मातर्नौ परतन्त्रयोः । अकुर्वतोर्वां शुश्रूषां क्लिष्टयोर्दुर्हृदा भृशम् ॥६॥

श्रीशुक उवाच

एवमाश्वास्य पितरौ भगवान् देवकीसुतः । मातामहं तूग्रसेनं यदूनामकरोन्नृपम् ॥७॥
सर्वान् स्वान्ज्ञातिसंबंधान् दिग्भ्यः कंसभयाद् गतान् । यदुवृष्ण्यन्धकमधुदाशार्हकुकुरादिकान्
सभाजितान् समाश्वास्य विदेशावासकर्शितान् । न्यवासयत्स्वगेहेषु वित्तैः संतर्प्य विश्वकृत्
अथ नन्दं समासाद्य भगवान् देवकीसुतः । संकर्षणश्च राजेन्द्र परिष्वज्येदमूचतुः ॥१०॥
पितर्युवाभ्यां स्निग्धाभ्यां पोषितौ लालितौ भृशम् । पित्रोरभ्यधिका प्रीतिरात्मजेष्वात्मनोऽपि हि
स पिता सा च जननी यौ पुष्णीतां स्वपुत्रवत् । शिशून् बन्धुभिरुत्सृष्टानकल्पैः पोषरक्षणे ॥१२॥
यात यूयं व्रजं तात वयं च स्नेहदुःखितान् । ज्ञातीन् वो द्रष्टुमेष्यामो विधाय सुहृदां सुखम् १३
इत्युक्तस्तौ परिष्वज्य नन्दः प्रणयविह्वलः । पूरयन्नश्रुभिर्नेत्रे सह गोपैर्व्रजं ययौ ॥१४॥

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the while much worried about you could not do anything to serve you. All these days as far as we are concerned have gone in vain for us. Oh revered ones pray forgive us, as we could not serve you because of our dependance, though we know you were much harassed by that enemy of a Kansa 1-6

Thus consoling the parents the Lord made Ugrasen his maternal grand-father king of the Yadavas and those Yadus Vrishis Andhakas, Madhus, Dasharha, and Kurus and their kinsmen that had fled away from Mathura and the country round about, because of Kansa's oppression were honourably brought back and installed in their homes and were given all help they needed 7-9

Tren both the brothers Shree Krishna and Balaram before parting with Nanda and cowherds came to Nandababa affectiontely embraced him and said. Father dear both Yashoda and yourself have very affectionately fondled us and brought us up with all the care and concern that you could bestow on us. Parents always love their children more than themselves. Those that look after the children who are forsaken and rear them up with care and affection as their own children are the real parents. Dear Father you may now please go back to Vraja. Some day we will come to Vraja to meet you all, who have been so nice and affectionate to us and who are feeling unhappy and miserable at our separation. With these words both the brothers once again embraced Nandbaba. Nandababa who was moved with tears in his eyes returned to Vraja with the cowherds 10-14

अथ शूरसुतो राजन् पुत्रयोः समकारयत्। पुरोधसा ब्राह्मणैश्च यथावद् द्विजसंस्कृतिम् ॥१५॥
ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ। गर्गाद् यदुकुलाचार्याद् गायत्रं व्रतमास्थितौ ।१६।
अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः। काश्यं सांदीपनिं नाम ह्यवन्तीपुरवासिनम् ॥१७॥
तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः। प्रोवाच वेदानखिलान् साङ्गोपनिषदो गुरु ॥१८॥
सरहस्य धनुर्वेदं धर्मान् न्यायपथास्तथा। तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम् १९
अहोरात्रैश्चतु षष्ट्या संयत्तौ तावती कला। गुरुदक्षिणयाऽऽचार्यं छन्दयामासतुर्नृप ॥२०॥

द्विजस्तयोस्तं महिमानमद्भुत संलक्ष्य राजन्नतिमानुषीं मतिम्।
सम्मन्त्र्य पत्न्या स महार्णवे मृतं बाल प्रभासे वरयाम्बभूव ह ॥२१॥
तथेत्यथारुह्य महारथौ रथ प्रभासमासाद्य दुरन्तविक्रमौ।
वेलामुपव्रज्य निषीदतुः क्षणं सिन्धुर्विदित्वार्हणमाहरत्तयो ॥२२॥

Vasudev, now, Rajan said Shukdev performed thread ceremony of both of his sons through the brahmins, supervised by the family priest as prescribed in the scriptures Thus duly initiated they attained the status of twice born (dwija) they took a vow of celebacy and austerity before Gargacharya and went to Ujjain to live in the ashram of Sandipani a learned brahmin for their studies to acquire knowledge and learning Guru Sandipani taught them the Vedas, the Upanishadas and the corollaries and pleased with their devotion and fidelity taught them the art of archery, he also taught them the scriptures mimansa logic, and the six expendients of politics, rigidly disciplined and highly studious, they mastered all the sixty four arts and faculties of learning in sixty four days On the completion of their studies before leaving for their homes, they expressed their desire to give their (dakshina) *fees to Sandipani their guru for housing them, feeding them and teaching* them and for all the care and kindness shown to them and requested him to ask for it 15–20

Sandipani the Guru, who had seen that the boys were endowed with intelligence of a very high order and who had also known their prowess, consulted his wife and asked from them in Guru dakshina their son who died while bathing in the deep waters of the sea at Prabhas, to be brought to them alive "So be it", said these two worriors of great valour and came to Prabhas There, they waited for a while on the sea shore, and when the sea Lord came and worshipped them, Bhagwan spoke to him. Return to us the son of our Guru that thou hast gulped through thy huge billows, 21–23

24

तमाह भगवानाशु गुरुपुत्रः प्रदीयताम्। योऽसाविह त्वया ग्रस्तो बालको महतोर्मिणा ॥२३॥

समुद्र उवाच

नैवाहार्षमहं देव दैत्यः पञ्चजनो महान्। अन्तर्जलचरः कृष्ण शङ्खरूपधरोऽसुरः ॥२४॥
आस्ते तेनाहृतो नूनं तच्छ्रुत्वा सत्वरं प्रभुः। जलमाविश्य तं हत्वा नापश्यदुदरेऽर्भकम् ॥२५॥
तदङ्गप्रभवं शङ्खमादाय रथमागमत्। ततः संयमनीं नाम यमस्य दयितां पुरीम् ॥२६॥
यमः सपर्यां महतीं चक्रे भक्त्युपबृंहिताम्। लीलामनुष्य हे विष्णो युवयोः करवाम किम् ॥२७॥

श्रीभगवानुवाच

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम्। आनयस्व महाराज मच्छासनपुरस्कृतः ॥२८॥
तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ। दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः ॥२९॥

नन्द उवाच

गच्छतं स्वगृहं वीरौ कीर्तिर्वामस्तु पावनी। छन्दांस्ययातयामानि भवन्त्विह परत्र च ॥३०॥

The Sea God replied . Dev, I have not devoured him but there lives in my deep waters a demon named Panchajanya whose shape (figure) is like that of a conch shell, he may have I think carried him away. Hearing this Bhagwan jumped in the waters, caught the demon, and killed him; but he did not see the boy in his belly and returned to his chariot with the conch shell from his body. From there he went to Samyam the city of Yamraj. Yamraj welcomed them and worshipped them with great reverence and then spoke to them. Oh ye incarnations of Vishnu who have sportively assumed these human forms pray tell me what shou'd I do for you that will please you. 24-27

Bhagwan said : Bound by his own actions, the son of my Guru has been brought hither by you at my behest, return him to me. "So be it" said Yamraj and went and brought the preceptor's son as commanded by the Lord. Shree Krishna and Balaram went back with the Guru's son and gave it over to him and requested him to ask for another boon. 28-29

The Guru replied : Ye valient ones, both of you may now go home. May your fame and glory spread far and wide and be sanctifying. May your knowledge of the vedas ever remain illuminating both in this world and the other world. Thus blessed by the Guru Shree

गदरुणैवमनुज्ञातौ रथेनानिलरंहसा । आयातौ स्वपुरं तात पर्जन्यनिनदेन वै ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे भगवतो रथानयनं नाम पञ्चचत्वारिंशोऽध्यायः ॥४५॥

अथ षट्चत्वारिंशोऽध्यायः

श्रीशुक उवाच

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा । शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः ॥१॥

तमाह भगवान् प्रेष्ठं भक्तमेकान्तिनं क्वचित् । गच्छोद्धव व्रजं सोम्य पित्रोर्नौ प्रीतिमावह ॥२॥

गोपीनां मद्वियोगाधिं मत्सन्देशैर्विमोचय । ये त्यक्तलोकधर्माश्च मदर्थे तान् बिभर्म्यहम् ॥३॥

धारयन्त्यतिकृच्छ्रेण प्रायः प्राणान् कथंचन । प्रत्यागमनसंदेशैर्बल्लव्यो मे मदात्मिकाः ॥४॥

श्रीशुक उवाच

इत्युक्त उद्धवो राजन् संदेशं भर्तुरादृतः । आदाय रथमारुह्य प्रययौ नन्दगोकुलम् ॥५॥

Krishna and Balaram returned to their capital in their powerful chariot, *that roared like clouds when it ran with great speed* 30–31

Thus ends chapter forty five of Book X.

CHAPTER XLVI

Shree Shukadev proceeded Shree Uddhava was the foremost of the consellors of Yadavas He was a highly, talented disciple of Brahaspati, a great friend of Shree Krishna **O**nce the lord spoke to his beloved votary. Oh Ye serene and gentle one, repair ye to Vraja My parents will be very glad to see you, and the Gopis who are grieved because of my separation from them, *will feel greatly* relieved and soothed by my massage These gopis have their minds attached to me. I am their life, for they have renounced *everything including their* relations and their social life So for me, I always remember them and care for them very much I have *promised them that* I *will come back*, they therefore, though grieved sustain their soul with great difficulty expecting me every *moment to* be with them. 1–4

Thus Rajan! said Shukadev Uddav respectfully carried the message of the Lord and arrived in his chariot to the place of Nandbaba It was sunset when he entered Vraja. The cattle were returning

प्राप्तो नन्दव्रजं श्रीमान् निम्लोचति विभावसौ। छन्नयानः प्रविशतां पशूनां खुररेणुभिः ॥६॥
गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः। स्वलंकृताभिर्गोपीभिर्गोपैश्च सुविराजितम् ॥७॥
तमागतं समागम्य कृष्णस्यानुचरं प्रियम्। नन्दः प्रीतः परिष्वज्य वासुदेवधियार्चयत् ॥८॥
भोजितं परमान्नेन संविष्टं कशिपौ सुखम्। गतश्रमं पर्यपृच्छन् पादसंवाहनादिभिः ॥९॥
कच्चिदङ्ग महाभाग सखा नः शूरनन्दनः। आस्ते कुशल्यपत्याद्यैर्युक्तो मुक्तः सुहृद्वृतः ॥१०॥
दिष्ट्या कंसो हतः पापः सानुगः स्वेन पाप्मना साधूनां धर्मशीलानां यदूनां द्वेष्टि यः सदा ॥११॥
अपि स्मरति नः कृष्णो मातरं सुहृदः सखीन्। गोपान् व्रजं चात्मनाथं गावो वृन्दावनं गिरिम् ॥
स्मरतां कृष्णवीर्याणि लीलापाङ्गनिरीक्षितम्। हसितं भाषितं चाङ्ग सर्वा नः शिथिलाः क्रियाः।
सरिच्छैलवनोद्देशान्मुकुन्दपदभूषितान्। आक्रीडानीक्षमाणानां मनो याति तदात्मताम् ॥१४॥
युवां श्लाघ्यतमौ नूनं देहिनामिह मानद। नारायणेऽखिलगुरौ यत्कृता मतिरीदृशी ॥१५॥

home and in the dust raised by their hoofs the chariot was not visible The gopis at that time bedecked with ornaments were singing the praises of Shree Krishna and Balaram The gopas also who were well dressed looked quite gay. Nandababa was very much pleased on seeing this friend and dear servant of Shree Krishna. He embraced him and welcomed him with all honours. as if Shree Krishna himself had come. He treated him with sumputous repast and when comfortably seated on a cosy couch, removed his fatigue by champooing his feet and asked him 5-9

Dear lucky Uddhava ! Is my friend Vasudev quite happy with his sons? It is very good that he is relieved of all his troubles and that all his relatives and friends are now once again united, and the great antagonist of the pious Yadavas, Kansa was slain by his own sins along with his brothers. Does our dear Krishna remember his mother, friends, kinsman, gopis, the cowherds, the kine and the mt. Goverdhan Oh dear will our Govind ever come here to meet his dear and near ones even once. All our actions become lifeless when we remember him, his pranks, his sports and plays his charming face, his smile and his sweet talks. Our mind becomes full of Shree Krishna when we see Yamuna, Giriraj and Vrindavan which were adorned by his presence. 10-14

Shree Uddhav said : Ye revered. Both of you are highly worthy of praise in mankind since you cherish such a high devotion for Narayan the preceptor of the world of beings Shree Krishna and

एतौ हि विश्वस्य च बीजयोनी रामो मुकुन्द पुरुष प्रधानम् ।
अन्वीय भूतेषु विलक्षणस्य ज्ञानस्य चेशात इमौ पुराणौ ॥ १६ ॥
तस्मिन् भवन्तावखिलात्महेतौ नारायणे कारणमर्त्यमूर्तौ ।
भाव विधत्ता नितरा महात्मन् किं वावशिष्ट युवयो सुकृत्यम् ॥ १७ ॥
आगमिष्यत्यदीर्घेण कालेन व्रजमच्युत । प्रिय विधास्यते पित्रोर्भगवान् सात्वता पति ॥१८॥
न माता न पिता तस्य न भार्या न सुतादय । नात्मीयो न परश्चापि न देहो जन्म एव च ।
क्रीडार्थं सोऽपि साधूना परित्राणाय कल्पते ॥१९॥
दृष्ट श्रुत भूतभवद्भविष्यत् स्थास्नुश्चरिष्णुर्महदल्पक च ।
विनाच्युताद् वस्तुतरा न वाच्य स एव सर्व परमार्थभूत ।
एव निशा सा ब्रुवतोर्व्यतीता नन्दस्य कृष्णानुचरस्य राजन् ॥ २० ॥
भगवत्युदिते सूर्ये नन्दद्वारि व्रजौकस । दृष्ट्वा रथ शातकौम्भ कस्यायमिति चाब्रुवन् ॥२१॥
अक्रूर आगत किं वा य कंसस्यार्थसाधक । इति स्त्रीणा वदन्तीनामुद्धवोऽगात् कृताह्निक २२

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे नन्दशोकापनयन नाम षट्चत्वारिंशोऽध्याय ॥ ४६ ॥

Balaram are the cause of this universe, these two the prime cosmic force permeating the creation, guide and direct even the apparent distinctions in harmony You cherish great devotion and affection for these two Krishna and Balaram the cause of all living beings who have incarnated on purpose So what good remains to be done by you in life now ? The Lord of Yadavas will come to Vraja in a short time to delight you the parents and all the Vrajavasis As a matter of fact they have no father no mother, no wife, no son nothing to call their own nor others, no body and no birth Their life is only for their own play or for the protection of the good and the pious Anything seen or heard in the past, future and present either mobile and immobile great or small has no separate entity than that of the Lord Therefore it is the all pervading Lord which is the eternal truth Thus Shree Uddhava devotedly passed the night in conversing with Nandbaba 15–20

In the morning the inmates of Vraja saw the gold chariot waiting at the doors of Nandji Whose chariot could this be they inquired amongst themselves Could it be Akrura who accomplished Kansa's object last time when he was here When the gopis were thus talking and surmising, Uddav returned from Yamuna after his bath 21–22

Thus ends chapter forty six of Book X

अथ सप्तचत्वारिंशोऽध्यायः

श्रीशुक उवाच

तं वीक्ष्य कृष्णानुचरं व्रजस्त्रियः प्रलम्बबाहुं नवकञ्जलोचनम् ।
शुचिस्मिता कोऽयमपीच्यदर्शनः कुतश्च कस्याच्युतवेषभूषणः ॥ १ ॥

इति स्म सर्वाः परिवव्रुरुत्सुकास्तमुत्तमश्लोकपदाम्बुजाश्रयम् ।
रहस्यपृच्छन्नुपविष्टमासने विज्ञाय संदेशहरं रमापतेः ॥ २ ॥

जानीमस्त्वां यदुपतेः पार्षदं समुपागतम् । भर्त्रेह प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया ॥३॥
अन्यथा गोव्रजे तस्य स्मरणीयं न चक्ष्महे । स्नेहानुबन्धो बन्धूनां मुनेरपि सुदुस्त्यजः ॥४॥
अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् । निःस्वं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः ॥५॥
अधीतविद्या आचार्यमृत्विजो दत्तदक्षिणम् । खगा वीतफलं वृक्षं भुक्त्वा चातिथयो गृहम् ॥

CHAPTER XLVII

Shree Shukadev contd : When the women folk of Vraja saw the long armed and beautiful lotus like eyed Uddhava a dear devotee and a close relation of Shree Krishna they thought to themselves who is this fine man ? Where has he come from–whose son is he–why is he dressed like the Lord ? When they knew that he was the messanger from the Lord they surrounded him and questioned him when he was all alone 1–2

We have known that you are Shree Krishna's devoted attendant We believe our Lord and master has sent you here to please his parents and do good unto them as per their desire, otherwise what else could be there in this Vraja for him to remember Even anchorites are not above the bonds of affection and love of their dear ones Friendship made out of selfish motives only lasts till those selfish motives are accomplished. Just as a prostitute discards the man without money, subjects disown a king who is weak, the birds leave the trees, when there are no fruits on it after the season is over and guests leave the house of their host after dinner, the students leave their Guru after their studies are completed, and the priests quit the Yagnashala after they receive their dakshina Meaning thereby that Shree Krishna has nothing now to attract him so why should he come to Vraja. 3–6

इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः । कृष्णदूते व्रजं याते उद्धवे त्यक्तलौकिकाः ॥७॥
गायन्त्यः प्रियकर्माणि रुदन्त्यश्च गतह्रियः । तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः ॥८॥
काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् । प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥९॥

गोप्या वाच

मधुप कितवबन्धो मा स्पृशाङ्घ्रिं सपत्न्याः कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।
वहतु मधुपतिस्तन्मानिनीनां प्रसादं यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥१०॥
सकृदधरसुधां स्वां मोहिनीं पाययित्वा सुमनस इव सद्यस्तत्यजेऽस्मान् भवादृक् ।
परिचरति कथं तत्पादपद्मं तु पद्मा ह्यपि बत हृतचेता उत्तमश्लोकजल्पैः ॥११॥
किमिह बहु षडङ्घ्रे गायसि त्वं यदूनामधिपतिमगृहाणामग्रतो नः पुराणम् ।
विजयसखसखीनां गीयतां तत्प्रसङ्गः क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥१२॥

When Uddhava the messanger of Krishna arrived in Vraja the Gopis who were completely Krishna minded, were harassed by remembering the sweet memories of the good time they had in by gone days with Shree Krishna began singing with feelings and pathos casting aside all modesty and decorum the various sports so delightfully indulged in by him in his boyhood.

Bhamara Geeta

If she beheld a bee thinking of her union with the Lord and taking him to be an emessary of Shree Krishna said. Oh ye friend of the wily donot touch our feet, because thy impure foot has been coloured with the tumeric of the garlands pressed against the breast of Krishna's other wives. As a messanger of Krishna do not try to flatter us by bowing down to us. Let your Lord Madhupati please the proud women of Mathura who were ridiculed in the assembly of Yadus. You, his emissasy is like him; as he has forsaken us after giving the enchanting nectar of his lips as thou forsaketh the flowers after seeking their juice. Even Laxmi would not have worshipped his lotus like feet had the saints not sung the hymns of his glory and filled her mind with devotion. Why do you praise him before us if we donot want to hear anything about him. Donot open that chapter before us, so belly well known to us but, if you were to sing all that before his new beloveds, the pain of their heart will be removed and they being pleased with you shall reward you by fulfilling your desires. To him, with a mischievous smile and his dalliant eye brows, which woman in the three world would be difficult for him to win and what are we, when Laxmi the goddess of wealth seeks the dust of his lotus feet, and

दिवि भुवि च रसायां काः स्त्रियस्तद् दुरापाः कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः।
चरणरज उपास्ते यस्य भूतिर्वयं का अपि च कृपणपक्षे ह्युत्तमश्लोकशब्दः ॥१३॥

विसृज शिरसि पादं वेद्म्यहं चाटुकारैरनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात्।
स्वकृत इह विसृष्टापत्यपत्यन्यलोका व्यसृजदकृतचेताः किं नु संधेयमस्मिन् ॥१४॥

मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम्।
बलिमपि बलिमत्त्वावेष्टयद् ध्वाङ्क्षवद् यस्तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥१५॥

यदनुचरितलीलाकर्णपीयूषविप्रुट्सकृददनविधूतद्वन्द्वधर्मा विनष्टाः।
सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना बहव इह विहङ्गा भिक्षुचर्यां चरन्ति ॥१६॥

वयमृतमिव जिह्मव्याहृतं श्रद्दधानाः कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः।
ददृशुरसकृदेतत्तन्नखस्पर्शतीव्रस्मररुज उपमन्त्रिन् भण्यतामन्यवार्ता ॥१७॥

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though he is so great that his glories are sung in the excellent verses, nevertheless how noble he is that he is kind and compassionate to the humble and the meek. Take away your foot from our heads, You have, it seems learnt from Shree Krishna to please others by sweet words Though he knew that we deserted our husbands, sons, relatives and all our happiness for his sake, he has mercilessly deserted us. So what is the use of such a friend, whose actions are not consistent with his words, how can we be friends to such one whose actions are the very anlithisis, of his words of love and sympathy. Like a cunning hunter he killed Vali in the incarnation of Rama and at the instance of his wife Sita he disfigured a pretty woman who came to him with amorous designs In the incarnation of (Vaman) dwarf he bound Bali, was not this crowlike cunning of him We know enough of his roguery as a friend. Nevertheless he is so dear that he can never be deserted Stories and accounts of his sports are so pleasing, vivid and sweet like nector that by drinking even a drop of it one forgets both his miseries and happiness and he leaves his house and family and lives like birds looking for food to sustain himself. Just as a deer is enticed by the music of a hunter, similarly we were always charmed and enticed by his sweet deceitful talks which we believed as sincere and true. We still have the happy memories of that pleasant feeling of the touch of his nails which when we remember we feel very morose and malancholy ye emissary of Shree Natwar please do ot talk about him, talk about something else Oh ye Bumblebee why did you come back again have you

प्रियसख पुनरागाः प्रेयसा प्रेषितः किं वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग।
नयसि कथमिहास्मान् दुस्त्यजद्वन्द्वपार्श्वं सततमुरसि सौम्य श्रीर्वधूः साकमास्ते ॥१८॥

अपि बत मधुपुर्यामार्यपुत्रोऽधुनाऽऽस्ते स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान्।
क्वचिदपि स कथा नः किङ्करीणां गृणीते भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत् कदा नु ॥१९॥

श्रीशुक उवाच

अथोद्धवो निशम्यैवं कृष्णदर्शनलालसाः। सान्त्वयन् प्रियसन्देशैर्गोपीरिदमभाषत ॥२०॥

उद्धव उवाच

श्रूयतां प्रियसन्देशो भवतीनां सुखावहः। यमादायागतो भद्रा अहं भर्तू रहस्करः ॥२१॥

श्रीभगवानुवाच

भवतीनां वियोगो मे न हि सर्वात्मना क्वचित्। यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही ॥२२॥
तथाहं च मनःप्राणभूतेन्द्रियगुणाश्रयः। आत्मन्येवात्मनाऽऽत्मानं सृजे हन्म्यनुपालये ॥२३॥
आत्ममायानुभावेन भूतेन्द्रियगुणात्मना। आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्वयः ॥२४॥

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been sent by my lover ? then you deserve to be respected Ask what you desire and I will give it to you But how will you take us to Shree Krishna, Laxmi his consort is always with him and that too on his heart Is that child of Nanda living in Mathura ? does he ever remember h s father s home his kinsmen cowherds and the kine ? Does he ever talk of us his humble maids When will he come to us, talk to us and put his delightful rosy fragrant palm on our heads 7–19

Shree Shukadev said Hearing this song of gopis who were crazy to have a glimpse of Shree Krishna Uddahava consoling them said, Hark ye blessed gopis I am close confident attendant of the Lord have brought for you a message from him that will please you 20–21

The massage says you have never been separate from me as I pervade the entire creation both mobile and immobile, ether, air fire earth and water I am the vital breath the mind the senses, the qualities By my will the Maya in me creates sustains and annihilates all these seeming plurality The soul the wise immaculate free from all contamination and influences of qualities is perceived by the mind in the three stages of sleep, dream and wakefulness One who *meditates* in his mind upon the objects of senses seen in a dream which are unreal when he gets up he thinks about them *also by the mind*,

येनेन्द्रियार्थान् ध्यायेत मृषा स्वप्नवदुत्थितः। तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः प्रत्यपद्यत ॥२५॥
एतदन्त: समाम्नायो योगः सांख्यं मनीषिणाम्। त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥
यत् त्वहं भवतीनां वै दूरे वर्ते प्रियो दृशाम्। मनसः संनिकर्षार्थं मदनुध्यानकाम्यया ॥२७॥
यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते। स्त्रीणां च न तथा चेतः संनिकृष्टेऽक्षिगोचरे ॥२८॥
मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत्। अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ ॥२९॥
या मया क्रीडता रात्र्यां वनेऽस्मिन्व्रज आस्थिताः। अलब्धरासाः कल्याण्यो मापुर्मद्वीर्यचिन्तया

श्री शुक उवाच

एवं प्रियतमादिष्टमाकर्ण्य व्रजयोषितः। ता ऊचुरुद्धवं प्रीतास्तत्संदेशागतस्मृतीः ॥३१॥

गोप्य ऊचुः

परं सौख्यं हि नैराश्यं स्वैरिण्यप्याह पिङ्गला। तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥३२॥
क उत्सहेत संत्यक्तुमुत्तमश्लोकसंविदम्। अनिच्छतोऽपि यस्य श्रीरङ्गान्न च्यवते क्वचित् ॥३३॥

therefore one who is aware and alert should control his mind under all conditions Just as the rivers, terminate in the ocean similarly all philosophies be it Sankhya, Yoga or Karma terminate, with the control of senses and the mind You bonnie brides you will be nearer to my mind if you keep meditating on me; that it is why I keep away from you. Mind of a woman remains more attachached to her husband, when he is away, but it is not so if he is nearer to her all the time. If you concentrate your minds in me without any desire you will soon attain me and become one with me. When I played Ras with you all the gopis that night in Vraja, those that could not come because of the inhibitions of their elders of the house attained me through meditating on me. 22-30

Shree Shukadev said : All the Gopis of Vraja that heard the message of the Lord from Uddhav felt very happy and spoke to him. 31

The Gopies spoke : A woman like Pingala has said that there is great happiness even in disappointment–though we know this we canot give up the hope of meeting Shree Krishna the object of our enduring love. Who would like to give up talking about the Lord and his umpteen glory. Shree Laxmi even though the Lord may not desire her she does not leave him. His sports in company with the son of Rohini on the rivers, the hills and the forests and his melody on the flute remind us of him over and over again. How can we forget his sweet talks,

सरिच्छैलवनोद्देशा गावो वेणुरवा इमे । संकर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥३४॥
पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत । श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः ॥३५॥
गत्या ललितयोदारहासलीलावलोकनैः । माध्व्या गिरा हृतधियः कथं तं विस्मरामहे ॥३६॥
हे नाथ हे रमानाथ व्रजनार्तिनाशन । मग्नमुद्धर गोविन्द गोकुलं वृजिनार्णवात् ॥३७॥

श्रीशुक उवाच

ततस्ताः कृष्णसंदेशैर्व्यपेतविरहज्वराः । उद्धवं पूजयांचक्रुर्ज्ञात्वाऽऽत्मानमधोक्षजम् ॥३८॥
उवास कतिचिन्मासान् गोपीनां विनुदन्शुचः । कृष्णलीलाकथां गायन् रमयामास गोकुलम् ।३९
दृष्ट्वैवमादि गोपीनां कृष्णावेशात्मविक्लवम् । उद्धवः परमप्रीतस्ता नमस्यन्निदं जगौ ॥४०॥

एताः परं तनुभृतो भुवि गोपवध्वो गोविन्द एव निखिलात्मनि रूढभावाः ।
वाञ्छन्ति यद् भवभियो मुनयो वयं च किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥४१॥

आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥४२॥

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charming smile and his amorous looks that have captivated our hearts.

Oh Lord, oh ye destroyer of the maladies of Vraja, Shree Krishna ! save Gokul which has sunk deep in the ocean of grief. 32-37

Shree Shukadev said : The gopis who heard the message of Shree Krishna from Uddhav were relieved of their pangs of separation and soon calmed down. They worshipped him as if he were the soul of Shree Krishna. He stayed in Gokul for some months to aleviate their sorrow and delighted Gokul with stories, ancecdotes and other topics pertaining to the Lord. Shree Uddhav was much pleased to see the gopis so crazy about Shree Krishna. He bowed to them all and said : Blessed is the birth of these gopies whose great devotion to the Lord is coveted by us and by the ascetics afraid of this world of woes Of what avail is a brahmin birth before the highly interesting and delightful themes of the Lord. Oh these gopis abondoning their dear and near ones so difficult to be abondoned and giving up all other paths of righteousness have dedicated themselves to the lotus feet of the Lord, which is sought even by the Shrutis I, therefore wish and pray that I may born in Vrandavan as an humble shrub, creeper, or faliage that I may be blessed with the dust from the feet of the gopis. I adore, the dust of the feet of these gopis of Nandbaba's Vraja because, the hymns

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः । यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥४३॥

श्रीशुक उवाच

अथ गोपीरनुज्ञाप्य यशोदां नन्दमेव च । गोपानामन्त्र्य दाशार्हो यास्यन्नारुरुहे रथम् ।
नन्दादयोऽनुरागेण प्रावोचन्नश्रुलोचना ।४४॥

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः । वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ।
कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया । मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥४६॥
एवं सभाजितो गोपैः कृष्णभक्त्या नराधिप । उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् ॥४७॥
कृष्णाय प्रणिपत्याह भक्त्युद्रेकं व्रजौकसाम् । वसुदेवाय रामाय राज्ञे चोपायनान्यदात् ॥४८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे उद्धवप्रतियाने अष्टचत्वारिंशोऽध्यायः ॥४७॥

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and the themes of Shree Hari sung by them are sanctifying to the three worlds. 41-43

Shree Shuka contd : Shree Uddhav with the permission of Nandbaba, Yashoda, Gopikas and the Gopabalas, got ready to leave in his chariot, for Mathura. Shree Nandbaba and others that were moved, spoke affectionatly to Uddhava with tears in their eyes. May all our feelings of mind be at the feet of Shree Krishna may our tongue always repeat his holy name, may our bodies bend down in salutation to him and wherever we may be born hereafter, as willed by the Lord according to our Karma we may lead the life of righteousness and charity with devotion and love to Him 44-46.

Thus honoured by the cowherds out of devotion to Shree Krishna Uddhava returned to Mathura which was then under the care of Lord Shree Krishna. He bowed to Shree Krishna and narrated to him all about the great devotion that the Vrajavasis had for him He gave over all the gifts and presents the Vrajavasis had given to him to Shree Vasudev, Balaram and Ugrasen. 47-48

Thus ends chapter forty seven of Book X.



अथाष्टचत्वारिंशोऽध्यायः

श्रीशुक उवाच

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः। सैरन्ध्र्याः कामतप्तायाः प्रियमिच्छन् गृहं ययौ ॥१॥
गृहं तमायान्तमवेक्ष्य साऽऽसनात् सद्यः समुत्थाय हि जातसम्भ्रमा ।
तथोपसंगम्य सखीभिरच्युतं सभाजयमास सदासनादिभि• ॥२॥
तस्यै कामवरं दत्त्वा मानयित्वा च मानदः। सहोद्धवेन सर्वेशः स्वधामागमदर्द्धिमत् ॥३॥
दुराराध्यं समाराध्य विष्णु सर्वेश्वरेश्वरम्। यो वृणीते मनोग्राह्यमसत्त्वात् कुमनीषसौ ॥४॥
अक्रूरभवनं कृष्णः सहरामोद्धवः प्रभुः। किंचिच्चिकीर्षयन् प्रागादक्रूरप्रियकाम्यया ॥५॥
स तान् नरवरश्रेष्ठानाराद् वीक्ष्य स्वबान्धवान्। ननाम कृष्ण रामं च स तैरप्यभिवादितः ।
पूजयामास विधिवत् कृतासनपरिग्रहान् ॥६॥
पादावनेजनीरापो धारयञ्छिरसा नृप। प्रश्रयावनतोऽक्रूरः कृष्णरामावभाषत ॥७॥
युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ। भवद्भ्या न विना किंचित् परमस्ति न चापरम् ।८॥

CHAPTER XLVIII

Shree Shukadev proceeded : Now the Seer and the super soul of every being the Lord Shree Krishna went to the house of Sairindhri, who was crazy to meet the Lord and quench her great thirst of concupiscence. *Seeing the Lord so suddenly coming to her, she grew* nervous and rising, went forward with her friends to welcome him and received him with due honours and respect The Lord ful filled her desires, blessed her and went home It would indeed be very foolish and mean of anyone to ask for objects of passion and lust, from the Lord of deities, Shree Vishnu when he or she meets him, who is othrwise so difficult to meet 1-4

Then the Lord went to Shree Akrura, with Uddhava and Balaram to satisfy him When Akrura saw his near ones the best among men these three great personalities Rama, Krishna and Uddhava, he rose from his seat, respectfully received them and bowed down to them When *they were comfortably* seated Akrura, ceremoniously worshipped them, washed their feet with water, and put a few drops of that water on his head Then Akrura very modestly spoke to Krishna and Balaram 5=7

You two **Akrura said** are the Pradhana purush the supreme reality that pervade the entire universe, there is no other cause, or action in this world without you. Whenever the ancient path of life prescribed in the

त्वयोदितोऽयं जगतो हिताय यदा यदा वेदपथः पुराणः।
बाध्येत पाखण्डपथैरसद्भिस्तदा भवान् सत्त्वगुणं बिभर्ति ॥९॥
दिष्ट्या जनार्दन भवानिह नः प्रतीतो योगेश्वरैरपि दुरापगतिः सुरेशैः।
छिन्ध्याशु नः सुतकलत्रधनाप्तगेहदेहादिमोहरशनां भवदीयमायाम् ॥१०॥

श्रीभगवानुवाच

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा। वयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः
न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः। ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥१२॥
स भवान् सुहृदां वै नः श्रेयाञ्छ्रेयश्चिकीर्षया। जिज्ञासार्थं पाण्डवानां गच्छस्व त्वं गजाह्वयम् ॥१३॥
पितर्युपरते बालाः सह मात्रा सुदुःखिताः। आनीताः स्वपुरं राज्ञा वसन्त इति शुश्रुम ॥ १४ ॥
तेषु राजाम्बिकापुत्रो भ्रातृपुत्रेषु दीनधीः। समो न वर्तते नूनं दुष्पुत्रवशगोऽन्धदृक् ॥१५॥
गच्छ जानीहि तद्वृत्तमधुना साध्वसाधु वा। विज्ञाय तद् विधास्यामो यथा शं सुहृदां भवेत्।
इत्यक्रूरं समादिश्य भगवान् हरिरीश्वरः। संकर्षणोद्धवाभ्यां वै ततः स्वभवनं ययौ ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे अष्टचत्वारिंशोऽध्यायः ॥४८॥

Vedas by you, for the welfare of mankind is tarnished by the wicked heretics, you incarnate with your own prowess to remove this burden of sins on the earth. Janardana ! blessed we are that by our good luck we have your darshan which even the yogis and the heavenly gods do not have it, though, they yearn for it. Pray destroy my bonds of delusion, of your Maya, wealth, wife, children, relatives, house, and this body. 8–10

Bhagwan said : You are our eldest uncle, our benefactor and well wisher we are your subjects and therefore you should protect us and and rear us. Places of pilgrimage and even idols of stone and clay purify us after adoring them for a long time, whereas benign personality like you sanctify us merely by your darshan. Among our relatives you are the best of all our well wishers so, you please repair to Hastinapur to know all about the Pandavas, there. We have heard that after the death of their father king Dhratrashtra has brought the grieved widow of Pandu and her children to the capital with him. Dhratrashtra the mean minded monarch being under the influence of his wicked sons does not treat them well. Try to know what is the truth. We may then do all we can for their good. Thus directing Akrura Shree Krishna returned to his mansion with Balaram and Uddhava. 11–17

Thus ends chapter forty eight of Book X.

अथैकोनपञ्चाशतमोऽध्यायः

श्रीशुक उवाच

स गत्वा हास्तिनपुरं पौरवेन्द्रयशोऽङ्कितम् ददर्श तत्राम्बिकेयं सभीष्मं विदुरं पृथाम् ॥१॥
उवास कतिचिन्मासान् राज्ञो वृत्तविवित्सया । दुष्प्रजस्याल्पसारस्य खलच्छन्दानुवर्तिनः ॥२॥
कृतं च धार्तराष्ट्रैर्यद् गरदानाद्यपेशलम् । आचख्यौ सर्वमेवास्मै पृथा विदुर एव च ॥३॥
पृथा तु भ्रातरं प्राप्तक्रूरमुपसृत्य तम् । उवाच जन्मनिलयं स्मरन्त्यश्रुकलेक्षणा ॥४॥
अपि स्मरन्ति नः सौम्य पितरौ भ्रातरश्च मे । भ्रात्रेयो भगवान् कृष्णः शरण्यो भक्तवत्सलः ।
पैतृष्वसेयान् स्मरति रामश्चाम्बुरुहेक्षणः ॥५॥
सापत्नमध्ये शोचन्तीं वृकाणां हरिणीमिव । सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान् ।
कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभावन । प्रपन्नां पाहि गोविन्द शिशुभिश्चावसीदतीम् ।
नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने । योगेश्वराय योगाय त्वामहं शरणं गता ॥८॥

CHAPTER XIIX

Shree Shukadev said : Akrura, thereafter went to Hastinapur *which was famous for the glory of the illustrious kings of Puru dynasty.* There he met Dhratrashtra, Bhishma, Vidur, Kunta and others. He stayed there for some months to watch the conduct of Dhratrashtra who was under the complete control of his weak minded and self willed, vile subject. Kuntaji and Shree Vidur narrated to him all in human deeds, of Duryodhan and others perpetrated on them including poisoning *and remembering her birth place, she had tears in her eyes,* and she spoke to Akrura her brother 1-4

Oh gentle one. Do my parents and my brothers remember me. Docs Shree Krishna, *the protector of his votaries who are so dear to* him, and Shree Balaram, remember me their paternal aunt and her sons ? My position amidst these enemies is like that of a doe in a herd of wolves. Will they really consol me and my fatherless children, who are bemoaning our lot. Oh ye Krishna ! The all pervading superb entity the soul of the universe, I *am distressed and miserable with my children pray protect me* who has come to you for shelter. To thee, oh Yogeshwar, the Supreme divine, the fountain of wisdom, I surrunder and prostrate my self in all humbleness. 5-8

श्रीशुक उवाच

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम् । प्रारुदद् दुःखिता राजन् भवतां प्रपितामही ॥९॥
समदुःखसुखोऽक्रूरो विदुरश्च महायशाः । सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः ॥१०॥
यास्यन् राजानमभ्येत्य विषमं पुत्रलालसम् । अवदत् सुहृदां मध्ये बन्धुभिः सौहृदोदितम् ॥११॥

अक्रूर उवाच

भो भो वैचित्रवीर्य त्वं कुरूणां कीर्तिवर्धन । भ्रातर्युपरते पाण्डावधुनाऽऽसनमास्थितः ॥१२॥
धर्मेण पालयन्नुर्वीं प्रजाः शीलेन रञ्जयन् । वर्तमानः समः स्वेषु श्रेय यीर्तिमवाप्स्यसि ।
तस्मात् समत्वे वर्तस्व पाण्डवेष्वात्मजेषु च ॥१३॥
नेह चात्यन्तसंवासः कर्हिचित् केनचित् सह । राजन् स्वेनापि देहेन किमु जायात्मजादिभिः ।
पुष्णाति यानधर्मेण स्वबुद्ध्या तमपण्डितम् । तेऽकृतार्थं प्रहिण्वन्ति प्राणा रायः सुतादयः १५
स्वयं किल्बिषमादाय तैस्त्यक्तो नार्थकोविदः । असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तमः ॥१६॥

Shree Shukhdev proceeded further: Thus remembering the Lord and her relatives both near and dear your, great grand-mother Kuntajee began to weep. Shree Akrura who remained equanimous both in weal and woe and she renowned Vidura, pacified her by telling her all about the births of her sons, referring to their fathers. On his way back Akrura went and saw Dhratrashtra who was blind to the vile conduct of his sons and who has wrongfully affectionate to them and who was prejudiced against the Pandavas, to him he gave Shree Krishna's message in the presence of all his friends and relation. 9-11

Dhratrashtra he said with the demise of your elder brother pandu the enhancer of the glory of Kuru race, you have succeeded to the throne. Govern the subjects on the tenets of dharma. Keep your subjgects happy and contended by your conduct Treat your sons and your nephews the pandavas alike, then alone you will be able to attain prosperity and renown, acting otherwise Rajan! You will be censured. Nobody in this world can live perpetually on the same relations with anybody not even with his own body, then what to talk of his relations with his wife and children. He who rears, himself, his sons, and his family and wrongfully amasses wealth, on adharma believing all that to be his own, but all this leaves him before they could give him his desired happiness Thus forsaken and deserted by them and being unaware of his own good. Not knowing where his real interest

धृतराष्ट्र उवाच

यथा वदति कल्याणी वाचं दानपते भवान् । तथापि सूनृता सौम्य हृदि न स्थीयते चले ।
पुत्रानुरागविषमे विद्युत् सौदामनी यथा ॥१७॥

श्रीशुक उवाच

इत्यभिप्रेत्य नृपतेरभिप्रायं स यादवः । सुहृद्भिः समनुज्ञातः पुनर्यदुपुरीमागात् ॥१८॥
शशंस रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम् । पाण्डवान् प्रति कौरव्य यदर्थं प्रेषितः स्वयम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे नाम एकोनपञ्चाशत्तमोऽध्यायः ॥४९॥



समाप्तमिदं दशमस्कन्धस्य पूर्वार्द्धम्



हरिः ॐ तत्सत्

lies and he is lost and no purpose in his life is fulfilled. On the contrary he goes to he'l because of his unrighteous and immoral deeds. 12-16

Dhratrashtra said: Oh ye munficent Akrura what you have said is quite true, but partial as I am to my sons because of my great affection for them, Your words, though spoken for my good, will not stabilise in my mind fickle minded that I am, like lightening that can never remain steady in the clouds. 17

Shree Shukdev said: Thus kno ving the mind of the king, Akrura came to Mathura bidding good bye ot all and described to Krishna and Balaram, Dhratrashtra's attitude and treatment of the Pandavas, the mission for which he was sent. 18-19

Thus ends chapter forty nine of Book X.







ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

दशमः स्कन्धः

(उत्तरार्धः)



अथ पञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

अस्तिः प्राप्तिश्च कंसस्य महिष्यौ भरतर्षभ । मृते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गृहान् ॥१॥
पित्रे मगधराजाय जरासंधाय दुःखिते । वेदयांचक्रतुः सर्वमात्मवैधव्यकारणम् ॥२॥
स तदप्रियमाकर्ण्य शोकामर्षयुतो नृप । अक्षौहिणीभिर्विंशत्या तिसृभिश्चापि संवृतः ॥३॥
यदुराजधानीं मथुरां न्यरुणत् सर्वतोदिशम् । स्वपुरं तेन संरुद्धं स्वजनं च भयाकुलम् ॥४॥

CHAPTER L

(Latter half)

Shree Shukadev said : Great scion of Bharat's dynasty ! Asti and Prapti-queen of Kansa-became distreessed when their husband died and went to their father's place. Distressed as they were they reported the cause of their being widowed to their father-King of Magadh. king ! On hearing the unwelcome news he was overcome with agony and anger. Commanding an army of twenty three Akshuhinis, he beseized Muttra-the capital of the king of Yadus in all directions. When His city was thus beseiged and his Kinsmen were, therefore, overcome with fright, Lord Hari (Krishna), who had assumed human incarnation pondered over the purpose of His incarnation which would be appropriate to the charateristics of the region and time. He thought to himself : "I have assumed this incarnation for this purpose of protection of virtuous people and destruction of others with the object of removing the burden of the earth."

चिन्तयामास भगवान् हरिः कारणमानुषः । तद्देशकालानुगुणं स्वावतारप्रयोजनम् ॥५॥
एतदर्थोऽवतारोऽयं भूमारहरणाय मे । संरक्षणाय साधूनां कृतोऽन्येषां वधाय च ॥६॥
एवं ध्यायति गोविन्द आकाशात् सूर्यवर्चसौ । रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ ॥७॥
दृष्ट्वा तानि हृषीकेशः संकर्षणमथाब्रवीत् । यानमास्थाय जह्येतद् व्यसनात् स्वान् समुद्धर ॥८॥
एवं सम्मन्त्र्य दाशार्हौ दंशितौ रथिनो पुरात् । निर्जग्मतुः स्वायुधाढ्यौ बलेनाल्पीयसाऽऽवृतौ
तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम । न त्वया योद्धुमिच्छामि बालेनैकेन लज्जया ।
तव राम यदि श्रद्धा युध्यस्व धैर्यमुद्वह ॥१०॥

श्रीभगवानुवाच

न वै शूरा विकत्थन्ते दर्शयन्त्येव पौरुषम् । न गृह्णीमो वचो राजन्नातुरस्य मुमूर्षतः ॥११॥

श्रीशुक उवाच

जरासुतस्तावभिसृत्य माधवौ महाबलौघेन बलीयसाऽवृणोत् ।
स्वसैन्यमालोक्य सुरासुरार्चितं व्यस्फूर्जयच्छार्ङ्गशरासनोत्तमम् ॥१२॥

When Govind (Krishna) was thus pondering, two chariots, brilliant like the Sun, and having requisites descended from the sky along with their drivers. On seeing them Krishna told Sankarshena (Baladeva), "Riding in one of the chariots, destroy this army and rescue our kinsmen from this calamity" 1-8

Having thus conferred Krishna and Balaram, put on their armours, armed themselves with their respective weapons and drove out of the city in the chariots, though they had under their command (only) a small army.

On seeing them, the king of Magadha said "Krishna! You are the vilest among men I do not wish to fight with you. I am ashamed to fight with you, since you are only a boy. Balarama! If you, however, have confidence, have courage and fight with me. 9-10

His Divinity said : Valorous men do not brag. They exhibit their manliness King! We do not put any value on words of a man, who is feeble and who is about to die

Shree Shukadev said : Jarasandh then went near Krishna and Balarama and surrendered them with his massive army. Krishna had a look at his army and created a crashing sound with the string of his excellent shrnga bow, which is held in reverance by both gods and

निघ्नन् रथान् कुञ्जरवाजिपत्तीन् निरन्तरं यद्वदलातचक्रम् ।
प्रवर्तिता भीरुभयावहा मृधे मनस्विनां हर्षकरी परस्परम् ॥१३॥

बलं तदङ्गार्णवदुर्गभैरवं दुरन्तपारं मगधेन्द्रपालितम् ।
क्षयं प्रणीतं वसुदेवपुत्रयोर्विक्रीडितं तज्जगदीशयोः परम् ॥१४॥

हतेषु सर्वानीकेषु नृपो बार्हद्रथस्तदा । उपेक्षितो भगवता मगधान् दुर्मना ययौ ॥१५॥
एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः । युयुधे मागधो राजा यदुभिः कृष्णपालितैः ॥१६॥
अष्टादशमसंग्रामे आगामिनि तदन्तरा । नारदप्रेषितो वीरो यवनः प्रत्यदृश्यत ॥१७॥
तं दृष्ट्वाचिन्तयत् कृष्णः सङ्कर्षणसहायवान् । यवनोऽयं निरन्धेऽस्मानद्य तावन्महाबलः ।
मागधोऽप्यद्य वा श्वो वा परश्वो वाऽऽगमिष्यति ॥१८॥

तस्माद्य विधास्यामो दुर्गं द्विपददुर्गमम् । तत्र ज्ञातीन् समाधाय यवनं घातयामहे ॥१९॥

demons, and destroyed the enemy's chariots elephants, cavalry and infantry At that time, his bow appeared like a ceaselessly revolving torch The battle which appeared like a river (of battling warriors) delighted the spirited warriors and frightened the timid The army of Jarasandha, which was terrific like an unapproachable ocean and endless and was under the command of the king of Magadh was annihilated This was however, only a sportive action on the part of the two sons of Vasudeva, who are virtually masters of the world

When his whole army was destroyed the king (Jarasandha)–son of Brihadratha who was then treated with negelect by His Divinity, returned to Magadha with an afflicted mind 12–15

The king of Magadh thus fought with Yadus, who had the protection of Krishna seventeen times with an army of the same number of Akshauhinis Thereafter when the eighteenth battle was in the offing, heroic Yavan invaded Dwarka at the instance of Narada Having heard that the Vrishnis were equals of him matchless as he was he went to Mathura and beseiged the city with thirty million strong army of Mlechchhas On seeing him, Krishna who had Balarma as his helpmate thought "This very strong Yavan is beseiging us to-day and the king of Magadha too shall arrive to day, to-morrow or day after to morrow We will therefore, build a fort which could not be penetrated by a human being, keep our kinsmen there and (then) destroy the Yavana 16–19

इति सम्मन्त्र्य भगवान् दुर्गं द्वादशयोजनम् । अन्तःसमुद्रे नगरं कृत्स्नाद्भुतमचीकरत् ॥२०॥
तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः । निर्जगाम पुरद्वारात् पद्ममाली निरायुधः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे दुर्गनिवेशनं नाम पञ्चाशत्तमोऽध्यायः ॥५०॥



अथैकपञ्चाशत्तमोऽध्यायः

तं विलोक्य विनिष्क्रान्तमुज्जिहानमिवोडुपम् । दर्शनीयतमं श्यामं पीतकौशेयवाससम् ॥१॥
वासुदेवो ह्ययमिति पुमाञ्छ्रीवत्सलाञ्छनः । निरायुधश्चलन् पद्भ्यां योत्स्येऽनेन निरायुधः ॥२॥
इति निश्चित्य यवनः प्राद्रवन्तं पराङ्मुखम् । अन्वधावज्जिघृक्षुस्तं दुरापमपि योगिनाम् ॥३॥
हस्तप्राप्तमिवात्मानं हरिणा स पदे पदे । नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् ॥४॥
एवं क्षिप्तोऽपि भगवान् प्राविशद् गिरिकन्दरम् । सोऽपि प्रविष्टस्तत्रान्यं शयानं ददृशे नरम् ॥५॥

Having thus taken counsel (with Balarama), His Divinity built in the sea a fort. twelve yojans in dimension and marvellous in all respects. He took all his kinsmen there by dint of his mysterious power and went out through the city-gate, unarmed and wearing a garland of lotuses. 20-21.

Thus ends chapter fiftyeth of Book IX



CHAPTER LI

Shree Shukadeva said : On observing Him, who was extremely handsome and dark, who was wearing a yellow silk garment and who was charming like the rising Moon, emerging from the city, the Yavana thought : "This man, who has a curl of hair on his chest is Krishna. Since he is unarmed and is going on foot, I too will fight with him unarmed." Having thus resolved, he chased Him (Krishna) who was then fleeing with his face turned away, with the desire of capturing Him, though He is not capable of being captivated even by meditative asetics. Making it appear at every steps that he was about to be captured, the King of Yavans was led to a far off mountain cave. Even though His Divinity was being disparaged, he entered the mountain-cave. When the former too entered it, he sighted a man sleeping there. Thinking that Krishna was lying there like a saint, having led him thus far, that fool kicked the man with his foot.

नन्वसौ दूरमानीय शेते मामिह साधुवत्। इति मत्वाच्युतं मूढस्तं पदा समताडयत् ॥६॥
स तावत्तस्य रुष्टस्य दृष्टिपातेन भारत । देहजेनाग्निना दग्धो भस्मसादभवत् क्षणात् ॥७॥
स इक्ष्वाकुकुले जातो मान्धातृतनयो महान् । मुचुकुन्द इति ख्यातो ब्रह्मण्य सत्यसंगर. ॥८॥
स याचित. सुरगणैरिन्द्राद्यैरात्मरक्षणे । असुरेभ्य. परित्रस्तैस्तद्रक्षा सोऽकरोच्चिरम् ।९॥
वरं वृणीष्व भद्रं ते ऋते कैवल्यमद्य न. । एक एवेश्वरस्तस्य भगवान् विष्णुरव्यय ॥१०॥
एवमुक्त' स वै देवानभिवन्द्य महायशा. । अशयिष्ट गुहाविष्टो निद्रया देवदत्तया ॥११॥
स्वापं यात यस्तु मध्ये बोधयेत्त्वामचेतन. । स त्वया दृष्टमात्रस्तु भस्मीभवतु तत्क्षणात् ॥१२॥
यवने भस्मसान्नीते भगवान् सात्वतर्षभ. । आत्मान दर्शयामास मुचुकुन्दाय धीमते ॥१३॥
पर्यपृच्छन्महाबुद्धिस्तेजसा तस्य धर्षित । शङ्कित. शनकै राजा दुर्धर्षमिव तेजसा ॥१४॥

मुचुकुन्द उवाच

को भवानिह सम्प्राप्तो विपिने गिरिगह्वरे। पद्भ्या पद्मपलाशाभ्या विचरस्युरुकण्टके ॥१५॥

Scion of Bharat dynasty! He was, however, burnt to ashes by the blaze of fire emanating from the body of that man, when he was sighted by him, since he was enraged 1–7

That man was born in the dynasty of Ikshwaku He was the eminent son of Mandhata, was devoted to truth and was known as Muchnkunda When solicited for protection by Indra and others gods, who had been terrorized by demons, he had afforded protection to them for a prolonged period When Indra told him 'Fare thou well! Ask *for any boon you like from us, except* beatitude since *His Divinity* Vishnu alone has power over it" that man of high glory paid obeisance to the gods entered that cave and slept since sleep had been conferred upon him by the gods, who had said "Any senseless man *who would awaken you by disturbing you when you are alseep, would* be reduced to ashes only on being seen by you" 8–12

When the Yavan was thus reduced to ashes, His Divinity Krishna, who was formost among members of the Satwata clan, allowed the talented Muchukunda to have a view of Him Overpowered by the lustre of Krishna, who was unassilable, as it were, even on account of the lustre itself, the talented king who was doubtful of His identity, inquired of Him as under – 13–14

Muchukunda said "Who is your worship, who had come into this mountain cave in the forest and moves with feet resembling lotus

शुश्रूषतामव्यलीकमस्माकं नरपुङ्गव । स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचते ॥१६॥

श्री भगवानुवाच

जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः । न शक्यन्तेऽनुसंख्यातुमनन्तत्वान्मयापि हि ॥१७॥
तथाप्यद्यतनान्यङ्ग शृणुष्व गदतो मम । वदन्ति वासुदेवेति वसुदेवसुतं हि माम् ॥१८॥
वरान् वृणीष्व राजर्षे सर्वान् कामान् ददामि ते । मां प्रपन्नो जनः कश्चिन्न भूयोऽर्हति शोचितुम्

मुचुकुन्द उवाच

विमोहितोऽयं जन ईश मायया त्वदीयया त्वां न भजत्यनर्थदृक् ।
सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित् पुरुषश्च वञ्चितः ॥२०॥

प्रमत्तमुच्चैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।
त्वमप्रमत्तः सहसाभिपद्यसे क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥२१॥

भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ।
सत्संगमो यर्हि तदैव सद्गतौ परावरेशे त्वयि जायते मतिः ॥२२॥

-leaves in it, though it is thickly infested with thorns? Eminent man! Let me hear without reserve about your birth, activities and race. Tell me about these, if you please."

His Divinity said: Dear me! My births, activities and names are thousands. They are not capable of being narrated even by Myself, since they are endless. Dear me! All the same, please hear about my present birth, activities and names. I am just telling them to you. People call Me Vasudeva, since, I am a son of Vasudeva. Royal Sage! choose booms covering all your desires, I will grant them. No man, who has come to Me, deserves to grieve again. 17–19

Muchkunda said; Lord: The people have been greatly infatuated by Thy Maya, They therefore, set their eyes on worthless objects and do not resort to thee Men and women, who are thus outwitted by Thy Maya, feel attachment for their homes, for happiness, though they are the source of miseries, like unto a snake, catching a mouse while licking the inside of its cheeks, though assaultest in the form of the God of Death a negligent man, who is extremely anxious about the tasks set by himself for him who is greedy and who is hankering after sensual pleasures. Krishna! When the end of a man's wordly existence is about to come when he is passing through various births, he comes to be associated with saintly persons that his mind turns towards Thee-the

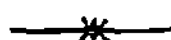
न कामयेऽन्यं तव पादसेवनादकिञ्चनप्रार्थ्यतमाद् वरं विभो ।
आराध्य कस्त्वां ह्यपवर्गदं हरे वृणीत आर्यो वरमात्मबन्धनम् ॥२३॥

तस्माद् विसृज्याशिष ईश सर्वतो रजस्तमःसत्त्वगुणानुबन्धनाः ।
निरञ्जनं निर्गुणमद्वयं परं त्वां ज्ञप्तिमात्रं पुरुषं व्रजाम्यहम् ॥२४॥

श्रीभगवानुवाच

सार्वभौम महाराज मतिस्ते विमलोर्जिता । वरैः प्रलोभितस्यापि न कामैर्विहता यतः ॥२५॥
जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः । भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे मुचुकुन्दस्तुतिर्नामैकपञ्चाशत्तमोऽध्यायः ॥५१॥



अथ द्विपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

इत्थं सोऽनुगृहीतोऽङ्ग कृष्णेनेक्ष्वाकुनन्दनः । तं परिक्रम्य सन्नम्य निश्चक्राम गुहामुखात् ।१।

refuge of saintly persons and the master of all My Lord ! I do not desire any boon except that of service of Thy feet, which are most sought after by persons who have no desires Your Divinity ! Vishnu ! Which cultured man would coose a boon which would but serve as his own fetters, after propitiating Thee, since Thou hast beatitude within thy gift ? Lord ! Leaving aside, therefore, objects of wordly desires, which are tied with the fetters in the form of the qualities of sublimity, mundanity and spiritual ignorance, I have resorted to thee since Thou art free from any blemish, art without attributes and supreme. Thou art the only object of knowledge and art peerless 20-24

His Divinity said : Great soverign King ! Thy intellect is unblemished and lofty. Since it was not marred even though thou wast offered the temptation of grant of excellent sensual pleasures King ! In Thy next birth, thou wilt be a great Brahmin and a great friend of all creatures and will attain me the absolute. 25-26

Thus ends chapter fifty one of Book X



CHAPTER LII

Shree Shukadev said : Dear me ! The scion of the *Ikshwaku* dynasty having been thus favoured he circumambulated Him, bowed

स वीक्ष्य क्षुल्लकान् मर्त्यान् पशून् वीरुद्वनस्पतीन् । मत्वा कलियुगं प्राप्तं जगाम दिशमुत्तराम् ।
बदर्याश्रममासाद्य नरनारायणालयम् । सर्वद्वन्द्वसहः शान्तस्तपसाऽऽराधयद्धरिम् ॥३॥
भगवान् पुनराव्रज्य पुरीं यवनवेष्टिताम् । हत्वा म्लेच्छबलं निन्ये तदीयं द्वारकां धनम् ॥४॥
नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितैः । आजगाम जरासंधस्त्रयोविंशत्यनीकपः ॥५॥
विलोक्य वेगरभसं रिपुसैन्यस्य माधवौ । मनुष्यचेष्टामापन्नौ राजन् दुद्रुवतुर्द्रुतम् ॥६॥
पलायमानौ तौ दृष्ट्वा मागधः प्रहसन् बली । अन्वधावद् रथानीकैरीशयोरप्रमाणवित् ॥७॥
प्रद्रुत्य दूरं संश्रान्तौ तुङ्गमारुहतां गिरिम् । प्रवर्षणाख्यं भगवान् नित्यदा यत्र वर्षति ।
ददाह गिरिमेधोभिः समन्तादग्निमुत्सृजन् ॥८॥
अलक्ष्यमाणौ रिपुणा सानुगेन यदूत्तमौ । स्वपुरं पुनरायातौ समुद्रपरिखां नृप ॥९॥
सोऽपि दग्धाविति मृषा मन्वानो बलकेशवौ । बलमाकृष्य सुमहन्मगधान् मागधो ययौ ॥१०॥

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to Him and set out from the mouth of the cave Observing that men, animals, creepers and vegetation had been dwarfed, he came to the belief that Kaliyuga (the Iron Age) had set in, and went in the Northern direction. On reaching Badarikashrama, which is the abode of Nara and Narayana (representing perfect man and God Vishnu, he put up with mutually opposite qualities, with equanimity, became placid and propitiated Vishnu. 1–3.

Lord Krishna, on his part returned to the city (Muttra), which had been beseiged by the Mlechchhas, destroyed the latter and carried away its wealth to Dwarka. When the wealth was being thus carried away by bullocks and porters, under the direction of Krishna, Jarasandha, commanding an army of twenty-three Akshohinis, arrived. King ! Seeing the speed of the march of the army of the enemy, Krishna and Baladeva, who made themselves appear like ordinary men, quickly took flight. Seeing both of them fleeing, the powerful king of Magadha laughed, since he was ignorant of their greatness and pursued them. After having fled far away, they got tired and, therefore, climbed a lofty mountain, which is named Pravarshana, since the God of rain showers rain on it always. Jarasandha set fire, to the mountain all round and burnt it King! the scions of the dynasty of Yadu, returned to their city, to which the sea served as a moat, unobserved by the enemy, and his retinue. Wrongly believing that Krishna and Baladeva had been burnt down, the King of Magadha withdrew his very great army and returned to his capital. 8–10

अनर्त्ताधिपतिः श्रीमान् रैवतो रेवतीं सुताम् । ब्रह्मणा चोदित. प्रादाद् बलायेति पुरोदितम् ॥
भगवानपि गोविन्द उपयेमे कुरूद्वह । वैदर्भी भीष्मकसुता श्रियो मात्रा स्वयंवरे ॥१२॥

राजोवाच

भगवान् भीष्मकसुता रुक्मिणीं रुचिराननाम् । राक्षसेन विधानेन उपयेम इति श्रुतम् ॥१३॥

श्रीशुक उवाच

राजाऽऽसीद् भीष्मको नाम विदर्भाधिपतिर्महान् । तस्य पञ्चाभवन पुत्रा: कन्यैका च वरानना ।
रुक्म्यग्रजो रुक्मरथो रुक्मबाहुरनन्तर. । रुक्मकेशो रुक्ममाली रुक्मण्येषा स्वसा सती ।१५।
बन्धूनामिच्छता दातु कृष्णाय भगिनीं नृप । ततो निवार्य कृष्णद्विट रुक्मी चैद्यममन्यत ॥१६॥
तद्वेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम् । विचिन्त्याप्तं द्विज कंचित्कृष्णाय प्राहिणोद् द्रुतम् ॥
द्वारका स समभ्येत्य प्रतीहारै. प्रवेशित । दृष्ट्वा ब्रह्मण्यदेवस्तमवरुह्य निजासनात् ।
उपवेश्यार्हयाचक्रे ह्यव्यग्रस्तमपृच्छत ॥१८॥

I have told you before that Raivata the wealthy king of Anarta (present Okha Mandal) had given his daughter Revati to Baladeva in marriage at the instance of Brahma Scion of the dynasty of Kuru ! Lord Krishna married a daughter of Bheeshmaka, king of Vidarbha who was a partial incarnation of Lakshmi, in the course of the cermonial choice-marriage 11–12

The King said : It is heard that the Lord had married Rukmini of charming face-daughter of Bheeshmaka according to the Rakashas form of marriage (in which a girl is forcibly abducted prior to marriage) I wish to hear that 13

Shree Shukadeva said There was a great king named Bheeshmaka who was the ruler of Vidarbha. He had five sons and one daughter, who had a beautiful face *Rukmi was his eldest daughter,* Rukmaratha, Rukmarbahu, Rukmakesha and Rukmamali were his other sons Virtuous Rukmini was their sister. King Though the other younger brothers desired to give their sister in marriage to Krishna, Rukmi, who was inimical to Krishna, disregarded their desire and decided to marry her to the king of Chedi Coming to know this, the princess, who had dark eyes, was much distressed She, therefore, thought over the matter and quickly despatched a trustworthy Brahmin to Krisnna On reaching Dwarka he was admitted by doorkeepers to the presence of Krishna On seeing the venerable Brahmin, the latter who had reverence for brahmins, seated him, worshipped him

कच्चिद् द्विजवरश्रेष्ठ धर्मस्ते वृद्धसम्मतः वर्तते नातिकृच्छ्रेण संतुष्टमनसः सदा ॥१९॥
संतुष्टो यर्हि वर्तेत ब्राह्मणो येन केनचित् । अहीयमानः स्वाद् धर्मात् स ह्यस्याखिलकामधुक् ॥
अकिंचनोऽपि संतुष्टः शेते सर्वाङ्गविज्वरः । सर्वं नो ब्रूह्यगुह्यं चेत् किं कार्यं करवाम ते ॥२१॥
एवं सम्पृष्टसम्प्रश्नो ब्राह्मणः परमेष्ठिना । लीलागृहीतदेहेन तस्मै सर्वमवर्णयत् ॥२२॥

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम् ।
रूपं दृशां दृशिमतामखिलार्थलाभं त्वय्यच्युताविशति चित्तमत्रपं मे ॥२३॥

का त्वा मुकुन्द महती कुलशीलरूपविद्यावयोद्रविणधामभिरात्मतुल्यम् ।
धीरा पतिं कुलवती न वृणीत कन्या काले नृसिंह नरलोकमनोऽभिरामम् ॥२४॥

पूर्तेष्टदत्तनियमव्रतदेवविप्रगुर्वर्चनादिभिरलं भगवान् परेशः ।
आराधितो यदि गदाग्रज एत्य पाणिं गृह्णातु मे न दमघोषसुतादयोऽन्ये ॥२५॥

श्वोभाविनि त्वमजितोद्वहने विदर्भान् गुप्तः समेत्य पृतनापतिभिः परीतः ।
निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य मां राक्षसेन विधिनोद्वह वीर्यशुल्काम् ॥२६॥

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and made inquiries from him without showing any emotion saying : 14-15

"Eminent Brahmin ! I hope your religious activities, approved by learned men, are being observed without much difficulty, since you have always a contended mind If a brahmin remains contented with whatsoever he gets, and does not renounce his rightful duty, the latter serves as a desire-yielding cow to him, even if he were penniless, he would sleep without any worries. Please tell me about your entire misson if it is not secret. What shall I do for you ?" When thus asked by His Divinity, who had assumed a human form for the sake of amusement, the brahmin, who had an agreeable misson, narrated his whole story as under : 19-22

"Rukmini has said . "Most charming Krishna ! Having heard about your qulities, which remove the physical agonies of those who hear about them through their ear-holes and about beautiful figure, which fulfils all desires of persons having eyes, my unabashed mind goes out to you Mukund ! Lion among men ! Which virgin of great virtues and a high family and who is stead-fast, would not choose you as her husband, since you are fearless in your lineage, a charming person, with learning, wealth and resort and are an object of delight to the human species. come here and accept my hand in marrage if I have propitiated His Divinity-the Supreme Lord

अन्तःपुरान्तरचरीमनिहत्य बन्धूंस्त्वामुद्वहे कथमिति प्रवदाम्युपायम् ।
पूर्वेद्युरस्ति महती कुलदेवियात्रा यस्यां बहिर्नववधूर्गिरिजामुपेयात् ॥२७॥

यस्याङ्घ्रिपङ्कजरजः स्नपनं महान्तो वाञ्छन्त्युमापतिरिवात्मतमोऽपहत्यै ।
यर्ह्यम्बुजाक्ष न लभेय भवत्प्रसादं जह्यामसून् व्रतकृशाञ्छतजन्मभिः स्यात् ॥२८॥

ब्राह्मण उवाच

इत्येते गुह्यसंदेशा यदुदेव मयाऽऽहृताः । विमृश्य कर्तुं यच्चात्र क्रियतां तदनन्तरम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे रुक्मिण्युद्वाहप्रस्तावे द्विपञ्चाशत्तमोऽध्यायः ॥५२॥



by pious liberality, charity, voluntary religious observance, religious acts of devotion and worship of Gods, service of brahmins, observance of religious preceptors etc. The son of Damaghosha or others should not be allowed to marry me. Invincible Lord ! Please come to Vidarbha secretly, accompanied by military commanders for my marriage ceremony is scheduled to take place to-morrow. Defeat the armies of the kings of Chedi and Magadha, carry me away forcibly and marry me in accordance with the Rakshasa from of marriage, as the booty of your valour. If you say : "How can I marry thee without killing thy relatives, since they movements are confined to the harem ?" I am telling you the remedy. A big procession to our family Shrine will be taken out on the previous day, since a new bride has to go out to that Shrine of Girija (Lord Shiva's consort) Lotus-eyed Krishna ! If I shall not secure the favour of your Divinity, to get smeared with the dust of whose lotus-like feet, great men, like the consort of alma (Girija) Shiva desire for destruction of their spiritual ignorance, I shall forfeit my life, which is already at an ebb, due to performance of religious acts of abstinence, even though your favour may be secured after a hundred births." 23-28

The Brahmin said : Venerable scion of Yadu dynasty ! I have brought this secret message. Whatever is proper to be done, please do it without delay. 29

Thus ends chapter fifty second of Book X.



अथ त्रिपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

वैदर्भ्याः स तु संदेशं निशम्य यदुनन्दनः । रथः संयुज्यतामाशु दारुकेत्याह सारथिम् ॥१॥
आरुह्य स्यन्दनं शौरिर्द्विजमारोप्य तूर्णगैः । आनर्त्तादेकरात्रेण विदर्भानगमद्धयैः ॥२॥
राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः । शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत् ॥३॥
चैद्यं विदर्भाधिपतिः समभ्येत्याभिपूज्य च । निवेशयामास मुदा कल्पितान्यनिवेशने ॥४॥
तत्र शाल्वो जरासंधो दन्तवक्त्रो विदूरथः आजग्मुर्भूभुज सर्वे समग्रबलवाहनाः ॥५॥
श्रुत्वैतद् भगवान् रामो विपक्षीयनृपोद्यमम् । कृष्णं चैकं गतं हर्तुं कन्यां कलहशङ्कितः ॥६॥
बलेन महता सार्धं भ्रातृस्नेहपरिप्लुत । त्वरितः कुण्डिनं प्रागाद् गजाश्वरथपत्तिभिः ॥७॥
भीष्मकन्या वरारोहा काङ्क्षन्त्यागमनं हरेः । वाम ऊरुर्भुजो नेत्रमस्फुरन् प्रियभाषिणः ॥८॥
अथ कृष्णविनिर्दिष्टः स एव द्विजसत्तमः । अन्तःपुरचरीं देवीं राजपुत्रीं ददर्श ह ॥९॥

CHAPTER LIII

Shree Shukadev said : On hearing the message of the princess of Vidarbha, Krishna-the scion of Yadu dynasty-told his chariot-driver: "Daruka ! Get my chariot ready quickly." Getting into the chariot and seating the Brahmin in it, Krishna, reached Vidarbha from Okha Mandal in the single night thanks to the fast running horses The king of Kundinapura (capital of Vidarbha) was making ready to give his daughter in marriage to Shishupala since he had become servile to his son on account of affection for him. The king of Vidarbha met the King of Chedi, revered him and lodged him with delight in a separate camp, set up for him. Kings Shalva, Jarasandha, Dantavaktra and Vidoortha, all of whom had brought their whole armies and conveyance also arrived there. 1-5

On hearing about these preparations of the antagonist Kings, and learning that Krishna had gone all-alone in order to abduct the bride. His Divinity Baladev apprehended a clash Overflowing with love for his brother as he was, he rushed to Kundinapura, taking with him a large army consisting of elephants, cavalry, chariots and infantry 6-7

The daughter of Bheeshmaka who had beautiful thighs and was eagerly waiting for the arrival of Krishna, experienced throbbing of her left thigh, hand and eye, which predicated welcome tidings By

तमागतं समाज्ञाय वैदर्भी हृष्टमानसा । न पश्यन्ती ब्राह्मणाय प्रियमन्यन्ननाम सा ॥१०॥
प्राप्तौ श्रुत्वा स्वदुहितुरुद्वाहप्रेक्षणोत्सुकौ । ससैन्ययोः सानुगयोरातिथ्यं विदधे यथा ॥११॥

ततः चान्तःपुरात् प्रागाद् भटैर्गुप्ताम्बिकालयम् । आसाद्य देवीसदनं धौतपादकराम्बुजा ।
उपस्पृश्य शुचिः शान्ता प्रविवेशाम्बिकान्तिकम् ॥१२॥

नमस्ये त्वाम्बिकेऽभीक्ष्णं स्वसंतानयुतां शिवाम् । भूयात् पतिर्मे भगवान् कृष्णस्तदनुमोदताम्
अद्भिर्गन्धाक्षतैर्धूपैर्वासःस्रङ्माल्यभूषणैः । नानोपहारबलिभिः प्रदीपावलिभिः पृथक् ॥१४॥
विप्रस्त्रियः पतिमतीस्तथा तैः समपूजयत् । तस्यै स्त्रियस्ताः प्रददुः शेषां युयुजुराशिषः ॥१५॥
मुनिव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहात् । प्रगृह्य पाणिना भृत्यां रत्नमुद्रोपशोभिना ॥१६॥

सैवं शनैश्चलयती चलपद्मकोशौ प्राप्तिं तदा भगवतः प्रसमीक्षमाणा ।
उत्सार्य वामकरजैरलकानपाङ्गैः प्राप्तान् ह्रियैक्षत नृपान् ददृशेऽच्युतं सा ॥१७॥

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this time, that very virtuous Brahmin, sent by Krishna to her, saw the virtuous princess moving about in the royal harem. Learning that he *has arrived, the princess of Vidarbha was delighted in her mind Since* she could not choose any object (for giving to him as reward), she *simply bowed to him. 8-10*

Hearing that both Baladeva and Krishna had come, being eager to witness the marriage-ceremony of his daughter, the King of Vidarbha offered hospitality to them, their armies and their retinue. 11

Thereafter, the princess, guarded by warriers, went to the temple of the Goddess from the harem. On reaching the temple of the Goddess, she washed her lotus-like hands and feet, rinsed her mouth and sipped some water. Having thus become clear and composed, she entered the sanctum bonum of the Goddess and prayed, 'Mother! I repeatedly bow to Thee, who art auspicious, and are accompanied by Thy children May his Divinity Krishna be my husband Please grant approval to this." She worshipped the Goddess with water, fragrant substance, and offered grains of rice, incense, clothes, garlands, flowers, various gifts and offerings and rows of lamps Similarly, she worshipped Brahmin women, whose husbands were alive, with the same object. Those women gave to her benedictions and sanctified articles of food. Then, she abandoned her vow of silence, held her maid-servant with her hand, on which she had jewelled rings and emerged from the temple of the Goddess. 12-16

तां राजकन्यां रथमारुक्षतीं जहार कृष्णो द्विषतां समीक्षताम् ।
रथं समारोप्य सुपर्णलक्षणं राजन्यचक्रं परिभूय माधवः ।
ततो ययौ रामपुरोगमैः शनैः सृगालमध्यादिव भागहृद्धरिः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे रुक्मिणी हरण नाम त्रिपञ्चाशत्तमोऽध्याय ॥५३॥

अथ चतुःपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

तं मानिनः स्वाभिभवं यशःक्षयं परे जरासंधवशा न सेहिरे ।
अहो धिगस्मान् यश आत्तधन्वनां गोपैर्हृतं केसरिणां मृगैरिव ॥१॥
इति सर्वे सुसंरब्धा वाहानारुह्य दंशिताः । स्वबलैःपरिक्रान्ता अन्वीयुर्धृतकार्मुका ॥२॥
तेषां तद्विक्रमं वीरा गदसंकर्षणादयः । अमृष्यमाणा नाराचैर्जघ्नुर्हयगजान् रथान् ॥३॥

She was slowly moving her feet which resembled moving calyxes of lotuses, awaiting arrival of His Divinity. While she raised her hair, which had come over her eyes, with the finger-nails of her left hand, she bashfully looked at the Kings. In the meanwhile, she saw Krishna. When the princess was getting into her chariot, Krishna abducted her while his enemies looked on Tacking her in the chariot, which displayed an eagle-flag, Krishna overcame the crowd of Kings and slowly departed with his attendants, headed by Baladeva, like a lion carrying away his share from the midst of jacals. 17–18

Thus ends chapter fifty three of Book X.

CHAPTER LIV

Shree Shukadeva said: Other proud kings, who were under the command of Jarasandha could not tolerate their defeat and the destruction of their glory. They lamented. "Oh! Fie upon us. The cowherds have deprived us of our glory, like that of lions by deer, though we bear our bows. All of them, therefore, impetuous and wearing armour as they were, got into their conveyances, took up their bows and chased Krishna, followed by their respective armies. Unable to put up with their exploits Gada, Balarama and other Yadava warriors struck their cavalry, elephant-army, and charioteers with arrows. As

हन्यमानबलानीका वृष्णिभिर्जयकाङ्क्षिभिः । राजानो विमुखा जग्मुर्जरासंधपुरःसराः ॥४॥
शिशुपालं समभ्येत्य हृतदारमिवातुरम् । नष्टत्विषं गतोत्साहं शुष्यद्वदनमब्रुवन् ॥५॥
भो भोः पुरुषशार्दूल दौर्मनस्यमिदं त्यज । न प्रियाप्रिययो राजन् निष्ठा देहिषु दृश्यते ॥६॥
रिपवो जिग्युरधुना काल आत्मानुसारिणि । तदा वयं विजेष्यामो यदा कालः प्रदक्षिणः ॥७॥
एवं प्रबोधितो मित्रैश्चैद्योऽगात् सानुगः पुरम् । हतशेषाः पुनस्तेऽपि ययुः स्वं स्वं पुरं नृपाः ।
रुक्म्यमर्षी सुसंरब्धः शृण्वतां सर्वभूभुजाम् । प्रतिजज्ञे महाबाहुर्दंशितः सशरासनः ॥९॥
अहत्वा समरे कृष्णमप्रत्यूह्य च रुक्मिणीम् । कुण्डिनं न प्रवेक्ष्यामि सत्यमेतद् ब्रवीमि वः ॥१०॥
धिक्कत्थमानः कुमतिरीश्वरस्याप्रमाणवित् । रथेनैकेन गोविन्दं तिष्ठ तिष्ठेत्यथाह्वयत् ॥११॥
तस्य चापततः खड्गं तिलशश्चर्म चेषुभिः । छित्त्वासिमाददे तिग्मं रुक्मिणं हन्तुमुद्यतः ॥१२॥
दृष्ट्वा भ्रातृवधोद्योगं रुक्मिणी भयविह्वला । पतित्वा पादयोर्भर्तुरुवाच करुणं सती ॥१३॥

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their armies were being destroyed by warriors of the Vishnu dynasty (Yadavs), who were desirous of securing victory, these Kings, who were being led by Jarasandha retreated and took to their heels. They approached Shishupala who was so distressed as to feel that his own wife had been abducted, had grown pale, his vigour had left him and his mouth was drying and said '*Oh lion among men! Away with* your this dejection King! Favourable and adverse conditions are not seen to continue permanently with creatures The enemies have secured victory now as the time is favourable to them We will also secure victory when time is favourable to us Having been thus advised by his friends, the prince of Chēdi went to his city with his retinue Those Kings who have survived the fray also went back to their respective cities 1–8

Wrathful, much exasperated and powerful Rukmi, who had put on an armour, and who was armed with his bow took a vow within the hearing of all the kings saying · "I will not enter Kundinapura without killing Krishna in battle and bringing back Rukmini I am telling you, my this true resolve" Going alone in his chariot, he challenged Krishna and said "Halt! Halt!" Then he assulted Krishna but the latter reduced his sword and shield to pieces of the size of sesamam with his arrows Making ready to kill Rukmi, Krishna took up his sharp edged sword. Noticing his readiness to kill her brother, virtuous Rukmini became nervous with fear, fell at the feet of her husband and told him pathe

योगेश्वराप्रमेयात्मन् देवदेव जगत्पते । हन्तुं नार्हसि कल्याण भ्रातरं मे महाभुज ॥१४॥

श्रीशुक उवाच

चैलेन बद्ध्वा तमसाधुकारिणं सश्मश्रुकेशं प्रवपन् व्यरूपयत् ।
तावन्ममर्दुः परसैन्यमद्भुतं यदुप्रवीरा नलिनीं यथा गजाः ॥१५॥

कृष्णान्तिकमुपव्रज्य ददृशुस्तत्र रुक्मिणम् । तथाभूतं हतप्रायं दृष्ट्वा संकर्षणो विभुः ।
विमुच्य बद्धं करुणो भगवान् कृष्णमब्रवीत् ॥१६॥

असाध्विदं त्वया कृष्ण कृतमस्मज्जुगुप्सितम् । वपनं श्मश्रुकेशानां वैरूप्यं सुहृदो वधः ॥१७॥

मैवास्मान् साध्व्यसूयेथा भ्रातुर्वैरूप्यचिन्तया । क्षत्रियाणामयं धर्मः प्रजापतिविनिर्मितः ।
भ्रातापि भ्रातरं हन्याद् येन घोरतरस्ततः ॥१८॥

आत्ममोहो नृणामेव कल्प्यते देवमायया । सुहृद् दुर्हृदुदासीन इति देहात्ममानिनाम् ॥१९॥

जन्मादयस्तु देहस्य विक्रिया नात्मनः क्वचित् । कलानामिव नैवेन्दोर्मृतिर्ह्यस्य कुहूरिव ॥२०॥

तस्मादज्ञानजं शोकमात्मशोषविमोहनम् । तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते ॥२१॥

tically: "Master of Yoga! Inscrutable! God of Gods! Illustrious and long-armed master of the world! It is not proper for you to kill my brother." 9-14

Shree Shukadev said: Thereupon, Krishna bound that evil-doer with a piece of cloth and disfigured him by shaving off his mustaches and hair. In the meantime, great warriors of the Yadu dynasty crushed the marvellous army of the enemy like elephants crushing a lotus creeper. His Divinity compassionate Baladeva, approaching Krishna, saw Rukmi reduced to that plight and nearly killed. He released him from his bond and told Krishna "Krishna! Your this action is improper and is averse to our tradition Shaving off mustaches and hair and thus disfiguring a relative is tantamount to killing him. (To Rukmini) virtuous lady! Do not blame us when thinking about the disfiguration of your brother. This duty of Kshatriyas according to which even a brother might have to kill his brother and hence which is very horrible, has been enjoined by the Creater. The distinction, however, made by men, who identify the soul with the body, regarding someone as a friend, foe or a neutral, is due to the infatuation, which is created by the Maya of God. Birth etc. (i.e growth-and death) are the changes undergone by the body and not by the soul, just as phases of the Moon such as the new-moon (when the Moon is invisible) do

श्रीशुक उवाच

एवं भगवता तन्वी रामेण प्रतिबोधिता । वैमनस्यं परित्यज्य मनो बुद्ध्या समादधे ॥२२॥
स्मरन् विरूपकरणं वितथात्मनोरथः । चक्रे भोजकटं नाम निवासाय महत् पुरम् ॥२३॥
भगवान् भीष्मकसुतामेवं निर्जित्य भूमिपान् । पुरमानीय विधिवदुपयेमे कुरूद्वह ॥२४॥
॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे रुक्मिण्युद्वाहो नाम चतुःपञ्चाशत्तमोऽध्यायः ॥५४॥

अथ पञ्चपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

कामस्तु वासुदेवांशो दग्धः प्राग् रुद्रमन्युना । देहोपपत्तये भूयस्तमेव प्रत्यपद्यत ॥१॥
स एव जातो वैदर्भ्यां कृष्णवीर्यसमुद्भवः । प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥२॥
तं शम्बरः कामरूपी हृत्वा तोकमनिर्दशम् । स विदित्वाऽऽत्मनः शत्रुं प्रास्योदन्वत्यगाद् गृहम् ।

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not signify her death Lady of pious smile ! Do away with your grief, which is the cause of your emaciation and inflatuation, by spiritual knowledge, and be comfortable 15 21

Shree Shukadev said . Thus advised by His Divinity Baladeva, the delicate body abandoned *her grief and composed her mind* with understanding Rukmi too, bearing in mind that he had been disfigured and that he had been frustrated in his ambition, founded a large city named Bhojakata for settling down there 22 23

Scetion of the Kuru dynasty ! His Divinity Krisnna, having thus vanquished the kings brought the daughter of Bheeshmaka to His city and married her *in accordance with religious rites.* 24

Thus ends chapter fifty four of Book X

CHAPTER : LV

Shree Shukadeva said Cupid, who constituted a phase of Krishna, and who had been formely burnt down by the wrath of Rudra (Shiva) again resorted to Him for achieving a body He himself was born of the Princess of Vidarbh, having begotten by the semen of Krishna He was renowned as Pradumna and was equal to his father in all respects. Knowing that he was his self same enemy, Shambara, who was capable of assuming any desired form, abducted him when he was an infant and when even the ceremony of taking him out of the house (before

विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः। नारदोऽकथयत् सर्वं शम्बराहरणादिकम् ॥
देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः। दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम् ॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे प्रद्युम्नोत्पत्तिनिरूपणं नाम पञ्चपञ्चाशत्तमोऽध्यायः ॥

अथ षट्पञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

आसीत् सत्राजितः सूर्यो भक्तस्य परमः सखा। प्रीतस्तस्मै मणिं प्रादात् सूर्यस्तुष्टः स्यमन्तकम् ॥
स तं बिभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः। तं विलोक्य जना दूरात्तेजसा मुष्टदृष्टयः ॥
दीव्यतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः। एष आयाति सविता त्वां दिदृक्षुर्जगत्पते ॥
निशम्य बालवचनं प्रहस्याम्बुजलोचनः। प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥
सत्राजिन् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम्। प्रविश्य देवसदने मणिं विप्रैर्न्यवेशयत् ॥

however, narrated the whole story about abduction of infant Pradyumna by Shambara etc. Then Devakee, Vasudeva, Krishna, Balarama, Rukmini and the ladies embraced the couple and felt delighted 18-21

Thus ends chapter fifty five of Book X.

CHAPTER LVI

Shree Shukadeva said. The Sun was a great friend of his devotee Satrajit. Being pleased with him, the Sun gifted to him a jewel named "Syamantaka." Observing him wearing the jewel on his neck and shining, therefore, like the Sun, the people were blinded by its lustre. Suspecting that he was the Sun, they reported this to His Divinity Krishna, who was then playing with dice, saying: "Lord of the world! Here comes the Sun for paying a visit to you "Hearing their infantile words, lotus-eyed Krishna said: "He is not the Sun-God. He it but Satrajit- ' ' on account of the jewel . .

दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो। दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः।
न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ॥६॥
स याचितो मणिं क्वापि यदुराजाय शौरिणा। नैवार्थकामुकः प्रादाद् याञ्चाभङ्गमतर्कयन् ।७।
तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम्। प्रसेनो हयमारुह्य मृगयां व्यचरद् वने ॥८॥
प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी। गिरिं विशञ्जाम्बवता निहतो मणिमिच्छता ॥९॥
सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं बिले। अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत ।१०।
प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः। भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपञ्जनाः ।११।
भगवांस्तदुपश्रुत्य दुर्यशो लिप्तमात्मनि। मार्ष्टुं प्रसेनपदवीमन्वपद्यत नागरैः ॥१२॥
हतं प्रसेनमश्वं च वीक्ष्य केसरिणा वने। तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः ॥१३॥
ऋक्षराजबिलं भीममन्धेन तमसाऽऽवृतम्। एको विवेश भगवानवस्थाप्य बहिः प्रजाः ॥१४॥

or black magic could not exist in a house where the jewel is worshiped. 5-6

Once Krishna solicited Satrajit to give the jewel for the use of ugrasena-king of Yadus-, but greedy of wealth as he was he did not give it, in disgard of the consequences of rejection of the request. 7

Once, Prasenajit (brother of Satrajit) wore that extrmely *lustrous* jewel on his neck and went to a forest on horseback for hunting. A *lion killed Prasenajit and his horse and snatched away the jewel. As* the former was entering a mountainous region, a bear named Jambuvat who wished to secure the jewel, killed him. Jambuvat, *in his turn* used it as a toy for his son in his cave.

When Satrajit did not see his brother, he succumbed to agony. He said : "Krishna has probably killed my brother after he had gone to the forest, wearing the jewel on his neck." Hearing this, people carried *the story from ear to ear.* When His Divinity overheard this infamy sticking to him, he followed the foot-prints of Prasnajit accompanied *by the citizens,* with a view to efface the infamy. The people saw that Prasenajit and his horse had been killed by a lion and that the latter *had been killed by a bear on* the mountain. His Divinity alone entered the cave of the king of bears, which was enveloped in darkness instructing *the people to remain outside.* Seeing that the exquisite jewel was being used as a toy by the bear's cub, he decided to take it away and stood near the cub. When *the foster-mother of*

तं निजगार बलवान् मीनः सोऽप्यपरैः सह। वृतो जालेन महता गृहीतो मत्स्यजीविभिः ॥४॥
तं शम्बराय कैवर्ता उपाजह्रुरुपायनम्। सूदा महानसं नीत्वावद्यन् स्वधितिनाद्भुतम् ॥५॥
दृष्ट्वा तदुदरे बालं मायावत्यै न्यवेदयन्। नारदोऽकथयत् सर्वं तस्याः शङ्कितचेतसः।
बालस्य तत्त्वमुत्पत्तिं मत्स्योदरनिवेशनम् ॥६॥
सा च कामस्य वै पत्नी रतिर्नाम यशस्विनी। पत्युर्निर्दग्धदेहस्य देहोत्पत्तिं प्रतीक्षती।
नातिदीर्घेण कालेन स कार्ष्णी रूढयौवनः ॥७॥

रतिरुवाच

भवान् नारायणसुतः शम्बरेणाहृतो गृहात्। अहं तेऽधिकृता पत्नी रतिः कामो भवान् प्रभो।
तमिमं जहि दुर्धर्षं दुर्जयं शत्रुमात्मनः मायाशतविदं त्वं च मायाभिर्मोहनादिभिः ॥९॥
प्रभाष्यैवं ददौ विद्यां प्रद्युम्नाय महात्मने। मायावती महामायां सर्वमायाविनाशिनीम् ॥१०॥
स च शम्बरमभ्येत्य संयुगाय समाह्वयत्। सोऽधिक्षिप्तो दुर्वचोभिः पादाहत इवोरगः।
निश्चक्राम गदापाणिरमर्षात्ताम्रलोचनः ११॥

an infant is ten days old) was not performed, threw him into the ocean and went home. A large fish swallowed him. The former was ensnared in a large net and was caught by fishermen, along with other fishes The fisherman presented that fish to Shambara. Cooks took that wonderful fish to their kitchen and cut it with a knife Discovering an infant in its belly, they presented it to Mayavatee (Chief of Shambara). When she could not decide what to do with the infant, Narada told her all about the infant's reality, birth and entry into the belley of the fish. Mayavati herself was the glorious wife of Cupid, named Rati and was waiting for recreation of the body of her husband, who had been burnt down (by the wrath of Shiva). 1-7

Rati said (to the infant) 'My Lord! You are a son of Krishna: You had been abducted by Shambara from the latter's house. I am your legifimate wife Rati and you are Cupid. You should now kill your enemy by your magical powers such as delusion etc., since he has got magical powers and is, therefore, unassailable and invincible (in any other manner). After addressing him thus, Mayavatee inspired to the large-hearted Pradyumna the great magical power, which is capable of setting at naught magic of all sorts 8-10

Pradumna approached Shambara and challenged him for a fray. Insulted with abuses, and his eyes growing red with wrath, like a

स च मायां समाश्रित्य दैतेयीं मयदर्शिताम् । मुमुचेऽस्त्रमयं वर्षं कार्ष्णौ वैहायसोऽसुरः ॥१३॥
सत्त्वात्मिकां महाविद्यां सर्वमायोपमर्दिनीम् । प्रायुङ्क्त शतशो दैत्य कार्ष्णिर्व्यधमत् सतः ।
निशातमसिमुद्यम्य सकिरीटं सकुण्डलम् । शम्बरस्य शिरः कायात्ताम्रश्मश्र्वोजसाहरत् ॥१४॥
आकीर्यमाणो दिविजैः स्तुवद्भिः कुसुमोत्करैः । भार्ययाम्बरचारिण्या पुरं नीतो विहायसा ॥१५॥
अन्तःपुरवरं राजन् ललनाशतसंकुलम् । विवेश पत्न्या गगनाद् विद्युतेव बलाहकः ॥१६॥
तं दृष्ट्वा जलदश्यामं पीतकौशेयवाससम् । उपजग्मुः प्रमुदिताः सस्त्रीरत्नं सुविस्मिताः ॥१७॥
अथ तत्रासितापाङ्गी वैदर्भी समचिन्तयत् । को न्वयं नरवैदूर्यः कस्य वा कमलेक्षणः ।
धृतः कया वा जठरे केयं लब्धा त्वनेन वा ॥१८॥
एवं मीमांसमानायां वैदर्भ्यां देवकीसुतः । देवक्यानकदुन्दुभ्यामुत्तमश्लोक आगमत् ॥१९॥

serpent struck with foot, he came out with a mace in his hand That demon resorted to demolish magic, disclosed to him by Maya He remained suspended in the sky and discharged a shower of missiles on the son of Krishna The latter employed the great exalted type of magic, which is capable of destroying all sorts of magic The demon employed hundreds of his magical tricks but the son of Krishna destroyed them, raised his sharp edged sword and valiantly cut off the head of Shambar bearing red mustaches and wearing a crown and ear-rings, from his body. Deities of the heaven extolled him and showered heaps of flowers on him His wife, who was capable of flying in the sky, took him to Dwarka by air King ! Like a cloud accompanied by lightning Pradyumna entered the excellent harem, which was thronged with hundreds of women, from the sky, accompanied by his wife On seeing him, who was dark like a cloud, was wearing yellow silk garments and was accompanied by a jewel like woman, the ladies were extremely delighted, were struck with great wonder and approached him. 11-17

The dark-eyed princess of Vidarbha, who was there, ponderd : "Who could be this exalted man, who has lotus-like eyes ? Who might have borne him in her womb and who in this woman, who has got him (as her husbaud)?" When the princess of Vidarbha was thus pondering Krishna-son of Devakee came there, accompanied by Devaki and Vasudeva, His Divinity-the destroyer of demon Jana sat quiet, though he had knowledge (of identity of the new-comers) Narada

विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः । नारदोऽकथयत् सर्वं शम्बराहरणादिकम् ॥२०॥
देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः । दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे प्रद्युम्नोत्पत्तिनिरूपणं नाम पञ्चपञ्चाशत्तमोऽध्यायः ॥५५॥

अथ षट्पञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

आसीत् सत्राजितः सूर्यो भक्तस्य परमः सखा । प्रीतस्तस्मै मणिं प्रादात् सूर्यस्तुष्टः स्यमन्तकम् १
स तं बिभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः । तं विलोक्य जना दूरात्तेजसा मुष्टदृष्टयः ॥२॥
दीव्यतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः । एष आयाति सविता त्वां दिदृक्षुर्जगत्पते ॥३॥
निशम्य बालवचनं प्रहस्याम्बुजलोचनः । प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥४॥
सत्राजित् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम् । प्रविश्य देवसदने मणिं विप्रैर्न्यवेशयत् ॥५॥

however, narrated the whole story about abduction of infant Pradyumna by Shambara etc. Then Devakee, Vasudeva, Krishna, Balarama, Rukmini and the ladies embraced the couple and felt delighted 18-21

Thus ends chapter fifty five of Book X.

CHAPTER LVI

Shree Shukadeva said . The Sun was a great friend of his devotee Satrajit. Being pleased with him, the Sun gifted to him a jewel named "Syamantaka." Observing him wearing the jewel on his neck and shining, therefore, like the Sun, the people were blinded by its lustre. Suspecting that he was the Sun, they reported this to His Divinity Krishna, who was then playing with dice, saying : "Lord of the world ! Here comes the Sun for paying a visit to you "Hearing their infantile words, lotus-eyed Krishna said : "He is not the Sun-God. He it but Satrajit-shining on account of the jewel. 1-4

Satrajit, however, entered his house, performed an auspicious, ceremony, which would bring luck and deposited the jewel in his family temple. King ! The jewel produced 22.24 mgs. of gold every day. Beside, unwelcome, want, epidemics, evils, snakes, worries, diseases

दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो। दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः।
न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ॥६॥
स याचितो मणिं क्वापि यदुराजाय शौरिणा। नैवार्थकामुकः प्रादाद् याच्ञाभङ्गमतर्कयन् ।७।
तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम्। प्रसेनो हयमारुह्य मृगयां व्यचरद् वने ॥८॥
प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी। गिरिं विशञ्जाम्बवता निहतो मणिमिच्छता ॥९॥
सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं बिले। अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत ।१०।
प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः। भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपञ्जनाः ।११।
भगवांस्तदुपश्रुत्य दुर्यशो लिप्तमात्मनि। मार्ष्टुं प्रसेनपदवीमन्वपद्यत नागरैः ॥१२॥
हतं प्रसेनमश्वं च वीक्ष्य केसरिणा वने। तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः ॥१३॥
ऋक्षराजबिलं भीममन्धेन तमसाऽऽवृतम्। एको विवेश भगवानवस्थाप्य बहिः प्रजाः ॥१४॥

or black magic could not exist in a house where the jewel is worshiped. 5-6

Once Krishna solicited Satrajit to give the jewel for the use of ugrasena-king of Yadus-, but greedy of wealth as he was he did not give it, in disgard of the consequences of rejection of the request. 7

Once, Prasenajit (brother of Satrajit) wore that extrmely lustrous jewel on his neck and went to a forest on horseback for hunting. A *lion killed Prasenajit and his horse and snatched away the jewel.* As the former was entering a mountainous region, a bear named Jambuvat who wished to secure the jewel, killed him. Jambuvat, in his turn used it as a toy for his son in his cave.

When Satrajit did not see his brother, he succumbed to agony. He said : "Krishna has probably killed my brother after he had gone to the forest, wearing the jewel on his neck." Hearing this, people carried the *story from ear to ear.* When His Divinity overheard this infamy sticking to him, he followed the foot-prints of Prasnajit accompanied by *the citizens, with a view* to efface the infamy. The people saw that Prasenajit and his horse had been killed by a lion and that the latter had been *killed by a bear on the mountain. His Divinity* alone entered the cave of the king of bears, which was enveloped in darkness instructing *the people to remain outside. Seeing that the* exquisite jewel was being used as a toy by the bear's cub, he decided to take it away and stood near the cub. When *the foster-mother of*

तत्र दृष्ट्वा मणिश्रेष्ठं बालक्रीडनकं कृतम्। हर्तुं कृतमतिस्तस्मिन्नवतस्थेऽर्भकान्तिके ॥१५॥
तमपूर्वं नरं दृष्ट्वा धात्री चुक्रोश भीतवत्। तच्छ्रुत्वाभ्यद्रवत् क्रुद्धो जाम्बवान् बलिनां वरः ॥१६॥
द्वन्द्वयुद्धं सुतुमुलमुभयोर्विजिगीषतोः । आसीत्तदष्टाविंशाहमितरेतरमुष्टिभिः ॥१७॥
कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुबन्धनः । क्षीणसत्त्वः स्विन्नगात्रस्तमाहातीव विस्मितः ॥१८॥
जाने त्वां सर्वभूतानां प्राण ओजः सहो बलम्। विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम् ॥१९॥
यस्येषदुत्कलित रोष कटाक्ष मोक्षैर्वर्त्मादिशत् क्षुभितनक्रतिमिङ्गिलोऽब्धिः ।
सेतुः कृतः स्वयश उज्ज्वलिता च लङ्का रक्षःशिरांसि भुवि पेतुरिषुक्षतानि ॥२०॥
इति विज्ञातविज्ञानमृक्षराजानमच्युतः । व्याजहार महाराज भगवान् देवकीसुतः ॥२१॥
मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम्। मिथ्याभिशापं प्रमृजन्नात्मनो मणिनामुना ॥२२॥
इत्युक्तः स्वां दुहितरं कन्यां जाम्बवतीं मुदा। अर्हणार्थं स मणिना कृष्णायोपजहार ह ॥२३॥
अदृष्ट्वानिर्गमं शौरेः प्रविष्टस्य बिलं जनाः। प्रतीक्ष्य द्वादशाहानि दुःखिताः स्वपुरं ययुः ॥२४॥

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the child saw the matchless man, she raised a hue and cry, as if she were freighened. Hearing this, Jambavan, who was very strong, assualted Krishna A very fierce boxing duel continued for twenty-eight days between the two, who were desirous of vanquishing each other. When his joints were bruised by the blows of the fists of Krishna, his limbs perspired. 8-18

Jambuvat was extremely wonder struck and said : "I realize that you are the primordial spirit-Vishnu the cause of the creation and God-who are, therefore, to very life, energy, courage and strength of all creatures You had built a bridge over the ocean which has become the embodiment of your fame, burnt down Lanka. Heads of demons, cut off by your arrows, had fallen on the ground (when you incarnated yourself as Rama) 19-20

Great King: His Divinity Krishna-son of Devaki told the King of bears, who had thus recognised him . "King of bears ! we have come to this cave with a view to take this jewel in order to remove a false allegation arising out of loss thereof. Having been told thus, he gave his daughter in marriage to Krishna along with the jewel with delight as an expression of his reverence for him. 23

In the meantime, the people failing to see Krishna, who had entered the cave, return after waiting for twelve days, returned to their city. As result of their worship of their family goddess and the blessing of the

तेषां तु देव्युपस्थानात् प्रत्यादिष्टाशिषा स च। प्रादुर्बभूव सिद्धार्थं सदारो हर्षयन् हरिः ॥२५॥
सत्राजितं समाहूय सभाया राजसंनिधौ। प्राप्ति चाख्याय भगवान् मणिं तस्मै न्यवेदयत् ॥२६॥
स चातिव्रीडितो रत्नं गृहीत्वावाङ्मुखस्ततः। कथं मृजाम्यात्मरजः प्रसीदेद् वाच्युतः कथम् ॥
किं कृत्वा साधु मह्यं स्यान्न शपेद् वा जनो यथा। दास्ये दुहितरं तस्मै स्त्रीरत्नं रत्नमेव च ॥२८॥
एवं व्यवसितो बुद्ध्या सत्राजित् स्वसुतां शुभाम्। मणिं च स्वयमुद्यम्य कृष्णायोपजहार ह ॥२९॥
भगवानाह न मणिं प्रतीच्छामो वयं नृप। तवास्तां देवभक्तस्य वयं च फलभागिनः ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे प्रद्युम्नोत्पत्तिनिरूपणं नाम षट्पञ्चाशत्तमोऽध्यायः ॥५६॥

अथ सप्तपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

विज्ञातार्थोऽपि गोविन्दो दग्धानाकर्ण्य पाण्डवान्। कुन्तीं च कुल्यकरणे सहरामो ययौ कुरून्।
लब्ध्वैतदन्तरं राजन् शतधन्वानमूचतुः। अक्रूरकृतवर्माणौ मणिः कस्मान्न गृह्यते ॥२॥
योऽस्मभ्यं सम्प्रतिश्रुत्य कन्यारत्नं विगर्ह्य नः। कृष्णायादान्न सत्राजित् कस्माद् भ्रातरमन्वियात्

latter, Krishna appeared there after accomplishing his mission with a new bride and delighted them Then, His Divinity summoned Satrajit to the presence of the king in the royal assembly told him about the recovery of the jewel and presented it to him Much ashamed, he took the jewel, returned home with a downcast face and pondered "How can I acquit myself of the offence or how could-Krishna be propitiated ? By what action can I secure my welfare ? By doing what the people may not abuse me ? I will give my daughter in marriage to Him, since she is like a jewel among women. Having thus resolved in his mind Satrajit gave his virtuous daughter in marriage and the jewel *to Krishna on his own initiative King ! His Divinity said : "We do* not desire restoration of the jewel Let it remain with him, since he is a *devotee of the Sun-God* We will *enjoy* his legacy " *24–30*

Thus ends chapter fifty six of Book X

CHAPTER LVII

Shree Shukadeva said : Having heard that Pandavas and (their mother Kunti had been burnt (in a house of resin deceitfully constructed by their enemies Kauravas), Krishna, accompanied by Baladeva went

एवं भिन्नमतिस्ताभ्यां सत्राजितमसत्तमः। शयानमवधील्लोभात् मणिमादाय जग्मिवान् ॥४॥
सत्यभामा च पितरं हतं वीक्ष्य शुचार्पिता। कृष्णाय विदितार्थाय तप्ताऽऽचख्यौ पितुर्वधम्
आगत्य भगवांस्तस्मात् सभार्यः साग्रजः पुरम्। शतधन्वानमारेभे हन्तुं हर्तुं मणिं ततः॥६॥
सोऽपि कृष्णोद्यमं ज्ञात्वा भीतः प्राणपरीप्सया। प्रत्याप्याय स चाक्रूरे मणिं तं स विनिर्ययौ।७॥
गरुडध्वजमारुह्य रथं रामजनार्दनौ। अन्वयातां महावेगैरश्वै राजन् गुरुद्रुहम् ॥८॥
मिथिलायामुपवने विसृज्य पतितं हयम्। पद्भ्यामधावत् संत्रस्तः कृष्णोऽप्यन्वद्रवद् रुषा।
चक्रेण शिर उत्कृत्य वाससो व्यचिनोन्मणिम् ॥९॥
अलब्धमणिरागत्य कृष्ण आहाग्रजान्तिकम्। वृथा हतः शतधनुर्मणिस्तत्र न विद्यते ॥१०॥
तत आह बलो नूनं स मणिः शतधन्वना। कस्मिंश्चित् पुरुषे न्यस्तस्तमन्वेष पुरं व्रज ॥११॥
अहं विदेहमिच्छामि द्रष्टुं प्रियतमं मम। इत्युक्त्वा मिथिलां राजन् विवेश यदुनन्दनः ॥१२॥

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to the country of Kurus on a condolence visit, though he knew the correct facts relating to the incident (that the pandavas and Kunti had escaped unhurt) King ! Availing of this opportunity, Akroora and Kritavarma told Shatadhanva : 'Why do you not take away the jewel? After promising to give his jewel-like daughter to us in marriage, Satrajit has given her to Krishna in disregard of us. Why should he not follow his brother (Prasenjit) in death ? Having been thus ill-advised by them, that wicked man (Shatadhanva) murdered Satrajit, while he was alseep, took away the jewel through greed and bolted away When Satyabhama found that her father had been murdered, she was grieved. When His Divinity returned to the city (Dwaraka), accompanied by his wife and his elder brother she told him about the murder. He therefore made ready to kill Shatadhanva and to take back the jewel On learning about the plan of Krishna, the latter too was freightened, handed over the jewel to Akroora and took to heels to save his life. King ! Accompanied by Baladeva Krishna, thereupon mounted His Chariot, flying His eagle-banner, drawn by very fast running horses and chased him, since he was an offender of his father in-law (Satrajit). As his horse fell down, Shatadhanva, who was frightened, abandoned the animal in a garden of Mithila and ran on foot Krishna too chased him, cut off his head with his disc-missile and searched his clothes for the jewel. Failing, however, to find the jewel he approached his elder brother and said : "Shatadhanva

उवास तस्यां कतिचिन्मिथिलायां समा विभुः। मानितः प्रीतियुक्तेन जनकेन महात्मना।
ततोऽशिक्षद् गदां काले धार्तराष्ट्रः सुयोधन ॥१३॥

केशवो द्वारकामेत्य निधनं शतधन्वनः। अप्राप्तिं च मणेः प्राह प्रियायाः प्रियकृद् विभुः॥
ततः स कारयामास क्रिया बन्धोर्हतस्य वै ॥१४॥

अक्रूरः कृतवर्मा च श्रुत्वा शतधनोर्वधम्। व्यूषतुर्भयवित्रस्तौ द्वारकायाः प्रयोजकौ ॥१५॥
अक्रूरे प्रोषितेऽरिष्टान्यासन् वै द्वारकौकसाम्। शारीरा मानसास्तापा मुहुर्दैविकभौतिकाः १६
देवेऽवर्षति काशीशः श्वफल्कायागताय वै। स्वसुतां गान्दिनीं प्रादात् ततोऽवर्षत् स्म काशिषु॥
तत्सुतस्तत्प्रभावोऽसावक्रूरो यत्र यत्र ह। देवोऽभिवर्षते तत्र नोपतापा न मारिकाः ॥१८॥
इत वृद्धवचः श्रुत्वा नैतावदिह कारणम्। इति मत्वा समानाय्य प्राहाक्रूर जनार्दनः ॥१९॥

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has been needlessly killed, since the jevel is not with him" Thereupon, Baladeva said : 'Shatadhanva must have certainly kept the jewel in charge of some one Return therefore, to the city (Dwarka) and trace that man. I desire to see the King of Mithila, since he is dearest to me" King! Saying this, Balaram entered Mithila. His Divinity Baladeva stayed in Mithila for some years and was revered by the magnanimous, Janaka, who had aff-ction for him During this period, Duryodhana–son of Dhritarasetra–learnt the art of wrestling with a mace from him 1–13

Returning to Dwaraka, His Divinity Krishna, who had undertaken the above mission for pleasing his beloved Satyabhama narrated the killing of Shatadhanwa and his failure to secure the jewel Then he arranged for the obsequital rites of his relative, who had been killed 14

When Akroora and Kritavarma heard about the killing or Shatadhanwa they were terrified, since thy had planned the conspiracy and fled from Dwarka When, however, Akroora had fied repeated divine and temporal catastrophes resulting in physical and mental agonies plagued the citizens of Dwaraka Old people said : "Once when there was no rain in Kashi (Benares), the King of Kashi had given his daughter Gandinee in marriage to Shwafalk (father of Akroora), when the latter had visited the city and there was rain in Kashi thereafter. His son–this Akroora–has the same super-human power. However he is, there is rain and there are no catastrophes and epidemics" When Krishna heard these words, he thought "This is not the only reason

श्रीभगवानुवाच

ननु दानपते न्यस्तस्त्वय्यास्ते शतधन्वना । स्यमन्तको मणिः श्रीमान् विदितः पूर्वमेव नः २०
दर्शयस्व महाभाग बन्धूनां शान्तिमावह । अव्युच्छिन्ना मखास्तेऽद्य वर्तन्ते रुक्मवेदयः ॥२१॥
एवं सामभिरालब्ध श्वफल्कतनयो मणिम् । आदाय वाससाच्छन्नं ददौ सूर्यसमप्रभम् ॥२२॥
स्यमन्तकं दर्शयित्वा ज्ञातिभ्यो रजं आत्मनः । विमृज्य मणिनः भूयस्तस्मै प्रत्यर्पयत् प्रभुः २३

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे स्यमन्तकोपाख्याने सप्तपञ्चाशत्तमोऽध्यायः ॥५७॥

अथाष्टपञ्चाशत्तमोऽध्यायः

श्रीशुक उवाच

एकदा पाण्डवान् द्रष्टुं प्रतीतान् पुरुषोत्तमः । इन्द्रप्रस्थं गतः श्रीमान् युयुधानादिभिर्वृतः ॥१॥
युधिष्ठिरस्य भीमस्य कृत्वा पादाभिवन्दनम् । फाल्गुनं परिरभ्याथ यमाभ्यां चाभिवन्दितः ॥२
परमासन आसीनं कृष्णा कृष्णमनिन्दिता । नवोढा व्रीडिता किंचिच्छनैरेत्याभ्यवन्दत ॥३॥

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in this case " Then, he had Akroora brought back and told him: 15-19

"Generous Akroora ! We know from the beginning that Shatadhanva has deposited the auspicious jewel Syamantaka with you Prosperous Akroora ! Ritual sacrifices, with alters of gold are being performed by you ceaselessly (indicating the possession of the jewel by you). Produce it, therefore, and bring peace to our relatives. 20-21

Approached thus in a conciliatory manner, the son of Shwafalka took out the jewel which was lustrous like the sun and which had been concealed in his garment and handed it over to Krishna His Divinity showed the jewel Syamantaka to his relatives, thus effaced the blemish-attaching to him and again restored it to Akroora. 22-23

Thus ends chapter fifty seven of Book X

CHAPTER LVIII

Shree Shukadev said : Once the celebrated Supreme Lord, accompanied by Yuyudhana and others, went to Indraprastha to see the Pandavas, who had returned to the city. He bowed at the feet of Yudhishtira and Bheem (since they were senior to Him in age). He

पृथा समागत्य कृताभिवादनस्तयातिहार्दार्द्रदृशाभिरम्भित ।
आपृष्टवास्ता कुशल सहस्नुषा पितृष्वसार परिपृष्टबान्धव ।४॥
तमाह प्रेमवैक्लव्यरुद्धकण्ठाश्रुलोचना । स्मरन्ती तान् बहून् क्लेशान् क्लेशापायात्मदर्शनम् ।५।
तदैव कुशल नोऽभूत् सनाथास्ते कृता वयम् । ज्ञातीन् न. स्मरता कृष्ण भ्राता मे प्रेषितस्त्वया
एकदा रथमारुह्य विजयो वानरध्वजम् । साकं कृष्णेन सनद्धो विहर्तु विपिन वनम् ॥७॥
तृट्परीत. परिश्रान्तो बीभत्सुर्यमुनामगात् । कृष्णो ददृशतु कन्या चरन्तीं चारुदर्शनाम् ॥८॥
पप्रच्छ प्रेषित सख्या फाल्गुन प्रमदोत्तमाम् । कात्व कस्यासि सुश्रोणि कुतोऽसिकि चिकीर्षसि
मन्ये त्वा पतिमिच्छन्ती सर्व कथय शोभने ॥९॥

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was reverentially saluted by the twins (Nakula and Sahadev, (since they were His juniors) When he was seated on an emienent seat newly wedded, blameless and bashful Draupadi came and paid obeisance to Him Then, he met Pritha (Kunti–mother of the Pandavas) and paid obeisance to her She too embraced Him with eyes wet with tears of love and entered into conversation with Him and inquired about welfare of His kins He, in turn inquired about her welfare and that of her daughter –in–law With her throat choked with confusion due to upsurge of love and her eyes with tears she recollected her manifold afflictions and told him who had mainfested Himself for destruction of afflictions (of His devotees) : ' Krishna ' We have met with welfare and have a protector in you, since the time you, remembering us–your relatives–sent my cousin (Akroora) to us My Supreme Lord ' I do not know what righteous deed has been done by us so that you who are difficult to be seen even by master Yogis (ascetics, who concentrate on the Supreme Spirit) have given audience to us, though we are silly ' 1–6

Once, Arjuna who had vowed not to do any disgustful act while fighting, went to a dense forest, armed and accompanied by Krishna, for diversion, in his chariot flying his flag bearing likeness of Hanuman (the monkey–God) In due course he was overcome with thirst and fatigue and went to the Yamuna Krishna and Arjuna saw there a beautiful maiden moving about, Deputed by his friend (Krishna) Arjuna asked that handsome young woman . ' Lady of beautiful hips ' Who art thou ? Whose daughter art thou ? Where dost thou come ? What art thou up to ? Beautiful lady ' I believe that thou art desirous of having a husband Please tell me everything ' 7–9

कालिन्द्युवाच

अहं देवस्य सवितुर्दुहिता पतिमिच्छती । विष्णुं वरेण्यं वरदं तपः परममास्थिता ॥१०॥
कालिन्दीति समाख्याता वसामि यमुनाजले । निर्मिते भवने पित्रा यावदच्युतदर्शनम् ॥११॥
तथावदद् गुडाकेशो वासुदेवाय सोऽपि ताम् । रथमारोप्य तद् विद्वान् धर्मराजमुपागमत् ॥१२॥
भगवांस्तत्र निवसन् स्वानां प्रियचिकीर्षया । अग्नये खाण्डवं दातुमर्जुनस्यास सारथिः ॥१३॥
मयश्च मोचितो वह्नेः सभां सख्य उपाहरत् । यस्मिन् दुर्योधनस्यासीज्जलस्थलदृशिभ्रमः ॥१४॥
स तेन समनुज्ञातः सुहृद्भिश्चानुमोदितः । आययौ द्वारकां भूयः सात्यकिप्रमुखैर्वृतः ॥१५॥
अथोपयेमे कालिन्दीं सुपुण्यर्त्वृक्ष ऊर्जिते । वितन्वन् परमानन्दं स्वानां परममङ्गलम् ॥१६॥
विन्दानुविन्दावावन्त्यौ दुर्योधनवशानुगौ । स्वयंवरे स्वभगिनीं कृष्णे सक्तां न्यषेधताम् ।
प्रसह्य हृतवान् कृष्णो राजन् राज्ञां प्रपश्यताम् ॥१७॥

Kalindi (the youthful maiden) replied : "I am a daughter of the Sun-God. I am desirous of having pre-eminent Vishnu as my husband. I am, therefore, engaged in great penance, which would yield the desired boon to me I am known as Kalindi and dwell in building constructed by my father in the current of the Yamuna and will do so till I have audience with Vishnu." Arjuna communicated all this to Krishna. The latter, on learning this, placed her in the chariot and came to Yudhishtira. 10-12

While staying there with a desire to do some favours to His relatives, His Divinity deputised as the chariot-driver of Arjuna in order to enable the latter to give the Khandava-forest to the Fire-God for consumption. Maya (architect of demons) who was rescued from the conflagration, constructed a conference-hall for his benefactor, in which Duryodhana, later experienced the elusion of water for land and vice versa Then He took leave of Yudhishthira and of His other relatives, and returned to Dwarka, accompanied by Satyaki and others. He then wedded Kalindi when the season was auspicious and planetary constellation was excellent. His relatives were much delighted at this and felt happy about it. 13-14

Vinda and Anuvinda, princes of Avanti-who were under the thumb of Duryodhan-farbade their sister Mitravinda who was devoted to Krishna from choosing Him as her husband during the ceremonial proceeding for choosing a husband. King! Krishna, however, forcibly abducted her within sight of assembled kings. 17

नग्नजिन्नाम कौसल्य आसीद् राजातिधार्मिक.। तस्य सत्याभवत् कन्या देवी नाग्नजिती नृप
न तां शेकुर्नृपा वोढुमजित्वा सप्त गोवृषान्। तीक्ष्णशृङ्गान् सुदुर्धर्षान् वीरगन्धासहान् खलान्
तां श्रुत्वा वृषजिल्लभ्या भगवान् सात्वता पति । जगाम कौसल्यपुरं सैन्येन महता वृत: ॥२०॥
आत्मानं सप्तधा कृत्वा न्यगृह्णाल्लीलयैव तान्। ततः प्रीत. सुता राजा ददौ कृष्णाय विस्मित.।
तां प्रत्यगृह्णाद् भगवान् विधिवत् सदृशीं प्रभु: ॥२१॥

सुतां च मद्राधिपतेर्लक्ष्मणां लक्षणैर्युताम्। स्वयंवरे जहारैक. स सुपर्ण सुधामिव ॥२२॥
अन्याश्चैवंविधा भार्या कृष्णस्यासन् सहस्रशः। भौमं हत्वा तन्निरोधादाहृताश्चारुदर्शना ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽग्रमहिष्युद्वाहो नामाष्टपञ्चाशत्तमोऽध्याय ॥५८॥



King of Kosal named Nagnajit was very religious king ! He had a daughter named Satya alias Nagnajiti Kings were unable to marry her, since they were incapable of overpowering seven bulls, who had sharp horns, were extremely unassailable, rogues and unable to endure smell of warriors. Hearing that she could be had by one who overpowered the bulls, His Divinity–the protector of the Satwata race–went to Kausalyapura, followed by a large army He multiplied himself into seven forms and subdued the bulls, as if he were only sporting The King was, therefore, pleased and wonderstruck and gave his daughter to Krishna in marriage His Divinity the Lord accepted her with due wedding ceremony 18–21

Like the divine eagle carrying away the pot of nector, Krishna also abducted Laxmana, *though he was all alone, during the ceremony* in which she was to choose her husband She was a daughter of the king of Madra country and had auspicious marks on her body 22

Krishna had thousands of other wives of various dynasties He had carried away these beautiful ladies from the captivity of Bhauma after killing the latter 23

Thus ends chapter fifty eight of Book X



अथैकोनषष्ठितमोऽध्यायः

राजोवाच

यथा हतो भगवता भौमो येन च ता स्त्रियः। निरुद्धा एतदाचक्ष्व विक्रमं शार्ङ्गधन्वनः ॥१॥

श्रीशुक उवाच

इन्द्रेण हृतच्छत्रेण हृतकुण्डलबन्धुना । हृतामराद्रिस्थानेन ज्ञापितो भौमचेष्टितम् ।
सभार्यो गरुडारूढः प्राग्ज्योतिषपुरं ययौ ॥२॥

गदया निर्बिभेदाद्रीन् शस्त्रदुर्गाणि सायकैः । चक्रेणाग्निं जलं वायुं मुरपाशांस्तथासिना ॥३॥

पाञ्चजन्यध्वनिं श्रुत्वा युगान्ताशनिभीषणम् । मुरः शयान उत्तस्थौ दैत्यः पञ्चशिरा जलात् ॥४॥

उद्यम्य बाहूनभिधावतोऽजितः शिरांसी चक्रेण जहार लीलया ।
व्यसुः पपाताम्भसी कृत्तशीर्षो निकृत्तशृङ्गोऽद्रिरिवेन्द्रतेजसा ॥५॥

CHAPTER LIX

The King said: Please narrate to me this exploit of Krishna, who bears the Sharnga bow, describing how His Divinity killed Bhauma, who had kept in captivity those ladies. 1

Shree Shukadev said : The parasol and mountain resort of Indra and ear-rings of his mother had been snatched away by Bhauma. He, therefore, reported these acts of the latter to Krishna. Krishna there-upon went to Pragjyotishpura on His eagle with, His consort Satyabhama. He destroyed his hilly fortresses with. His mace, and his unapproachable stores of weapon with His arrows, his fortresses of fire, water and wind with his disc-missile and his nooses, which were under the command of Mura, with his sword On hearing the sound of Panchajanya conch of Krishna, which was terrific like the flashes of lightning the occasion of destruction of the world, the five headed demon Mura, who was then sleeping, got up from the water. Invincible Krishna cut off as if in a sport. his heads with His disc-missible when he rushed at him with raised hands. His heads having been thus cut off, he fell dead into the water like a mountain, whose peaks are shattered by the prowess of Indra. Bhauma thereupon took up his lance to strike Krishna with it but his effort was futile, since the latter had cut off the head of Naraka (Bhauma) before that.

शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः तद्विसर्गात् पूर्वमेव नरकस्य शिरो हरिः ॥६॥

ततश्च भूः कृष्णमुपेत्य कुण्डले प्रतप्तजाम्बूनदरत्नभास्वरे ।
सवैजयन्त्या वनमालयार्पयत् प्राचेतसं छत्रमथो महामणिम् ॥७॥

अस्तौषीदथ विश्वेशं देवी देववरार्चितम् । प्राञ्जलिः प्रणता राजन् भक्तिप्रवणया धिया ॥८॥

भूमिरुवाच

नमस्ते देवदेवेश शङ्खचक्रगदाधर । भक्तेच्छोपात्तरूपाय परमात्मन् नमोऽस्तु ते ॥९॥
नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥१०॥

अहं पयो ज्योतिरथानिलो नभो मात्राणि देवा मन इन्द्रियाणि ।
कर्ता महानित्यखिलं चराचरं त्वय्यद्वितीये भगवन्नयं भ्रमः ॥११॥

तस्यात्मजोऽयं तव पादपङ्कजं भीतः प्रपन्नार्तिहरोपसादितः ।
तत् पालयैनं कुरु हस्तपङ्कजं शिरस्यमुष्याखिलकल्मषापहम् ॥१२॥

Thereupon, the Earth (mother of Bhauma) approached Krishna and presented to Him the pair of ear-rings which were lustrous, since they were made of heated gold and had been studded with the Vijayanti garland of flowers interwoven with jewels, a parasol of Varuna and a large jewel King! The Earth then folded her hands, bowed and eulogized the Lord of the Universe, who is worshipped by leading deities, with her mind fervent with devotion, as under 2-8

The Earth said : Supreme Lord of deities! Holder of the conch the disc-weapon and the mace! Supreme Spirit! I repeatedly bow to you You assume corporeal bodies to satisfy desires of your devotees I bow to you from whose navel the divine lotus has sprung I bow to you, whose eyes are like lotuses I bow to you whose feet are like lotuses My Lord Myself (i.e the Earth), water, light, wind, ether, the respective properties of these, the deities presiding over the functions of the organs of senses, the mind, the organs of senses, ego and the supreme element and this whole transient, movable and immoveable creation appear to reside in you, who have no second This is, however a misapprehension (since it is only you who are real) You remove the distress of those who take refuge in you. This son of Bhauma (Bhagadatta) who is afraid of you, has been brought by me to your lotus-like feet Please protect him and place your lotus-like hand on his head, since it destroys all sins. 9-12

श्रीशुक उवाच

इति भूम्यार्थितो वाग्भिर्भगवान् भक्तिनम्रया। दत्त्वाभयं भौमगृहं प्राविशत् सकलर्द्धिमत् ॥१३॥
तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम्। भौमाहृतानां विक्रम्य राजभ्यो ददृशे हरिः ॥१४॥
तं प्रविष्टं स्त्रियो वीक्ष्य नरवीरं विमोहिताः। मनसा वव्रिरेऽभीष्टं पतिं दैवोपसादितम् ॥१५॥
भूयात् पतिरयं मह्यं धाता तदनुमोदताम्। इति सर्वाः पृथक् कृष्णे भावेन हृदयं दधुः ॥१६॥
ताः प्राहिणोद् द्वारवतीं सुमृष्टविरजोऽम्बराः। नरयानैर्महाकोशान् रथाश्वान् द्रविणं महत् १७
गत्वा सुरेन्द्रभवनं दत्त्वादित्यै च कुण्डले। पूजितस्त्रिदशेन्द्रेण सहेन्द्राण्या च सप्रियः ॥१८॥
चोदितो भार्ययोत्पाट्य पारिजातं गरुत्मति। आरोप्य सेन्द्रान् विबुधान् निर्जित्योपानयत् पुरम्

ययाच आनम्य किरीटकोटिभिः पादौ स्पृशन्नच्युतमर्थसाधनम्।
सिद्धार्थ एतेन विगृह्यते महानहो सुराणां च तमो धिगाढ्यताम् ॥२०॥

Shree Shukadeva said. Having been thus solicited by the Earth, who was humble on account of her devotional fervour, His Divinity granted her security and entered the mansion of Bhauma, which was replete with all sorts of opulence. Krishna saw there sixteen thousand princesses, who had been abducted by Bhauma after vanquishing various Kings. On seeing that hero (Krishna), they infatuated and chose Him as their desirable husband, offered to them by luck. All of them individually fixed their hearts on Krishna with love. Each of them said to herself: "May He be my husband May the God of Destiny approve this." Thereupon, He sent them who had worn very clean garments, to Dwarka in palanquins borne by men as also large treasures, chariots, horses and a deal of money. 13-17

Then he went to the mansion of Indra and restored to Aditi (mother of Indra and other Gods) her ear-rings. He and His beloved consort Satyabhama were worshipped by Indra and Indranee (Indra's consort). At the instance of His queen, He uprooted the Parijata tree (ever-flowering tree) after defeating Indra and other gods, placed it on His eagle-choriot and carried it to His metropolis. Great is the manners of even gods! Indra had bowed to Krishna with extremeties of his crown, touched His feet and had made solicitations to Him, since he wanted His assistance for accomplishing his object. When his purpose was served, however he fought with Him. 18-20

अथो मुहूर्त एकस्मिन् नानागारेषु ताः स्त्रियः। यथोपयेमे भगवांस्तावद्रूपधरोऽव्ययः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे पारिजातहरणनरकवधो नामैकोनषष्टितमोऽध्यायः ॥५९॥



अथ षष्टितमोऽध्यायः

श्रीशुक उवाच

कर्हिचित् सुखमासीनं स्वतल्पस्थं जगद्गुरुम्। पतिं पर्यचरद् भैष्मी व्यजनेन सखीजनैः ॥१॥

तां रूपिणीं श्रियमनन्यगतिं निरीक्ष्य या लीलया धृततनोरनुरूपरूपा।
प्रीतः स्मयन्नलककुण्डलनिष्ककण्ठवक्त्रोल्लसत्स्मितसुधां हरिराबभाषे ॥२॥

श्रीभगवानुवाच

राजपुत्रीप्सिता भूपैर्लोकपालविभूतिभिः। तान् प्राप्तानर्थिनो हित्वा चैद्यादीन् स्मरदुर्मदान्।
दत्ता भ्रात्रा स्वपित्रा च कस्मान्नो ववृषेऽसमान् ॥३॥

राजभ्यो बिभ्यतः सुभ्रूः समुद्रं शरणं गतान्। बलवद्भिः कृतद्वेषान् प्रायस्त्यक्तनृपासनान् ॥४॥

Thereafter, His Divinity married those maidens at the same auspicious time but in different mansions by assuming as many forms as the ladies though He is immutable. 2

Thus ends chapter fifty nine of Book X.



CHAPTER LX

Shree Shukadev said : On one occasion, the princess of Bheeshma (Rukmini) was fanning her husband the Supreme lord of the Universe who was comfortably seated on his sofa, and was serving Him with the assistance of her maids. Observing that she was the incarnation of the Goddess of Wealth, that she had no other resort than Himself, had assumed a human body for the sake of sport, had beauty matching that of His, and that there was nector-sweet smile beaming on her face, which appeared beautiful on account of her hair, ear-rings and gold neck-lace, Krishna was delighted and smilingly told her as under : 1-2

His Divinitv said : "Royal princess ! Thou wast desired by Kings who had the greatness of the guardians of the quarters. Moreover, thou hadst been offered to them by thy brother and father. Why didst thou then discard the prince of Chedi and others, who were infatuated with thee due to lust and were, therefore, desirous having thee and choose

अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषाम् । आस्थिताः पदवीं सुभ्रूः प्रायः सीदन्ति योषितः ॥५॥
निष्किंचना वयं शश्वन्निष्किंचनजनप्रियाः । तस्मात् प्रायेण न ह्याढ्या मां भजन्ति सुमध्यमे ॥६॥
ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः । तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित् ॥७॥
वैदर्भ्येतदविज्ञाय त्वयादीर्घसमीक्षया । वृता वयं गुणैर्हीना भिक्षुभिः श्लाघिता मुधा ॥८॥
उदासीना वयं नूनं न स्त्र्यपत्यार्थकामुकाः । आत्मलब्ध्याऽऽस्महे पूर्णा गेहयोर्ज्योतिरक्रियाः ॥

श्रीशुक उवाच

एतावदुक्त्वा भगवानात्मनं वल्लभामिव । मन्यमानामविश्लेषात् तद्दर्पघ्न उपारमत् ॥१०॥

इति त्रिलोकेशपतेस्तदाऽऽत्मनः प्रियस्य देव्यश्रुतपूर्वमप्रियम् ।
आश्रुत्य भीता हृदि जातवेपथुश्चिन्तां दुरन्तां रुदती जगाम ह ॥११॥

me? I have taken resort to the sea through fear of powerful kings, have contracted hostility with them and have practically renounced royal throne. My ways are incomprehensible. I do not follow the ways of worldly peopte. I am penniless and always love penniless people. Lady of beautiful waists! Rich people do not, therefore, mostly have recourse to me. Marriage of friendship between only equals in wealth, birth, affluence and prospects is considered proper-never between high and low. Princess of Vidarbha! Thou hast needlessly chosen me without considering these factors Since thou art not far-sighted, though I am devoid of merits and I am eulogized only by mandicants. I am of course, indifferent and do no hover after the fair sex, children and wealth I am contented with realization of self and indifferent (to twins or happiness and miseries etc) like a lamp between two rooms. 3-9

तस्याः सुदुःखभयशोकविनष्टबुद्धेर्हस्ताच्छ्लथद्वलयतो व्यजनं पपात ।
देहश्च विक्लवधियः सहसैव मुह्यन् रम्भेव वायुविहता प्रविकीर्य केशान् ॥१३॥

तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमबंधनम् । हास्यप्रौढिमजानन्त्याः करुणः सोऽन्वकम्पत ।
पर्यङ्कादवरुह्याशु तामुत्थाप्य चतुर्भुजः । केशान् समुह्य तद्वक्त्रं प्रामृजत् पद्मपाणिना ।
सान्त्वयामास सान्त्वज्ञः कृपया कृपणां प्रभुः ॥१४॥

श्री भगवानुवाच

मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम् । त्वद्वचः श्रोतुकामेन क्ष्वेल्याऽऽचरितमङ्गने १५
अयं हि परमो लाभो गृहेषु गृहमेधिनाम् । यन्नर्मैर्नीयते यामः प्रियया भीरु भामिनि ॥१६॥

श्रीशुक उवाच

सैवं भगवता राजन् वैदर्भी परिसान्त्विता । ज्ञात्वा तत्परिहासोक्तिं प्रियत्यागभयं जहौ
बभाष ऋषभं पुंसां वीक्षन्ती भगवन्मुखम् ॥१७॥

रुक्मिण्युवाच

नन्वेवमेतदरविन्दविलोचनाह यद् वै भवान् भगवतोऽसदृशी विभूम्नः ।
क्व स्वे महिम्न्यभिरतो भगवांस्त्र्यधीशः क्वाहं गुणप्रकृतिरज्ञगृहीतपादा ॥१८॥

loved, who did not realize the full extent of his jokes, His Divinity Krishna felt compassion aud sympathy for her. The four-armed Divinity quickly got down from the sofa, raised her, collected her hair, and wiped her face with His lotus-like hand. His Divinity, who knew how to console one, then mercifully consoled her, miserable as she was. 10-14

His Divinity said : Princess of Vidarbh ! Please do not be displeased with me. I know that thou art devoted to me. Lady ! I did this in joke with a desire to hear thy words. Timid girl ! House-holders have this great advantage in their family-life that they may pass a part of day in diverting themselves with jokes. 15-16

Shree Shukdev said : King ! The princess of Vidarbha was thus conciliated by His Divinity. Learning that what He had said was only a joke, she felt relieved from the apprehension of reputation by her lover. Looking at the face of His Divinity she told the latter who was most eminent among men. 17

Rukmini said : My lotus-eyed lord ! What you have said is what it is in fact. Since I am not equal to your all-pervading Divinity. What incongruity there is between your Divinity, who is the

सत्यं भयादिव गुणेभ्य उरुक्रमान्तः शेते समुद्र उपलम्भनमात्र आत्मा।
नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धम् ॥१९॥

त्वत्पादपद्ममकरन्दजुषां मुनीनां वर्त्मास्फुटं नृपशुभिर्ननु दुर्विभाव्यम्।
यस्मादलौकिकमिवेहितमीश्वरस्य भूमंस्तवेहितमथो अनु ये भवन्तम् ॥२०॥

निष्किंचनो ननु भवान् न यतोऽस्ति किंचिद् यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः।
न त्वा विदन्त्यसुतृपोऽन्तकमाढ्यतान्धाः प्रेष्ठो भवान् बलिभुजामपि तेऽपि तुभ्यम् ॥२१॥

त्वं वै समस्तपुरुषार्थमयः फलात्मा यद्वाञ्छया सुमतयो विसृजन्ति कृत्स्नम्।
तेषां विभो समुचितो भवतः समाजः पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न ॥२२॥

Lord of the three worlds and who delights in His own magnificnce and me whose nature is infested with qualities of sublimity mundanity and spiritual ignorance and whose feet are held in reverence by only the spiritually ignorant. Valorous God! It is true that you have taken resort to the sea through fear of the powerful kings, since your spirit reposes in the ocean of self-realization through the fear of these qualities (which are inimical to saintly person). It is also true that you have entered into hostility with powerful kings, since you are perpetually at war with the naughty senses of perception. You said that you have practically renounced royal status. This is true, since your devotees have renounced regal status, which is infested with the blinding darkness of spiritul ignorance. (It is no wonder, therefore, that you have renounced it) You said that your ways are incomprehensible. This is true since the ways of the sages, who enjoy sweet fervour enjoy the sweet devotional fervour for your lotus-like feet are verily incomprehensible to men, who are foolish like brutes. All pervasive Lord! It is true, that your ways are strange and that you do not tread popular ways. Your activities and of those who follow you are supernatural. It is true that you are penniless, since there is nothing beyond you (and so you do not need any thing). Even Brahma and others who enjoy oblations offered others too offer oblations to you by (as you do not possess any thing). People who are blinded with opulence and who satisfy their passions do not attain you, who constitute the all-consuming time. You are dearest to those who enjoy sacrificial oblations and they are dearest to you. (You said that marriage or friendship between only equals in respect of wealth, birth, affluence and prospects is considered proper). This is true, since you yourself constitute all the objects of life (Meritoriousness, wealth, temporal

अस्त्यम्बुजाक्ष मम ते चरणानुराग आत्मन् रतस्य मयि चानतिरिक्तदृष्टेः ।
यर्हस्य वृद्धय उपात्तरजोऽतिमात्रो मामीक्षसे तदु ह नः परमानुकम्पा ॥२३॥

श्रीभगवानुवाच

साध्व्येतच्छ्रोतुकामैस्त्वं राजपुत्रि प्रलम्भिता । मयोदितं यदन्वात्थ सर्वं तत् सत्यमेव हि ।२४।

श्रीशुक उवाच

एवं सौरतसंलापैर्भगवाञ्जगदीश्वरः । स्वरतो रमया रेमे नरलोकं विडम्बयन् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे कृष्णरुक्मिणी संवादो नाम षष्टितमोऽध्यायः ॥६०॥



objects of enjoyment and salvation) and the fruits of all activities. People of saintly attitude forsake all temporal activities with the desire of attaining you. Lord ! Association of these with you is proper. The type of association between husband and wife such as the two, who are attached to each other with love and share each other's happiness and miseries is not proper. Lotus-eyed Lord ! Let me have only affectionate devotion to your feet, since you are engrossed in spiritual experience and have not extreme attachment even for me. Besides, since you have taken to extreme temporal activity for only propagation of the world, even the fact that you look at me (with affection) is a great favour to me. 18-23

His Divinity said : Saintly princess : I had joked at thee with the desire of hearing this. Thy exposition of what I told thee is all correct. 24

Shree Shukadev said : Even though His Divinity the Lord of the world–was engrossed in *His spiritual self, He diverted himself with* His beloved with conversation suitable for bliss in married life in imitation of human conduct. 25

Thus ends chapter sixty of Book IX



अथैकषष्टितमोऽध्यायः

श्रीशुक उवाच

एकैकशस्ताः कृष्णस्य पुत्रान् दश दशाबलाः। अजीजनन्ननवमान् पितुः सर्वात्मसम्पदा ॥१॥
प्रद्युम्नप्रमुखा जाता रुक्मिण्यां नावमाः पितुः। प्रद्युम्नाच्चानिरुद्धोऽभूद् रुक्मवत्यां महाबलः।
पुत्र्यां तु रुक्मिणो राजन् नाम्ना भोजकटे पुरे ॥२॥

राजोवाच

कथं रुक्म्यरिपुत्राय प्रादाद् दुहितरं युधि। कृष्णेन परिभूतस्तं हन्तुं रन्ध्रं प्रतीक्षते।
एतदाख्याहि विद्वन् द्विषोर्वैवाहिकं मिथः ॥३॥

श्रीशुक उवाच

वृतः स्वयंवरे साक्षादनङ्गोऽङ्गयुतस्तया। राज्ञः समेतान् निर्जित्य जहारैकरथो युधि ॥४॥
यद्यप्यनुस्मरन् वैरं रुक्मी कृष्णावमानितः। व्यतरद् भागिनेयाय सुतां कुर्वन् स्वसुः प्रियम्।

CHAPTER LXI

Shree Shukadeva said : Each one of the wives of Krishna had given birth to ten sons, who were not inferior to their father in respect of all his greatness. Pradyumna and others, who were born of Rukmini were also not inferior to their father King ! very powerful Aniruddha was born of Rukmavati, daughter of Rukmi, at Bhojakatapura through Pradymna 1-2

The King said : How was it that Rukmi, who had been defeated in battle by Krishna and who was therefore waiting for a valuable opportunity to kill Him, gave his daughter to a son of his enemy. Wise Shuka ! Please tell me about this matrimonial union between the two enemies. 3

Shree Shuka said : In the course of the ceremonial proceedings pertaining to choosing of her husband by Rukmavati, the latter had chosen Cupid, whose body had been burned down by God Shiva, when he had another body (as Pradyumna). Then, he vanquished the assembled Kings (who had opposed the choosing of Pradyumna by Rukmavati) in battle and kidnapped the bridge, though he was all alone in his chariot. Though Rukmi had been dishonoured by Krishna and was therefore harbouring enmity towards the latter, he gave his

दौहित्रायानिरुद्धाय पौत्रीं रुक्म्यददाद्धरे । रोचना बद्धवैरोऽपि स्वसुः प्रियचिकीर्षया ।६।
तस्मिन्नभ्युदये राजन् रुक्मिणी रामकेशवौ । पुरं भोजकटं जग्मुः साम्बप्रद्युम्नकादयः ॥७॥
तस्मिन् निवृत्त उद्वाहे कालिङ्गप्रमुखा नृपाः । दृप्तास्ते रुक्मिणं प्रोचुर्बलमक्षैर्विनिर्जय ॥८॥
अनक्षज्ञो ह्ययं राजन्नपि तद् व्यसनं महत् । इत्युक्तो बलमाहूय तेनाक्षै रुक्म्यदीव्यत ॥९॥
शतं सहस्रमयुतं रामस्तत्राददे पणम् । तं तु रुक्म्यजयत् तत्र कालिङ्गः प्राहसद् बलम् ।
दन्तान् संदर्शयन्नुच्चैर्नामृष्यत् तद्धलायुधः ॥१०॥
ततो लक्षं रुक्म्यगृह्णाद् ग्लहं तत्राजयद् बलः । जितवानहमित्याह रुक्मी कैतवमाश्रितः ॥११॥
तदाब्रवीन्नभोवाणी बलेनैव जितो ग्लहः । धर्मतो वचनेनैव रुक्मी वदति वै मृषा ॥१२॥
तामनादृत्य वैदर्भो दुष्टराजन्यचोदितः । संकर्षणं परिहसन् बभाषे कालचोदितः ॥१३॥
नैवाक्षकोविदा यूयं गोपाला वनगोचराः । अक्षैर्दीव्यन्ति राजानो बाणैश्च न भवादृशाः ॥१४॥

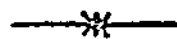
daughter to his sister's son in marriage in order to please his sister Rukmini Similarly, Rukmi gave his charming grand-daughter to his daughter's son, though he was harbouring enmity towards Krishna to please his sister 4-6

King! Baladeva, Krishna Samba, Pradyumna and others had gone to Bhojakata city on that auspicious occasion When the wedding ceremony was concluded the King of Kalinga and other kings, who were arrogant, told Rukmi 'Win Baladeva in the game of dice King! Though *Baladeva does not know how to play with dice, he* has been assiduosly addicted to the game." Having been thus instigated Rukmi invited Baladeva and gambled with dice with him Baladeva wagered a hundred ,a thousand and ten thousand gold coins in succession and Rukmi won each to those wagers Thereupon, the king of Kalinga ridiculed Baladeva loudly, exposing his teeth Baladeva, whose chief weapon was a plough, could not tolerate this Thereafter, Rukmi wagered a *hundred thousand coins* and Baladeva won that bet Resorting to fraud, however, Rukmi said "I have won" Thereupon, an ethereal speech announced "Balarama has won the bet in righteousness What Rukmi says is false." Disregarding this the prince of Vidarbha instigated by wicked Kings ridiculed Baladeva and driven by his unpropitious time told him : "Cowherds and foresters *as you people are* you are not expert in the game of dice It is only Kings who gamble with dice and arrows not people like you" 7-14

रुक्मिणैवमधिक्षिप्तो राजभिश्चोपहासितः। क्रुद्धः परिघमुद्यम्य जघ्ने तं नृम्णसंसदि ॥१५॥
निहते रुक्मिणि श्याले नाब्रवीत् साध्वसाधु वा। रुक्मिणीबलयो राजन् स्नेहभङ्गभयाद्धरिः।

ततोऽनिरुद्धं सह सूर्यया वरं रथं समारोप्य ययुः कुशस्थलीम्।
रामादयो भोजकटाद् दशार्हाः सिद्धाखिलार्था मधुसूदनाश्रयाः ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे अनिरुद्धविवाहे रुक्मिवधो नामैकषष्टितमोऽध्यायः ॥६१॥



अथ द्विषष्टितमोऽध्यायः

राजोवाच

बाणस्य तनयामूषामुपयेमे यदूत्तमः। तत्र युद्धमभूद् घोरं हरिशंकरयोर्महत्।
एतत् सर्वं महायोगिन् समाख्यातुं त्वमर्हसि ॥ १ ॥

श्रीशुक उवाच

बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः। तस्यौरसः सुतो बाणः शिवभक्तिरतः सदा ॥२॥

Having been thus insulted by Rukmi, and laughed at by the Kings, Baladeva became wrathful, raised his iron club in that auspicious assembly itself. King ! Though His wife's brother was killed, Krishna did not say whether what had happened was good or bad, for fear of of forfeiting the love of either Rukmini or Baladeva, Thereafter Baladeva and others of the Dashartha dynasty, who had Krishna as their resort and who had, therefore, all their desires fulfilled, placed Aniruddha and the new bride in an excellent chariot and went to Dwarka 15-1

Thus ends chapter sixty one of Book X



CHAPTER LXII

The King said : Great sage ! A prominent member of the dynasty of Yadus had married a daughter of Bana There was a fierce engagement between Krishna and God Shiva on that occasion It would be interesting if you tell me all about this 1

Shree Shuka said Bana was the eldest among the hundred sons of magnanimous Bali. This legitimate son of Bali was always engrossed in his devotion to God Shiva In former times, he was the ruler of the

शोणिताख्ये पुरे रम्ये स राज्यमकरोत् पुरा । सहस्रबाहुर्वाद्येन ताण्डवेऽतोषयन्मृडम् ॥३॥
भगवान् सर्वभूतेशः शरण्यो भक्तवत्सलः । वरेण छन्दयामास स तं वव्रे पुराधिपम् ॥४॥
स एकदाऽऽह गिरिशं पार्श्वस्थं वीर्यदुर्मदः । किरीटेनार्कवर्णेन संस्पृशंस्तत्पदाम्बुजम् ॥५॥
दोः सहस्रं त्वया दत्तं परं भाराय मेऽभवत् । त्रिलोक्यां प्रतियोद्धारं न लभे त्वदृते समम् ॥६॥
तच्छ्रुत्वा भगवान् क्रुद्धः केतुस्ते भज्यते यदा । त्वद्दर्पघ्नं भवेन्मूढ संयुगं मत्समेन ते ॥७॥
इत्युक्तः कुमतिर्हृष्टः स्वगृहं प्राविशन्नृप । प्रतीक्षन् गिरिशादेशं स्ववीर्यनशनं कुधीः ॥८॥
तस्योषा नाम दुहिता स्वप्ने प्राद्युम्निना रतिम् । कन्यालभत कान्तेन प्रागदृष्टश्रुतेन सा ॥९॥
बाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा च तत्सुता । सख्यपृच्छत् सखीमूषां कौतूहलसमन्विता ॥१०॥
कं त्वं मृगयसे सुभ्रु कीदृशस्ते मनोरथः । हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्षये ॥११॥

beautiful city called Shonitapura He had one thousand hands and had propitiated God Shiva by playing musical instruments with them while dancing the frantic Tandava dance His Divinity, who is the Lord and refuge of all creatures and who has affection for his devotees, delighted him with the offer of a boon and the latter chose him as the governor of his town Arrogant as he was due to struggle, he touched the lotus-like feet of Shiva with his crown which was gleaning like the Sun, when Shiva was near him and said 'You have gifted to me one thousand hands but they are simply a burden to me, since I do not come across a rival in the three worlds to fight with me, exept yourself On hearing this His Divinity was eneraged and said, "Fool! when thy flag post breaks down, thou shalt have a combat with my equal, which shall destroy thy arrogance. King! Foolish as he was he was delighted when he was told this and entered his palace waiting for the breaking down of his flag-post which was to result in the destruction of his power, since he was evil-minded 5-8

His virgin daughter named Oosha had a love-affair with a charming son of Pradyumna in a dream, though she had never heard of him or seen him before Her friend Chitralekha, who was daughter of Kumbhanda, a Minister of Bana, asked her friend Oosha, through curiosity. "Maiden of charming brows! Whom dost thou seek? What is thy desire? Princess! I perceive that you have not yet held thy lover by his hand 9-11

Oosha said : 'I have seen a dark-coloured and lotus-eyed man

ऊषोवाच

दृष्टः कश्चिन्नरः स्वप्ने श्यामः कमललोचनः। क्वापि यातः स्पृहयतीं क्षिप्त्वा मां वृजिनार्णवे।।१२।।

चित्रलेखोवाच

व्यसनं तेऽपकर्षामि त्रिलोक्यां यदि भाव्यते। इत्युक्त्वा देवगन्धर्वसिद्धचारणपन्नगान्।
दैत्यविद्याधरान् यक्षान् मनुजांश्च यथालिखत् ।।१३।।
अनिरुद्धं विलिखितं वीक्ष्योषावाङ्मुखी ह्रिया। सोऽसावसाविति प्राह स्मयमाना महीपते।।१४।।
चित्रलेखा तमाज्ञाय पौत्रं कृष्णस्य योगिनी। ययौ विहायसा राजन् द्वारकां कृष्णपालिताम्।
तत्र सुप्तं सुपर्यङ्के प्राद्युम्निं योगमास्थिता। गृहीत्वा शोणितपुरं सख्यै प्रियमदर्शयत् ।।१६।।
गूढः कन्यापुरे शश्वत्प्रवृद्धस्नेहया तया। नाहर्गणान् स बुबुधे ऊषयापहृतेन्द्रियः ।।१७।।
भटा आवेदयांचक्रू राजंस्ते दुहितुर्वयम्। विचेष्टितं लक्षयामः कन्याया कुलदूषणम् ।।१८।।
ततः प्रव्यथितो बाणो दुहितुः श्रुतदूषणः। त्वरितः कन्यकागारं प्राप्तोऽद्राक्षीद् यदूद्वहम्।।१९।।

in my dream He has gone away and thrown me in to the ocean of miserises, though I was yearing for him." 12

Chitralekha said "I will remove your misery if the man were in any of the three worlds."

Saying so, she painted pictures of Gods. Gandharvas (divine minstrels), Siddhas, Charans, Serpents, demons, Vidyadharas, Yakshas and men King.' On seeing the picture of Aniruddha, she looked down through bashfulness and said with a smile: "He is the man He is the man."

King ! Recognising him to be a grand-son of Krishna, Chitralekha, who had mysterious powers, flew through the sky to Dwarka which was protected by Krishna. Resorting to her mysterious powers, she carried the son of Pradyumna (Aniruddha), who was asleep on his coach to Shronitpura and showed to her friend (Oosha) her lover. Hiding in the harem of virgins, he had no idea about the number of days he passed with her, since her love for him was ever increasing and since his power or perception had been snatched away by Oosha 13-17

The guards, thereupon, reported to the king saying "King ! Though your daughter is unmarried, we have observed her misconduct, which would bring a stain on your family." On hearing about the misbehaviour of his daughter, Bana was much distressed hurriedly went to the harem

स तं प्रविष्टं वृतमाततायिभिर्भटैरनीकैरवलोक्य माधवः ।
उद्यम्य मौर्वं परिघं व्यवस्थितो यथान्तको दण्डधरो जिघांसया ॥२०॥

तं नागपाशैर्बलिनन्दनो बली घ्नन्तं स्वसैन्यं कुपितो बबन्ध ह ।
ऊषा भृशं शोकविषादविह्वला बद्धं निशम्याश्रुकलाक्ष्यरौदिषीत् ॥२१॥

॥ इति श्रीमक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽनिरुद्धबन्धो नाम द्विषष्टितमोऽध्यायः ॥६२॥



अथ त्रिषष्टितमोऽध्यायः

श्रीशुक उवाच

अपश्यतां चानिरुद्धं तद्बन्धूनां च भारत । चत्वारो वार्षिका मासा व्यतीयुरनुशोचताम् ॥१॥

नारदात्तदुपाकर्ण्य वार्तां बद्धस्य कर्म च । प्रययुः शोणितपुरं वृष्णयः कृष्णदेवताः ।
रुरुधुर्बाणनगरं समन्तात् सात्वतर्षभाः ॥२॥

बाणार्थं भगवान् रुद्रः ससुतैः प्रमथैर्वृतः । आरुह्य नन्दिवृषभं युयुधे रामकृष्णयोः ॥३॥

आसीत् सुतुमुलं युद्धमद्भुतं रोमहर्षणम् । कृष्णशंकरयो राजन् प्रद्युम्नगुहयोरपि ॥४॥

of virgins and saw there the Yadu prince The prince of the Madhu dynasty saw him when he entered and found himself surrounded by desparate soldiers, took up an iron club and became ready to kill like the God of death, bearing a staff Observing that his army was being destroyed, the mighty son of Bali became wrathful and bound him with magical nooses. On hearing this, Oosha became perturned with sorrow, she was depressed and wept with eyes choked with tears. 18–21

Thus ends chapter sixty two of Book X



CHAPTER LXIII

Shree Shukadev said: Scion of Bharat's dynasty! When the relatives of Aniruddha learnt about the disappearance of the latter, they passed four monsoon months in sorrow When, however, they learnt from Narada about the facts concerning him and about his having been fettered, the Vishnis, who regarded Krishna as their deity, proceeded to Sonitapura. On the side of Bana, Lord Rudra (Shiva) rode his bull name Nandi Attended by his goblins, he fought with Baladeva and Krishna King! The encounter between Krishna and Shiva and also between Kartikeya (the warrior son of Shiva) and Pradyumna

मोहयित्वा तु गिरिशं जृम्भणास्त्रेण जृम्भितम्। बाणस्य पृतनां शौरिर्जघानासिगदेषुभिः ॥५॥
विद्राविते भूतगणे ज्वरस्तु त्रिशिरास्त्रिपात्। अभ्यधावत दाशार्हं दहन्निव दिशो दश ॥६॥
अथ नारायणो देवस्तं दृष्ट्वा व्यसृजज्ज्वरम्। माहेश्वरो वैष्णवश्च युयुधाते ज्वरावुभौ ॥७॥
माहेश्वर समाक्रन्दन् वैष्णवेन बलार्दितः। शरणार्थी हृषीकेशं तुष्टाव प्रयताञ्जलिः ॥८॥

ज्वर उवाच

नमामि त्वानन्तशक्तिं परेशं सर्वात्मानं केवलं ज्ञप्तिमात्रम्।
विश्वोत्पत्तिस्थानसंरोधहेतुं यत्तद् ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् ॥९॥

कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः।
तत्संघातो बीजरोहप्रवाहस्त्वन्मायैषा तन्निषेधं प्रपद्ये ॥१०॥

नानाभावैर्लीलयैवोपपन्नैर्देवान् साधूँल्लोकसेतून् बिभर्षि।
हंस्युन्मार्गान् हिंसया वर्तमानान् जन्मैतत्ते भारहाराय भूमेः ॥११॥

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was fierce, thrilling and wonderful. Krishna, however, stupefied shiva and made Him yawn continuously with His "yawning" missile and killed the army of Bana with his sword, mace and arrows When Shiva's army of goblins too fled, His three-headed and three-legged "Fever" assulted Krishna as if it would burn the ten quarters. Obser ving this, His Divinity Krishna deapatched His own "Fever" Both the Fevers of Shiva and Krishna fought with each other When Krishna's "Fever" tortured Shiva's "Fever" with its powers, the latter cried out and sought Krishna's protection, folded his hands and propitiated Him as under: 1-8

Shiva's "Fever" said. I bow to you, since you have infinite powers. You are the Supreme Lord, the soul of all, absolute, image of cognizance and the cause of creation maintanance and termination of the universe You are the serene Supreme Spirit, which is described by the Vedas. You are the Time, destiny, activity, individual souls, nature, matter of place of origin, life-breaths soul, change, the multitude of these seed, growth, and the course of the world All these, however, constitute Your Maya. I seek recourse to you since you are free from Maya. You protect gods and saints who constitute land-marks for people by various incarnations resorted to by you only for your diversion. You destroy those who deviate from the righteous path and who live by violence. Your present birth is meant for destroying the burden (of evil) on the Earth. I am

तप्तोऽहं ते तेजसा दुःसहेन शान्तोग्रेणात्युल्बणेन ज्वरेण ।
तावत्तापो देहिनां तेऽङ्घ्रिमूलं नो सेवेरन् यावदाशानुबद्धाः ॥ १२॥

श्रीभगवानुवाच

त्रिशिरस्ते प्रसन्नोऽस्मि व्येतु ते मज्ज्वराद् भयम् । यो नौ स्मरति संवादं तस्य त्वन्न भवेद् भयम्
इत्युक्तोऽच्युतमानम्य गतो माहेश्वरो ज्वरः । बाणस्तु रथमारूढः प्रागाद् योत्स्यञ्जनार्दनम् ।
तस्यास्यतोऽस्त्राण्यसकृच्चक्रेण क्षुरनेमिना । चिच्छेद भगवान् बाहून् शाखा इव वनस्पतेः ॥१५॥
बाहुषु च्छिद्यमानेषु बाणस्य भगवान् भवः । भक्तानुकम्प्युपव्रज्य चक्रायुधमभाषत ॥१६॥

श्रीरुद्र उवाच

अयं ममेष्टो दयितोऽनुवर्ती मयाभयं दत्तममुष्य देव ।
सम्पाद्यतां तद् भवतः प्रसादो यथा हि ते दैत्यपतौ प्रसादः ॥१७॥

श्रीभगवानुवाच

भवतो यद्व्यवसितं तन्मे साध्वनुमोदितम् । अवध्योऽयं ममाप्येष वैरोचनिसुतोऽसुरः ।
प्रह्लादाय वरो दत्तो न वध्यो मे तवान्वयः ॥१८॥

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being burnt by your "Fever" since it consists of your prowess and is intolerable, intense and fierce, though pacific Creatures suffer afflication so long only as they fettered by hopes, do not serve your feet. 9-12

His Divinty said: "Three-headed Fever"! I am pleased with thee May thy fear from my "Fever" begone Whoever brings to his mind our dialogue shall have no danger from thee 13

Thus told, the Shiva's 'Fever' bowed down to Krishna and went away Riding his chariot Bana, however, advanced with a view to fight with Krishna Not withstanding the fact that he was repeatedly discharging missiles, His Divinity cut off his arm with His disc-missile, *the edge whereof was sharp like that of bara of an arrow When the* arms of Bana were being cut, Lord Shiva, felt compassion for his devotee and told Krishna, whose principal weapon was the disc missile as under 14-16

Shree Rudra (Shiva) said: He is my favourite and follower I love him God! I have given to him freedom from danger. Do him the same favour which has been extended by you to the king of demons (Prahlada) 17

His Divinity Krishna said: This demon is a son of Virochana

दर्पोपशमनायास्य प्रवृक्णा बाहवो मया। चत्वारोऽस्य भुजाः शिष्टा भविष्यन्त्यजरामरा
इति लब्ध्वाभयं कृष्णं प्रणम्य शिरसासुरः। प्राद्युम्नि रथमारोप्य स वध्वा समुपानयत्
अक्षौहिण्या परिवृतं सुवासःसमलंकृतम्। सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽनिरुद्धानयनं नाम त्रिषष्टितमोऽध्यायः ॥६३॥

अथ चतुःषष्टितमोऽध्यायः

श्रीशुक उवाच

पकदोपवनं राजन् जग्मुर्यदुकुमारकाः। क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिता
जलं निरुदके कूपे ददृशुः सत्त्वमद्भुतम्। कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसा
तस्य चोद्धरणे यत्नं चक्रुस्ते कृपयान्विताः। नाशक्नुवन् समुद्धर्तुं कृष्णायाचख्युरुत्सुका
तत्रागत्यारविन्दाक्षो भगवान् विश्वभावनः। वीक्ष्योज्जहार वामेन तं करेण स लीलय

(son of Prahlada) He does not, therefore, deserve to be killed by Me, since I have granted a boon to Prahalada that his descen would not be killed by me I havē chopped his hands with a vie remove his arrogance. His four hands yet remain They would ne decay nor perish. Having thus secured freedom from fear, the d bowed to Krishna with his head, placed the son of Pradyu (Aniruddha) in his chariot and produced him with the bride b Krishna. Then Krishna took leave of (Shiva) and leading his arm one Akshauhini warriors, he went away with the new coupl the head 18–21

Thus ends chapter sixty three of Book X.

CHAPTER LXIV

Shree Shukadeva said : King ! Princess of the Yadu dynasty went to a a garden. After playing for a long time, they became thi While searching for water they saw a mysterious creature in a which was dry. They observed that it was a chameleon, which very large like a mountain Moved by compassion, they endeavo to bring it out. As, however, they were not able to bring it out, reported the matter to Krishna. Since they were overcome with an about it. His lotus-eyed Divinity-the creator of the Universe- there, saw the animal and took it out with His left hand, as if it

स उत्तमश्लोककराभिमृष्टो विहाय सद्यः कृकलासरूपम् ।
संतप्तचामीकरचारुवर्णः स्वर्ग्यद्भुतालंकरणाम्बरस्रक् ॥५॥

पप्रच्छ विद्वानपि तन्निदानं जनेषु विख्यापयितुं मुकुन्दः ।
कस्त्वं महाभाग वरेण्यरूपो देवोत्तमं त्वां गणयामि नूनम् ॥
दशामिमां वा कतमेन कर्मणा सम्प्रापितोऽस्यतदर्हः सुभद्र ॥६॥

नृग उवाच

नृगो नाम नरेन्द्रोऽहमिक्ष्वाकुतनयः प्रभो । दानिष्वाख्यायमानेषु यदि ते कर्णमस्पृशम् ॥७॥
यावत्यः सिकता भूमेर्यावत्यो दिवि तारकाः । यावत्यो वर्षधाराश्च तावतीरददां स्म गाः ॥८॥

स्वलंकृतेभ्यो गुणशीलवद्भ्यः सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः ।
तपःश्रुतब्रह्मवदान्यसद्भ्यः प्रादां युवभ्यो द्विजपुङ्गवेभ्यः ॥९॥

कस्यचिद् द्विजमुख्यस्य भ्रष्टा गौर्मम गोधने । संपृक्ताविदुषा सा च मया दत्ता द्विजातये ॥१०॥
तां नीयमानां तत्स्वामी दृष्ट्वोवाच ममेति तम् । ममेति प्रतिग्राह्याह नृगो मे दत्तवानिति ॥११॥

a child's play. Having been thus purified by the touch of the hand of His Illustrious Divinity, the creature immediately left its chamelion body and became a deity having the beautiful colour of heated gold, *wearing wonderful ornaments, clothes and the garland.* Krishna asked him about the cause of his transformation, even though He knew it, in order to make it known to people; saying: "Blessed man! Who art thou having this excellent form? I verily regard thee as an eminent god. Good man! For which action wast thou reduced to this plight, thou dost not deserve it." 1-6

Nruga said: Lord! I am a king named Nruga and a son of *Ikshwaku*, whose name might have come to your ears, when names of charitably disposed men might have been recited. I gave in charity as *many cows as there are grains* of the Earth or there are stars in the sky or streams of rains. I donated cows to best of brahimns who were bejewelled, virtuous and men of characte, whose families were plunged in misery, who were vowed to truthfulness, were renowned for their penance, knowledge of Vedas and who were young. 7-9

Once, a cow belonging to a prominent brahmin escaped and came into the herd *of my cows* Since I did not know that she had been mixed up with my herd, I gave her in charity to some brahmin.

विप्रौ विवदमानौ मामूचतुः स्वार्थसाधकौ। भवान् दातापहर्तेति तच्छ्रुत्वा मेऽभवद् भ्रमः॥१२॥
अनुनीतावुभौ विप्रौ धर्मकृच्छ्रगतेन वै। गवां लक्षं प्रकृष्टानां दास्याम्येषा प्रदीयताम् ॥१३॥
नाहं प्रतीच्छे वै राजन्नित्युक्त्वा स्वाम्यपाक्रमत्। नान्यद् गवामप्ययुतमिच्छामीत्यपरो ययौ॥
एतस्मिन्नन्तरे याम्यैर्दूतैर्नीतो यमक्षयम्। यमेन पृष्टस्तत्राहं देवदेव जगत्पते ॥१५॥
पूर्वं त्वमशुभं भुङ्क्षे उताहो नृपते शुभम्। पूर्वं देवाशुभं भुञ्ज इति प्राह पतेति सः।
तावदद्राक्षमात्मानं कृकलासं पतन् प्रभो ॥१६॥
ब्रह्मण्यस्य वदान्यस्य तव दासस्य केशव। स्मृतिर्नाद्यापि विध्वस्ता भवत्संदर्शनार्थिनः ॥१७॥
अनुजानीहि मां कृष्ण यान्तं देवगतिं प्रभो। यत्र क्वापि सतश्चेतो भूयान्मे त्वत्पदास्पदम् ॥१८॥
इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा स्वमौलिना। अनुज्ञातो विमानाग्र्यमारुहत् पश्यतां नृणाम्।

When she was being led away, her owner saw her and said that she belonged to him. The brahmin who had received her from me said that she was his cow, since Nruga had given her to him. The disputing brahmins, who were concerned with their respective interests came to me. One of them told me : "Your Majesty has given this cow to me". The other said "You have stolen the cow from me." On hearing what they said, I was perplexed. Since I was thus in a painful situation and in a fix about my duty, I tried to conciliate them. I told them : "If either of you gives away the cow to me, I will give him a hundred thousand excellent cows" The original owner said : "I will not accept these cows" and went away. The other man said . "I do not wish to have even ten thousand cows in addition to the number you have promised." Then, he too went away. At the same time, I was led away to the mansion of the God of Death by his messangers. Supreme God ! Lord of the world ! These, the God of Death asked me : "King! Will you first suffer the fruit of your sin or that of your meritorious deeds ?" I said . ' God ! I will first suffer the fruit of my sins" There upon, he said ; "Fall below". While I was falling, I soon found myself to be a chamelion Krishna ! Since I, who have reverence for Brahmins, am muificient, servile to you and was desirous of an audience with Your Divinity, my memory has not perished Krishna ! Lord ! Please permit me to leave, since I would be now attaining the status of a deity. Wherever I may be, however, may my mind continue to be pervaded with remembrance of your feet" 10-18

Having said this, he circumambulated Krishna, touched His feet

कृष्णः परिजनं प्राह भगवान् देवकीसुतः । नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया ।
ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥२०॥

ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपूरुषम् । प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशापरान् ॥२१॥

एवं विश्राव्य भगवान् मुकुन्दो द्वारकौकसः । पावनः सर्वलोकानां विवेश निजमन्दिरम् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे नृगोपाख्यानं नाम चतुःषष्टितमोऽध्यायः ॥ ६४ ॥

अथ पञ्चषष्टितमोऽध्यायः

श्रीशुक उवाच

बलभद्रः कुरुश्रेष्ठ भगवान् रथमास्थितः । सुहृद्दिदृक्षुरुत्कण्ठः प्रययौ नन्दगोकुलम् ॥१॥

परिष्वक्तश्चिरोत्कण्ठैर्गोपैर्गोपीभिरेव च । रामोऽभिवाद्य पितरावाशीर्भिरभिनन्दितः ॥२॥

चिरं नः पाहि दाशार्ह सानुजो जगदीश्वरः । इत्यारोप्याङ्कमालिङ्ग्य नेत्रैः सिषिचतुर्जलैः ॥३॥

गोपवृद्धांश्च विधिवद् यविष्ठैरभिवन्दितः । यथावयो यथासख्यं यथासम्बन्धमात्मनः ।
विश्रान्तं सुखमासीनं पप्रच्छुः पर्युपागताः ॥४॥

with his head, and ascended on air-chariot, after taking his leave, within the sight of the people 19

His Divinity Krishna-son of Devakee-told his relatives "I do not consider deadly poison to constitute real poison Since there is an antidote for it Brahmin's property is however, said to be real poison since there is no antidote for it on this Earth If a Brahmin s property were used without his permission, it hurts three generations If it were used forcibly, it hurts the preceding and ten preceeding and ten succeeding generations 20-21

After explaining this to the citizens of Dwarka, His Divinity Krishna who sanctifies all people, entered his mansion 22

Thus ends chapter sisty four of Book X



CHAPTER LXV

Shree Shukadev said Eminent scion of Kuru dynasty ! Desirous of seeing his relatives and eager to do so, His Divinity Baladeva went to Gokul of Nanda He was embraced by eager cow-herds and cow-herdesses He paid obeisance to his forster parents, who greeted him

कच्चिन्नो बान्धवा राम सर्वे कुशलमासते । कच्चित् स्मरथ नो राम यूयं दारसुतान्विताः ॥५॥
गोप्यो हसन्त्यः पप्रच्छू रामसंदर्शनादृताः । कच्चित् स्मरति वा बन्धून् पितरं मातरं च सः ॥६॥
अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति । अपि वा स्मरतेऽस्माकमनुसेवां महाभुजः ॥७॥
किं नस्तत्कथया गोप्यः कथाः कथयतापराः । यात्यस्माभिर्विना कालो यदि तस्य तथैव नः ॥
इति प्रहसितं शौरेर्जल्पितं चारु वीक्षितम् । गतिं प्रेमपरिष्वङ्गं स्मरन्त्यो रुरुदुः स्त्रियः ॥९॥
संकर्षणस्ताः कृष्णस्य संदेशैर्हृदयङ्गमैः । सान्त्वयामास भगवान् नानानुनयकोविदः ॥
द्वौ मासौ तत्र चावात्सीन्मधुं माधवमेव च ॥१०॥
स आजुहाव यमुनां जलक्रीडार्थमीश्वरः । अनागतां हलाग्रेण कुपितो विचकर्ष ह ॥११॥
एवं निर्भर्त्सिता भीता यमुना यदुनन्दनम् । उवाच चकिता वाचं पतिता पादयोर्नृप ॥१२॥

with blessings. Nanda and Yashoda then told him: "Descendent of Dashratha! You are the Lord of the world May your younger brother and you, lend us protection" Saying this, they seated him in their laps, embraced him and soaked him with tears from their eyes. He bowed to elderly cowherds and was greeted by younger cowherds as befitted their age, degree of friendship and degree of relationship.

When he had rested and was comfortably seated, those who had come to see him inquired: 'Baladeva! We hope our relatives there are in good health Baladeva! Though you have wives and sons we hope you remember us." Smiling cow-herdesses who felt honoured by having audience with Baladeva said: "We hope, Krishna remembers his relatives, father, mother and us. We hope He will once come here to see His mother. Does long-armed Krishna remember us and our service to Him? Cowherdsses! What have we to do with talking about Him? Talk about other matters If He can pass His time without us, so also can we pass our time without Him. Thus they recollected-random talks, charming glances, love and loving embraces of Krishna and wept Thereupon His Divinity Baladeva conciliated them with hearttouching messages of Krishna, since he was proficient in various ways of conciliation He stayed there for the two months of Chaitra and Vaishakha 10.

His Divinity Baladeva once invited the Yamuna for he wanted to sport in its waters. Since the latter did not come near him, he got wrathful and pulled the river near him with his plough-weapon. Thus

राम राम महाबाहो न जाने तव विक्रमम् । मोक्तुमर्हसि विश्वात्मन् प्रपन्ना भक्तवत्सल ॥१३॥
ततो व्यमुञ्चद् यमुनां याचितो भगवान् बल. । रेजे स्वलंकृतो लिप्तो माहेन्द्र इव वारणः १४
अद्यापि दृश्यते राजन् यमुनाऽऽकृष्टवर्त्मना । बलस्यानन्तवीर्यस्य वीर्यं सूचयतीव हि ॥१५॥
एवं सर्वा निशा याता एकेव रमतो व्रजे । रामस्याक्षिप्तचित्तस्य माधुर्यैर्व्रजयोषिताम् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे पूर्वार्धे वृन्दावनक्रीडायां गोपिकागीतं नाम त्रिंशोऽध्यायः ॥३॥



अथ षट्षष्टितमोऽध्यायः

श्रीशुक उवाच

नन्दव्रजं गते रामे करूषाधिपतिर्नृप । वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत् ॥१॥
त्वं वासुदेवो भगवानवतीर्णो जगत्पतिः । इति प्रस्तोभितो बालैर्मेन आत्मानमच्युतम् ॥२॥

threatened, the Yamuna was frightened and trembled King ! She fell at his feet and said 'Baladeva ! Long-armed Baladeva ! I did not *know your prowess You are the soul of the universe You love your* devotees please release me, since I have surrendered myself to you" When Baladeva was thus solicited he released the Yamuna Well be decked as he then was, he shone like the elephant of Indra to whom red sandal-paste had been applied King ! Even now, the Yamuna is seen flowing along the channel wrought by Baladeva thus signifying the prowess of the latter, since his prowess was infinite Since Baladeva's mind was drawn out by the sweetness of the women of Vraja, all his nights elapsed as if it were one night, while he *continued to dally* with them

Thus ends chapter sixty five of Book X



CHAPTER LXVI

Shree Shukadeva said King ! When Baladeva had gone to Vraja of Nanda King of Karoosha had sent a messanger to Krishna declaring that he was the real Vasudeva (Incarnation of Vishnu) since foolish persons had encouraged him by telling him "*You have incarnated as Vishnu-God and Lord of the world*" On reaching Dwarka the messanger-communicated the royal message to His Divinity-lotus

दूतस्तु द्वारकामेत्य सभायामास्थितं प्रभुम्। कृष्णं कमलपत्राक्षं राजसंदेशमब्रवीत्॥३॥
यानि त्वमस्मच्चिह्नानि मौढ्याद् बिभर्षि सात्वत। त्यक्त्वैहि मां त्वं शरणं नो चेद् देहि ममाहवम्।

श्रीशुक उवाच

कत्थनं तदुपाकर्ण्य पौण्ड्रकस्याल्पमेधसः। कृष्णोऽपि रथमास्थाय काशीमुपजगाम ह॥५॥
पौण्ड्रकोऽपि तदुद्योगमुपलभ्य महारथः। अक्षौहिणीभ्यां संयुक्तो निश्चक्राम पुराद् द्रुतम्॥६॥
दृष्ट्वा तमात्मनस्तुल्यवेषं कृतिममास्थितम्। यथा नटं रङ्गगतं विजहास भृशं हरिः॥७॥
इति क्षिप्त्वा शितैर्बाणैर्विरथीकृत्य पौण्ड्रकम्। शिरोऽवृश्चद् रथाङ्गेन वज्रेणेन्द्रो यथा गिरेः॥८॥
न्यपातयत् काशिपुर्यां पद्मकोशमिवानिलः। एवं मत्सरिणं हत्वा पौण्ड्रकं ससखं हरिः।
द्वारकामाविशत् सिद्धैर्गीयमानकथामृतः॥९॥

स नित्यं भगवद्ध्यानप्रध्वस्ताखिलबन्धनः। बिभ्राणश्च हरे राजन् स्वरूपं तन्मयोऽभवत्॥१०॥

eyed Krishna, who was then seated in his council-hall, thus said- "I alone have incarnated as Vasudeva for showing compassion towards creatures not thou. Thou shouldst, therefore, abandon the false epithet, Scion of Satwata dynasty ! Renounce, therefore, whichever emblems of ours thou bearest through thy ignorance and surrender them to me. If not, give me battle." 1-4

Shree Shukadeva said : On hearing this boast of silly Paundraka (the king of Karoosha), Krishna got into his chariot and proceeded to Kashi. Having come to know about this activity of Krishna–Paundraka too–who as a great chariot-warrior–set out from his city with an army of two Akshanhinis of warriors When Krishna saw that he had put on artificial guise resembling his own, like an actor in a theatre, he burst into laughtar. Then He discharged sharp arrows, destroyed his chariot and cut off his head with His disc-missile, like Indra cutting off a peak of a mountain with his thunder bolt and threw into Kashi city in the manner of wind throwing away the calyx of lotus. After thus killing haughty Paundraka and his associates, Krishna returned to Dwarka Accompanied souls sung nectar-sweet tales about him. 5-9

King ! Since all his worldly bonds had been snapped and he had been daily concentrating his mind on His Divinity, Paundraka assumed a form similar to that of Vishnu, and was ultimately absorbed in Him 10.

सुदक्षिणस्तस्य सुतः कृत्वा संस्थाविधिं पितुः । निहत्य पितृहन्तारं यास्याम्यपचितिं पितुः ॥११॥
इत्यात्मनाभिसंधाय सोपाध्यायो महेश्वरम् । सुदक्षिणोऽर्चयामास परमेण समाधिना ॥१२॥
प्रीतोऽविमुक्ते भगवांस्तस्मै वरमदाद् भवः । दक्षिणाग्निं परिचर ब्राह्मणैः सममृत्विजम् ॥१३॥
साधयिष्यति संकल्पमब्रह्मण्ये प्रयोजितः । इत्यादिष्टस्तथा चक्रे कृष्णायाभिचरन् व्रती ॥१४॥
ततोऽग्निरुत्थितः कुण्डान्मूर्तिमानतिभीषणः । सोऽभ्यधावद् वृतो भूतैर्द्वारकां प्रदहन् दिशः ।
तमाभिचारदहनमायान्तं द्वारकौकसः । विलोक्य तत्रसुः सर्वे वनदाहे मृगा यथा ॥१६॥
सर्वस्यान्तर्बहिःसाक्षी कृत्यां माहेश्वरीं विभुः । विज्ञाय तद्विघातार्थं पार्श्वस्थं चक्रमादिशत् ।

कृत्यानलः प्रतिहतः स रथाङ्गपाणेरस्त्रौजसा स नृप भग्नमुखो निवृत्तः ।
वाराणसीं परिसमेत्य सुदक्षिणं तं सर्त्विग्जनं समदहत् स्वकृतोऽभिचारः ॥१८॥

दग्ध्वा वाराणसीं सर्वां विष्णोश्चक्रं सुदर्शनम् । भूयः पार्श्वमुपातिष्ठत् कृष्णस्याक्लिष्टकर्मणः ।

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे पौण्ड्रकादिवधो नाम षट्षष्टितमोऽध्यायः ॥ ६६ ॥

After performing his father's funeral rites, Sudarshana–his son–resolved: "I will kill my father's" assasinator and avenge my father. Having come to this decision, Sudarshana adored God Shiva with *extreme concentration with the assistance of his religious preceptor*. Pleased with him, God Shiva of Kashi conferred on him a boon, saying: "Serve the southern ritual fire, which is like the priest officiating at ritual sacrifices, with the help of brahmins. The fire shall accomplish your resolve provided it is not directed towards a brahmin. Though he had been thus instructed, that devout prince performed the exorcising rite against Krishna. 11–14.

Thereupon, an image of fire rose from the sacrificial basin scorching the ten quarters, the fire marched on Dwarka, with a host of goblins. Observing the approaching fire produced by exercision, all the people of Dwarka were terrified like deer on the occurence of a forest–conflagration. Recognizing the Shiva's destructive fire–goblin, His Divinity directed His disc–missle, which was nearly, to destroy the latter. King! When the fire–goblin was overpowered and his face was smashed by the disc-missile of Krishna, he retreated, went to Kashi (Benaras) and that exorciser, who had been brought into being by Sudakshina, burnt down the latter himself and his officiating priest. The Sudarshana disc-missle of Krishna burnt down also the whole of Kashi and again stood by the side of Krishna, whose activities are never unwholesome 15–17

Thus ends chapter sixty six of Book X.

अथ सप्तषष्टितमोऽध्यायः

श्रीशुक उवाच

नरकस्य सखा कश्चिद् द्विविदो नाम वानरः ॥ पुरग्रामाकरान् घोषानदहद् वह्निमुत्सृजन्
क्वचित् स शैलानुत्पाट्य तैर्देशान् समचूर्णयत् । आनर्तान् सुतरामेव यत्रास्ते मित्रहा हरिः
आश्रमानृषिमुख्यानां कृत्वा भग्नवनस्पतीन् । एवं देशान् विप्रकुर्वन् दूषयंश्च कुलस्त्रियः
श्रुत्वा सुललितं गीतं गिरिं रैवतकं ययौ ॥३॥
तत्रापश्यद् यदुपतिं रामं पुष्करमालिनम् । सुदर्शनीयसर्वाङ्गं ललनायूथमध्यगम्
दुष्टः शाखामृगः शाखामारूढः कम्पयन् द्रुमान् । चक्रे किलकिलाशब्दमात्मानं सम्प्रदर्शयन्
तं ग्राव्णा प्राहरत् क्रुद्धो बल प्रहरतां वरः । द्विविदोऽपि महावीर्यः शालमुद्यम्य पाणिना
तं तु संकर्षणो मूर्ध्नि पतन्तमचलो यथा । प्रतिजग्राह बलवान् सुनन्देनाहनच्च तम्
यादवेन्द्रोऽपि तं दोर्भ्यां त्यक्त्वा मुसललाङ्गले । जत्राववर्ध्यर्दमत् क्रुद्धः सोऽपतद् रुधिरं व

CHAPTER LXVII

Shree Shukadeva said : Demon Naraka had a friend nai Dwivida, who was a monkey. He burnt down cities, villages, han and clusters of houses by putting them to fire Sometimes, he dug large stones and pulverized the countryside with them, especially Aan where Shree Krishna, who had killed his friend, lived He also destrc large trees in the precincts of hermitages of prominent sages. Whe was thus harassing various regions and defiling ladies of noble fami he heared a very amorous song. Thereupon, he went to the Raivat (Girarnar) mountain. 1–3

There he beheld Baladeva eminent Yadava amidst a crow beautiful ladies Baladeva was wearing a galand of lotuses All limbs were beautiful. The wicked monkey shoot trees, climbed a bra of one of them, made "Kill-kill' sounds and made an exhibitio himself. Angered at this, the eminent warrior Baladeva pelted a st at him. Dwivida too, who was very valiant, uprooted a teak t approached Baladeva and charged him vigorously with it. Balad however, caught it while it was about to fall on his head, as il were a mountain and hit the monkey with his mace named Sunar

The Yadav prince then laid aside his mace and plough-weap Wrathful as he was, he crushed the monkey's collar-bone. Thereu the latter fell down and vomitted blood : 4-8

एवं निहत्य द्विविदं जगद्व्यतिकरावहम् । संस्तूयमानो भगवान् जनैः स्वपुरमाविशत् ॥९॥

॥ इति श्रीमत्संक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे द्विविदवधो नाम सप्तषष्टितमोऽध्यायः ॥६७॥



अथाष्टषष्टितमोऽध्यायः

श्रीशुक उवाच

दुर्योधनसुतां राजन् लक्ष्मणां समितिंजयः । स्वयंवरस्थामहरत् साम्बो जाम्बवतीसुतः ॥१॥
कौरवाः कुपिता ऊचुर्दुर्विनीतोऽयमर्भकः । बध्नीतेमं दुर्विनीतं किं करिष्यन्ति वृष्णयः ॥२॥
तं यद्ध्वा विरथीकृत्य कृच्छ्रेण कुरवो युधि । कुमारं स्वस्य कन्यां च स्वपुरं जयिनोऽविशन् ॥३॥
तच्छ्रुत्वा नारदोक्तेन राजन् संजातमन्यवः । कुरून् प्रत्युद्यमं चक्रुरुग्रसेनप्रचोदिताः ॥४॥
सान्त्वयित्वा तु तान् रामः सन्नद्धान् वृष्णिपुङ्गवान् । नैच्छत् कुरूणां वृष्णीनां कलिं कलिमलापहः
गत्वा गजाह्वयं रामो बाह्योपवनमास्थितः ॥५॥

His Divinity thus killed Dwivida who was a varitable calamity to the world. Being eulogized for this exploit of his he then entered his city 9

Thus ends chapter sixty seven of Book X



CHAPTER LXVIII

Shree Shukadev said King! Samba-son of Krishna's queen Jambavatee-had kidnapped Laxmana daughter of Duryodhana during the ceremonial choosing of bride-groom by her Enraged members of the dynasty of Kuru said : "This fool is wicked He is ill-behaved Bind him What can the descendants of Vrishi (an ancestor of Krishna) do to us ? ' Thou the members of the dynasty of Kuru removed with difficulty the prince from his chariot in battle and bound him Having gained victory they entered their metropolis with him and the bride 1-3

King ! On hearing about this from Narada, the Yadavas were enraged and made preparation for war with the Kurus under order of Ugrasena Baladeva however, pacified the Yadav warriors who were prepared for the war, since he was for removing the evil effect of the Kaliyug (Iron Age) and did not, therefore, approve a strife between the Kurus and the Vrishnis On reaching Hastinapur Baladeva camped in a garden outside the city and deputed Uddhava to probe into the

उद्धवं प्रेषयामास धृतराष्ट्रं बुभुत्सया । दुर्योधनं च विधिवद् राममागतमब्रवीत् ॥६॥
तेऽतिप्रीतास्तमाकर्ण्य प्राप्तं रामं सुहृत्तमम् । तमर्चयित्वाभिययुः सर्वे मङ्गलपाणयः ॥७॥
बन्धून् कुशलिनः श्रुत्वा पृष्ट्वा शिवमनामयम् । परस्परमथो रामो बभाषेऽविक्लवं वचः ॥८॥
उग्रसेनः क्षितीशेशो यद् व आज्ञापयत् प्रभु । तदव्यग्रधियः श्रुत्वा कुरुध्वं माविलम्बितम् ॥९॥
यद् यूयं बहवस्त्वेकं जित्वाधर्मेण धार्मिकम् । अबध्नीताथ तन्मृष्ये बन्धूनामैक्यकाम्यया ॥१०॥
कुरवो बलदेवस्य निशम्योचुः प्रकोपिताः । आरुरुक्षत्युपानद् वै शिरो मुकुटसेवितम् ॥११॥
एते यौनेन सम्बद्धाः सहशय्यासनाशनाः । वृष्णयस्तुल्यतां नीता अस्मद्दत्तनृपासनाः ॥१२॥

अलं यदूनां नरदेवलाञ्छनैर्दातुः प्रतीपैः फणिनामिवामृतम् ।
येऽस्मत्प्रसादोपचिता हि यादवा आज्ञापयन्त्यद्य गतत्रपा बत ॥१३॥

श्रीशुक उवाच

जन्मबन्धुश्रियोन्नद्धमदास्ते भरतर्षभ । आश्राव्य रामं दुर्वाच्यमसभ्याः पुरमाविशन् ॥१४॥

mind of Dhritarashtra. The former formally informed Duryodhan about the arrival of Baladeva. On hearing that their best friend Baladeva had arrived, the Kauravas were much pleased, paid due respect to Uddhava, took auspicious objects in their hands and approached Baladeva. They mutually made inquiries about the welfare and good health of their respective relatives. Then, Baladeva told them in a cool manner : 4-8

"Hear without distraction what His Imperial Majesty great Ugrasena has directed and comply with it without delay. Though a large number of you has vanquished in battle Samba, who was all alone in contravention of laws governing warfare and though his action was righteous, I have tolerated it with the desire of maintaining unity between us since we are relatives. Release him now." 9-10

On hearing what Baladeva said, the kauravas were enraged and said : A shoe desires to climb the head, wearing a crown ! These descendents of Vrisni are related to us by matrimonial alliance. They are, therefore, allowed to share with us our beds, seats and food, have thus been raised to an equal status with us and are enjoying the royal throne conferred upon them by us The Yadavs should not have emblems of royalty henceforth, since these are being used against us, like nectar used by serpants against those who gave it to them. 11-13

Shree Shukadeva said : Scion of Bharat's dynasty ! Arrogant as

दृष्ट्वा कुरूणां दौःशील्यं श्रुत्वावाच्यानि चाच्युतः । अवोचत् कोपसंरब्धो दुष्प्रेक्ष्यः प्रहसन् मुहुः ।
नूनं नानामदोन्नद्धाः शान्तिं नेच्छन्त्यसाधवः । तेषां हि प्रशमो दण्डः पशूनां लगुडो यथा ॥१६॥
अहो यदून् सुसंरब्धान् कृष्णं च कुपितं शनैः । सान्त्वयित्वाहमेतेषां शममिच्छन्निहागतः ॥१७॥
त इमे मन्दमतयः कलहाभिरताः खलाः । तं मामवज्ञाय मुहुर्दुर्भाषान् मानिनोऽब्रुवन् ॥१८॥
अद्य निष्कौरवीं पृथ्वीं करिष्यामीत्यमर्षितः । गृहीत्वा हलमुत्तस्थौ दहन्निव जगत्त्रयम् ॥१९॥
लाङ्गलाग्रेण नगरमुद्विदार्य गजाह्वयम् । विचकर्ष स गङ्गायां प्रहरिष्यन्नमर्षितः ॥२०॥
जलयानमिवाघूर्णं गङ्गायां नगरं पतत् । आकृष्यमाणमालोक्य कौरवा जातसम्भ्रमाः ॥२१॥
तमेव शरणं जग्मुः सकुटुम्बा जिजीविषवः । सलक्ष्मणं पुरस्कृत्य साम्बं प्राञ्जलयः प्रभुम् ॥२२॥
नमस्ते सर्वभूतात्मन् सर्वशक्तिधराव्यय । विश्वकर्मन् नमस्तेऽस्तु त्वां वयं शरणं गताः ॥२३॥

they were, on account of high birth, relations and opulence, the mannerless Kauravas *entered their city after telling the slanderous* words to Baladeva Seeing the ill-tempered behaviour and hearing the slanderous words of Kauravas, infallible Baladeva become so enraged that one could not even look at him He laughed contemptuously and said : "These wicked men have become arrogant on account of various reasons and do not desire peace Punishment is the only way to make them peaceful, like beating with a stick in the case of animals. Oh, I came here with the desire of resorting to peace, after pacifying my Yadavas, who were all-ready for a fray and Krishna, who was wrathful These arrogant, quarrelsome and wicked fools have, however, repeatedly insulted the selfsame me by uttering insulting words Very wrathful as I am, I will efface the Kauravas from the earth " Then, he rose and took up his plough weapon as if he wished to burn all the three worlds

He angrily tore asunder the Hastinapur city with the tip of his plough-weapon and dragged it with a view to dump it into the Ganges Tossing about like a ship, the city fell into the Ganges Observing that the city was being dragged, the Kauravas were freightened Accompanied by their relatives, they, therefore, *approached him for protection for the sake of survival They produced* before him Samba and Laxmana and entereated him with folded hands : 'We bow to you, you are the soul of all creatures, possessed of all sorts of capabilities, eternal and the creator of the universe We bow to you and have approached you for succour" 14-23

श्रीशुक उवाच

एवं प्रपन्नैः संविग्नैर्वेपमानायनैर्बलः । प्रसादितः सुप्रसन्नो मा भैष्टेत्यभयं ददौ ॥२४॥
प्रतिगृह्य पारिबर्हं भगवान् सात्वतर्षभ । ससुतः सस्नुषः प्रागात् सुहृद्भिरभिनन्दितः ॥२५॥
अद्यापि च पुरं ह्येतत् सूचयद् रामविक्रमम् । समुन्नतं दक्षिणतो गङ्गायामनुदृश्यते ॥२६॥
॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे हस्तिनपुरकर्षणहर्षणविजयो नामाष्टषष्टितमोऽध्यायः ॥६८॥

अथैकोनसप्ततितमोऽध्यायः

श्रीशुक उवाच

नरकं निहितं श्रुत्वा तथोद्वाहं च योषिताम् । कृष्णेनैकेन बह्वीनां तद् दिदृक्षुः स्म नारदः ।
इत्युत्सुको द्वारवतीं देवर्षिर्द्रष्टुमागमत् ॥१॥
तं संनिरीक्ष्य भगवान् सहसोत्थितः श्रीपर्यङ्कतः सकलधर्मभृतां वरिष्ठः ।
आनम्य पादयुगलं शिरसा किरीटजुष्टेन साञ्जलिरवीविशदासने स्वे ॥२॥

Shree Shukadeva said : Baladeva, was thus propitated by them who had sought succour from him, were freightened and were trembling. Baladeva was pleased and granted freedom from fear to them, saying. 'Do not be afraid." His Divinity-the leader of Satvatas-accepted their tribute, departed from there with his nephew and his neice-in-law, and was greeted by his relatives. Even now, this city is seen to be on a high level on the south and sloping towards the Ganges, thus revealing the exploit of Baladeva 24–26

Thus ends chapter sixty eight of Book X

CHAPTER LXIX

Shree Shukadev said : On hearing about the assassination of demon Naraka and the marriage of single Krishna with the large number of the (captive) ladies, Narada desired to see them, On seeing him, His Divinity, who was pre-eminent among men of religion, got up at once from the sofa of Laxmi (Rukmini), folded his hands, bowed down his crowned head ot his feet and seated him on his sofa. The protector of saintly persons then washed his feet, and put that water on his own head even though He Himself was the most venerable personage in the world. He, the water of washing whose feet

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना विभ्रज्जगद्गुरुतरोऽपि सतां पतिर्हि ।
ब्रह्मण्यदेव इति यद्गुणनाम युक्तं तस्यैव यच्चरणशौचमशेषतीर्थम् ॥३॥

सम्पूज्य देवऋषिवर्यमृषिः पुराणो नारायणो नरसखो विधिनोदितेन ।
वाण्याभिभाष्य मितयामृतमिष्टया तं प्राह प्रभो भगवते करवाम हे किम् ॥४॥

नारद उवाच

दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥५॥

ततोऽन्यदाविशद् गेहं कृष्णपत्न्या स नारदः । दीव्यन्तमक्षैस्तत्रापि प्रियया चोद्धवेन च ॥६॥
पृष्टश्चाविदुषेवासौ कदाऽऽयातो भवानिति । क्रियते किं नु पूर्णानामपूर्णैरस्मदादिभिः ॥७॥
अथापि ब्रूहि नो ब्रह्मन् जन्मैतच्छोभनं कुरु । स तु विस्मित उत्थाय तूष्णीमन्यदगाद् गृहम् ॥८॥
ततोऽन्यस्मिन् गृहेऽपश्यन्मज्जनाय कृतोद्यमम् । जुह्वन्तं च वितानाग्नीन् यजन्तं पञ्चभिर्मखैः ॥९॥

constitutes all shrines without any exception, signified that his epithet of "Brahmin Loving God" is approapriate After thus honouring the eminent divine sage, according to prescribed rites, Krishna the incarnation of Narayana (who was an ancient Brahminic sage and the comrade of Narad another Brahminic sage) conversed with him with sweet measured speech and said "Sir, what shall I do for you?" 1-4

Narada said : "I have seen the pair of your feet, which constitute salvation for the people, which deserve to be meditated upon in the heart by Brahma and others though they themselves have fathomless spiritual knowledge and which are the prop of those who have fallen into the well of the temporal world, for coming out of it. All the same, do me such a favour that I may continue to have remembrance of you while I move about meditating on your feet." 5

क्वापि संध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम् । एकत्र चासिचर्मभ्यां चरन्तमसिवर्त्मसु ॥१०॥
मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रिभिश्चोद्धवादिभिः । जलक्रीडारतं क्वापि वारमुख्याबलावृतम् ॥११॥
कुत्रचिद् द्विजमुख्येभ्यो ददतं गाः स्वलंकृताः । इतिहासपुराणानि शृण्वन्तं मङ्गलानि च ॥१२॥
कुर्वन्तं विग्रहं कैश्चित् संधिं चान्यत्र केशवम् । कुत्रापि सह रामेण चिन्तयन्तं सतां शिवम् १३
पुत्राणां दुहितॄणां च काले विध्युपयापनम् । दारैर्वरैस्तत्सदृशैः कल्पयन्तं विभूतिभिः ॥१४॥
अथोवाच हृषीकेशं नारदः प्रहसन्निव । योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम् ॥१५॥
विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम् । अनुजानीहि मां देव लोकांस्ते यशसाऽऽप्लुतान् ।
पर्यटामि तवोद्गायन् लीलां भुवनपावनीम् ॥१६॥

श्रीभगवानुवाच

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता । तच्छिक्षयंल्लोकमिममास्थितः पुत्र मा खिदः ॥१७॥

mansion, he saw Him invoking sacrifical fires in five basins, somewhere he saw Him engaged in mid-day prayers and somewhere he saw Him muttering the Gayatri verse with controlled voice At one place he saw Him practising with a sword and shield according to custom. In some mansion, he saw Him deliberating with Uddhava and other counsellors Somewhere, he saw Him engaged in acquatic sports, some where, surrounded with eminent courtezans, somewhere donating decorated cows to eminent Brahmins and somewhere hearing auspicious histories and epics Elsewhere, he saw Krishna quarrelling with others and yet at another place negotiating an alliance. At some place, he saw Him taking counsel with Baladeva for welfare of virtuous people. At some place, he saw Him celebrating weddings of His sons and daughters with suitable brides-and bride-grooms in accordance with prescribed rites and as befitted His exalted rank 6-14

Thus seeing the manifestation of the superhuman character of Krishna, who had assumed human activities, Narada said, as if he were smiling : "I have witnessed your supernatured power, though you are pursuing human existence and though it is difficult to be witnessed by even persons skilled in superhuman practices My Lord ! Please give me leave so that I may move about in the various worlds, which are pervaded with your fame, singing aloud your charming activities, which sanctify all the world." 15-16

His Divinity said : Spiritual Master ! I am here for inculcating it in this world. Do not worry." 17

श्रीशुक उवाच

इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम् । तमेव सर्वगेहेषु सन्तमेकं ददर्श ह ॥१८॥
इत्यर्थकामधर्मेषु कृष्णेन श्रद्धितात्मना । सम्यक् सभाजितः प्रीतस्तमेवानुस्मरन् ययौ ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे कृष्णगार्हस्थ्यदर्शनं नामैकोनसप्ततितमोऽध्यायः ॥६९॥

अथ सप्ततितमोऽध्यायः

श्रीशुक उवाच

ब्राह्मे मुहूर्त उत्थाय वार्युपस्पृश्य माधवः । दध्यौ प्रसन्नकरण आत्मानं तमसः परम् ॥१॥
एकं स्वयंज्योतिरनन्यमव्ययं स्वसंस्थया नित्यनिरस्तकल्मषम् ।
ब्रह्माख्यमस्योद्भवनाशहेतुभिः स्वशक्तिभिर्लक्षितभावनिर्वृतिम् ॥२॥
अथाप्लुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी ।
चकार संध्योपगमादि सत्तमो हुतानलो ब्रह्म जजाप वाग्यतः ॥३॥

Shree Shukadev said : Thus Narada saw the self-same Krishna in all His mansions, performing sanctifying righteous acts prescribed for house-holders. And, thus revered by Krishna who had faith in performance of righteous duty, acquisition of wealth by rightful means, and enjoyment of pleasures in righteous manners Narada was pleased and departed therefiom, meditating on Him exclusively.

Thus ends chapter sixty nine of Book X

CHAPTER LXX

Shree Shukadev said : Shree Krishna got up from bed early before dawn, washed His hands and feet with water, sprinkled water on his face, sipped water and meditated with a delighted mind on the reality of spirit, which is beyond temporal objects which is self-illuminous, unique, single, eternal, always divorced by nature from spiritual ignorance, which is known as the Supreme Spirit and which is expressive of bliss by its own powers, which are the cause of the creatian and the destruction of the universe. Then, eminent and spiritual Krishna took bath with clean water, put on two pieces of apparel, performed all the usual religious rites, offered morning prayers, offered oblations to ritual fire, muttered the Gayatri hymn, offered prayer to the rising Sun, offered libations of water to deities

उपस्थायार्कमुद्यन्तं तर्पयित्वाऽऽत्मनः कलाः। देवानृषीन्पितॄन्वृद्धान्विप्रानभ्यर्च्य चात्मवान्॥
गोविप्रदेवतावृद्धगुरून् भूतानि सर्वशः। नमस्कृत्यात्मसम्भूतीर्मङ्गलानि समस्पृशत् ॥५॥
आत्मानं भूषयामास नरलोकविभूषणम्। वासोभिर्भूषणैः स्वीयैर्दिव्यस्रगनुलेपनैः ॥६॥
तावत् सूत उपानीय स्यन्दनं परमाद्भुतम्। गृहीत्वा पाणिना पाणी सारथेस्तमथारुहत् ॥७॥
सुधर्माख्यां सभां सर्वैर्वृष्णिभिः परिवारितः। प्राविशद् यन्निविष्टानां न सन्त्यङ्ग षडूर्मयः ॥८॥
तत्रोपमन्त्रिणो राजन् नानाहास्यरसैर्विभुम्। उपतस्थुर्नटाचार्या नर्तक्यस्ताण्डवैः पृथक् ॥९॥
तत्राहुर्ब्राह्मणा केचिदासीना ब्रह्मवादिनः। पूर्वेषां पुण्ययशसां राज्ञां चाकथयन् कथाः ॥१०॥
तत्रैकः पुरुषो राजन्नागतोऽपूर्वदर्शनः। विज्ञापितो भगवते प्रतीहारैः प्रवेशितः ॥११॥
स नमस्कृत्य कृष्णाय परेशाय कृताञ्जलिः। राज्ञामावेदयद् दुःखं जरासंधनिरोधजम् ॥१२॥
ये च दिग्विजये तस्य संनतिं न ययुर्नृपाः। प्रसह्य रुद्धास्तेनासन्नयुते द्वे गिरिव्रजे ॥१३॥

and manes who were but parts of Himself and paid homage to elders and Brahmins. Although His body itself was an ornament to the world, He decorated it with His clothes, ornaments and charming garlands anointed it with perfumes In the meantime, His chariot driver brought His wonderful chariot. Shree Krishna held the hands of the chariot-driver with His hands and got into it. Accompanied by all Yadavas, He entered the council-hall named Sudharma. Dear me ! Those who were seated there were not subject to hunger, thirst, sorrow, infatuation and old age

Some Brahmins, who were well-versed in the Vedas and who were seated there, recited stories about ancient Kings of holy fame. 1-10

King ! By this time, a man who had never been seen before, was announced by gate-keeper and was produced before Shree Krishna (with His permission). He bowed to the Supreme Deity-Krishna-folded his hands and reported the distress of the Kihg, who had been placed behind bars by Jarasandha. These twenty thousand Kings had not yielded to the latter on the occasion of his conquest of various countries situated in all directions. They had, therefore, been taken prisoner and had been held by him in the fort of Girivraja. They have said : Krishna ! Oh Krishna of infinite self ! Destroyer of the danger of those who resign themselve to you : We consider the universe to be distinct from the Supreme Spirit and, are, therefore, apprehensive of the wordly existence and and have approached you for protection People are engrossed

कृष्ण कृष्णाप्रमेयात्मन् प्रपन्नभयभञ्जन । वयं त्वां शरणं यामो भवभीताः पृथग्धियः ॥१४॥

लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥१५॥

लोके भवाञ्जगदिनः कलयावतीर्णः सद्रक्षणाय खलनिग्रहणाय चान्यः ।
तद्यो भवान् प्रणतशोकहराङ्घ्रियुग्मो बद्धान् वियुङ्क्ष्व मगधाह्वयकर्मपाशात् ॥१६॥

यो वै त्वया द्विनवकृत्व उदात्तचक्र भग्नो मृधे खलु भवन्तमनन्तवीर्यम् ।
जित्वा नृलोकनिरतं सकृदूढदर्पो युष्मत्प्रजा रुजति नोऽजित तद् विधेहि ॥१७॥

श्रीशुक उवाच

राजदूते ब्रुवत्येवं देवर्षिः परमद्युतिः । बिभ्रत् पिङ्गजटाभारं प्रादुरासीद् यथा रविः ॥१८॥

तं दृष्ट्वा भगवान् कृष्णः सर्वलोकेश्वरेश्वरः । सभाजयित्वा विधिवत् कृतासनपरिग्रहम् ।
बभाषे सूनृतैर्वाक्यैः श्रद्धया तर्पयन् मुनिम् ॥१९॥

न हि तेऽविदितं किंचिल्लोकेष्वीश्वरकर्तृषु । अथ पृच्छामहे युष्मान् पाण्डवानां चिकीर्षितम् ।

in activities, which have been prescribed by scriptures and are indifferent to wholesome actirites prescribed by you and to worshipping you In the meantime the powerful Time immediately destroys their hope of living We, therefore, bow to you, who are the image of Time. Your Divinity, Controller of the world has incarnated Himself along with Baladeva, who is a part of your Divinity for protection of saintly persons and f r punishing wicked persons, Invincible Lord! Holder of the bright disc-missile! That Jarasandha, who had been vanquished eighteen times in battle, has after once conquering you, though you have infinite powers, (since you were diverting yourself having assumed human body), has grown arrogant and is persecuting us your subjects. Kindly, therefore, do what is appropriate in this matter. 11–17

Shree Shukadev said: When the messanger of the Kings was thus speaking, the most lustrous divine sage-Narad, who was wearing *tawny matted hair, appeared there like the Sun.* On seeing him, His Divinity Krishna greeted him. After he took his seat, Krishna worshipped him in accordance with the prescribed ceremony, propitiated him with faith and said: "There is nothing unknown to you about what is happening among the people, since the real agent of their activities is God. We, therefore, ask you about plans of the Pandavas." 18–20

श्रीनारद उवाच

अथाप्याश्रावये ब्रह्म नरलोकविडम्बनम्। राज्ञः पैतृष्वस्रेयस्य भक्तस्य च चिकीर्षितम् ॥२१॥
यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः। पारमेष्ठ्यकामो नृपतिस्तद् भवाननुमोदताम् ॥२२॥

श्रीशुक उवाच

तत्र तेष्वात्मपक्षेष्वगृह्णत्सु विजिगीषया। वाचः पेशैः स्मयन् भृत्यमुद्धवं प्राह केशवः ॥२३॥

श्रीभगवानुवाच

त्वं हि नः परमं चक्षुः सुहृन्मन्त्रार्थतत्त्ववित्। अथात्र ब्रूह्यनुष्ठेयं श्रद्दध्मः करवाम तत् ॥२४॥
इत्युपामन्त्रितो भर्त्रा सर्वज्ञेनापि मुग्धवत्। निदेशं शिरसाऽऽधाय उद्धवः प्रत्यभाषत ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे भगवद्यानविचारे सप्ततितमोऽध्यायः ॥७०॥

Shree Narada said I am reporting to you, who are imitating human beings, though you are the Supreme Spirit, what Yudhishthira son of your father's cousin (Kunti) who is your devotee, proposes to do. That Pandava King is desirous of attaining the status of Suzerain and shall, therefore, worship your Divinity with the great ritual sacrifice called Rajasooya. Your Divinity may approve his plan. 21-22

Shree Shukadev said : When members of His party did not accept the suggestion of allying with Yudhishthira for vanquishing Jarasandha, Krishna told Uddhava smilingly with sweet words as under . 23

His Divinity said : You are virtually our eyes. You are our friend and you appreciate the significance of secret plans. Please, therefore, tell us what is fit to be done in this matter. He will place confidence in you and do what you advise. When Uddhava was thus consulted by his master, as if He were confused, though He is omniscient, he bowed in His direction and gave his assessment of the situation. 24-25

Thus ends chapter seventy of Book X

अथैकसप्ततितमोऽध्यायः

श्रीशुक उवाच

इत्युदीरितमाकर्ण्य देवर्षेरुद्धवोऽब्रवीत् । सभ्यानां मतमाज्ञाय कृष्णस्य च महामतिः ॥१॥

उद्धव उवाच

यदुक्तमृषिणा देव साचिव्यं यक्ष्यतस्त्वया । कार्यं पैतृष्वस्रेयस्य रक्षा च शरणैषिणाम् ॥२॥
यष्टव्यं राजसूयेन दिक्चक्रजयिना विभो । अतो जरासुतजय उभयार्थो मतो मम ॥३॥
अस्माकं च महानर्थो ह्येतेनैव भविष्यति । यशश्च तव गोविन्द राज्ञो बद्धान् विमुञ्चतः ॥४॥
स वै दुर्विषहो राजा नागायुतसमो बले । बलिनामपि चान्येषां भीमं समबलं विना ।
द्वैरथे स तु जेतव्यो मा शताक्षौहिणीयुतः ॥५॥
ब्रह्मवेषधरो गत्वा तं भिक्षेत वृकोदरः । हनिष्यति न सन्देहो द्वैरथे तव संनिधौ ॥६॥

श्रीशुक उवाच

इत्युद्धववचो राजन् सर्वतोभद्रमच्युतम् । देवर्षिर्यदुवृद्धाश्च कृष्णश्च प्रत्यपूजयन् ॥७॥

CHAPTER LXXI

Shree Shukadev said : After hearing what the divine sage said and learning the view of the councillors and Krishna, highly talented Uddhava stated as under 1

Uddhava said : My Lord ! As solicited by the divine sage, you should enter into alliance with Yudhishthira son of your father's cousin Kunta and should at the same time extend protection to those who desire succour from you Lord ! Since only a king who has vanquished Kings of countries situated in all quarters is entitled to perform the Rajasooya ritual sacrifice, conquering Jarasandha would in my opinion, serve a double puspose Govind ! This will serve our noble purpose and You shall achieve fame by securing release of the captive Kings That King is formidable, since he possesses the strength of ten thousand elephants He is also irresistible for other powerful warriors, except Bheema, who is equal to him in strength He will have to be vanquished by Bheema too in a duel He will not be conquered by hundred Akshauhinis of armies Bheema should approach him in the guise of a Brahmin and beg him for engagement in a duel with him. He will kill him in a duel in your presence. There is no doubt about it

अथादिशत्प्रयाणाय भगवान् देवकीसुतः । भृत्यान् दारुकजैत्रादीननुज्ञाप्य गुरून् विभुः ॥८॥
राजदूतमुवाचेदं भगवान् प्रीणयन् गिरा । मा भैष्ट दूत भद्रं वो घातयिष्यामि मागधम् ॥९॥
आनर्तसौवीरमरूंस्तीर्त्वा विनशनं हरिः । ततो दृषद्वतीं तीर्त्वा मुकुन्दोऽथ सरस्वतीम् ।
पञ्चालानथ मत्स्यांश्च शक्रप्रस्थमथागमत् ॥१०॥
तमुपागतमाकर्ण्य प्रीतो दुर्दर्शनं नृणाम् । अजातशत्रुर्निरगात् सोपाध्यायः सुहृद्वृतः ॥११॥
दृष्ट्वा विक्लिन्नहृदयः कृष्णं स्नेहेन पाण्डवः । चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः ॥१२॥
अर्जुनेन परिष्वक्तो यमाभ्यामभिवादितः । ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्च यथार्हतः ॥१३॥
एवं सुहृद्भिः पर्यस्त पुण्यश्लोकशिखामणिः । संस्तूयमानो भगवान् विवेशालंकृतं पुरम् ॥१४॥
पृथा विलोक्य भ्रात्रेयं कृष्णं त्रिभुवनेश्वरम् । प्रीतात्मोत्थाय पर्यङ्कात् सस्नुषा परिषस्वजे ॥१५॥

Shree Shukadeva said : King ! On hearing this counsel of Uddhava, which was beneficial from all angles of view and which was definite, the divine sage, elderly Yadavas and Krishna accepted it gracefully. His Divinity–Devakee's son–issued orders to Daruka (Krishna's chariot-driver), Jaitra and other subordinates to prepare for the jourey after taking permission of His elders His divinity gave satisfaction to the messanger of the kings with soothing words and told him : "Messenger ! Tell the Kings not to lose heart I will arrange to have the King of Magadha killed and the Kings will meet with farewell." In the course of his journey, Lord Krishna crossed Anarta (Saurashtra), Sawveera, Marwar and Kutch Then, Krishna crossed the Drishadvati and Saraswati rivers, and the countries named Panchala and Matsya and reached Indraprastha city. On hearing that Krishna to have even a view of whom is difficult for men, had, arrived, Yudhishtra was delighted and went out of the city, accompanied by priests and friends. On seeing Him, the heart of Yudhishthira melted–due to affection. Since he had seen Him after a long time, he embraced him again and again, as He was dearest to him. Arjuna too embraced Him and the twins–Nakula and Sahadeva paid obeisance to Him, while He bowed to Brahmins and elders, as deserved by the respective status. Thus surrounded by friends, His Divinity who is at the head of persons of sacred fame and who was being eulogized, entered the decorated city 7–14

On seeing her cousin's (Vasudeva's) son Krishna the lord of the three words, Kunta was heartily delighted. She and her daughter-in-law

पितृष्वसुर्गुरुस्त्रीणां कृष्णश्चक्रेऽभिवादनम् । स्वयं च कृष्णया राजन् भगिन्या चाभिवन्दितः १६
सुखं निवासयामास धर्मराजो जनार्दनम् । ससैन्यं सानुगामात्यं सभार्यं च नवं नवम् ॥१७॥
तर्पयित्वा खाण्डवेन वह्निं फाल्गुनसंयुतः । मोचयित्वा मयं येन राज्ञे दिव्या सभा कृता ॥१८॥
उवास कतिचिन्मासान् राज्ञः प्रियचिकीर्षया । विहरन् रथमारुह्य फाल्गुनेन भटैर्वृतः ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धेऽश्रीकृष्णस्येन्द्रप्रस्थागमनं नामैकसप्ततितमोऽध्यायः ॥७१॥



अथ द्विसप्ततितमोऽध्यायः

श्रीशुक उवाच

एकदा तु सभामध्ये आस्थितो मुनिभिर्वृतः । ब्राह्मणैः क्षत्रियैर्वैश्यैर्भ्रातृभिश्च युधिष्ठिरः ॥१॥
आचार्यैः कुलवृद्धैश्च ज्ञातिसम्बन्धिबान्धवैः । शृण्वतामेव चैतेषामाभाष्येदमुवाच ह ॥२॥

युधिष्ठिर उवाच

क्रतुराजेन गोविन्द राजसूयेन पावनीः । यक्ष्ये विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥३॥

got up from their coaches and the former embraced Him. Krishna then paid respects to His father's cousin and other elderly women. King! Draupatli and His sister (Subhadra) paid their respects to Him. Yudhishthira then lodged Krishna, his queens his ministers, attendants and army, comfortably in such a way that they may feel fresh. Jointly with Arjuna he propitiated the Fire-God by offering him the Khandava forest for consumption and secured relief for demon-Maya (who was getting burnt in the forest-fire). The latter constructed a wonderful assembly hall for Yudhishthira. He lived there for some time with the desire of pleasing the king (Yudhishthira). During this period, He diverted Himself in the company of Arjuna with outings in chariot, attended by warriors.

Thus ends chapter seventy one of Book X.



CHAPTER LXXII

Shree Shukadev said: Once Yudhishthira was seated in his council-hall amidst Sages, Brahmins, Kshatriyas, Vaishyas, brothers, preceptors, elders of his family, relatives and friends. He addressed Krishna and said as under. 1-2

श्री भगवानुवाच

सम्यग् व्यवसितं राजन् भवता शत्रुकर्शन। कल्याणी येन ते कीर्तिर्लोकाननुभविष्यति ॥४॥
ऋषीणां पितृदेवानां सुहृदामपि नः प्रभो। सर्वेषामपि भूतानामीप्सितः क्रतुराडयम् ॥५॥
विजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे। सम्भृत्य सर्वसम्भारानाहरस्व महाक्रतुम् ॥६॥

श्रीशुक उवाच-

निशम्य भगवद्गीतं प्रीतः फुल्लमुखाम्बुजः। भ्रातॄन् दिग्विजयेऽयुङ्क्त विष्णुतेजोपबृंहितान् ॥७॥
सहदेवं दक्षिणस्यामादिशत् सह सृञ्जयैः। दिशि प्रतीच्यां नकुलमुदीच्यां सव्यसाचिनम्।
प्राच्यां वृकोदरं मत्स्यैः केकयैः सह मद्रकैः ॥८॥
ते विजित्य नृपान् वीरा आजह्रुर्दिग्भ्य ओजसा। अजातशत्रवे भूरि द्रविणं नृप यक्ष्यते ॥९॥

Yudhishthira said · Govinda ! I desire to worship gods-who are but representatives of your magnificence-by the ritual sacrifice named Rajascoya-the King ritual sacrifices Your Divinity ! Please help me accomplish this. 3.

His Divinty said : King ! Destroyer of enemies ! You have well conceived this idea, since your blessed fame will thereby reach all the worlds. King ! This King of ritual sacrifices is welcome to Brahmanic sages, manu, gods, well-wishers, Me and even to all creatures Perform this ritual sacrifice after vanquishing all Kings, bringing the whole world under your submission and collecting all articles required for it 4-6

Shree Shukadeva said : On hearing the words uttered by His Divinity, Yudhishthira was delighted and his lotus-like face bloomed. He deputed his brothers who had grown stronger with the infusion of the prowess of Vishnu into them to conquer countries situated in all the quarters. He directed Sahadeva to subjugage countries in the South with the help of Srinjayas, and Nakula to subjugate countries in the West. Arjuna who could weild his bow with both the, hands to subjugate countries in the North and Bheem, whose stomach was as powerful as that of a wolf, to subjugate countries in the East, with warriors of the countries of Matsya, Kekaya and Madra King ! These warriors brought a great deal of wealth for Yudhishthira, who was about to perform the ritual sacrifice, from the respective directions after subjugating various kings with their prowess Hearing that Jarasandha had not yet been vanquished, King Yudhishthira was pondering over the matter,

श्रुत्वाजितं जरासंधं नृपतेर्ध्यायतो हरिः । आहोपायं तमेवाद्य उद्धवो यमुवाच ह ॥१०॥
भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः । जग्मुर्गिरिव्रजं तात बृहद्रथसुतो यतः ॥११॥
ते गत्वाऽऽतिथ्यवेलायां गृहेषु गृहमेधिनम् । ब्रह्मण्यं समयाचेरन् राजन्या ब्रह्मलिङ्गिनः ॥१२॥
राजन् विद्ध्यतिथीन् प्राप्तानर्थिनो दूरमागतान् । तन्नः प्रयच्छ भद्रं ते यद् वयं कामयामहे १३
योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम् । नाचिनोति स्वयं कल्पः स वाच्यः शोच्य एव सः॥

श्रीशुक उवाच

स्वरैराकृतिभिस्तांस्तु प्रकोष्ठैर्ज्याहतैरपि । राजन्यबन्धून् विज्ञाय दृष्टपूर्वानचिन्तयत् ॥१५॥
राजन्यबन्धवो ह्येते ब्रह्मलिङ्गानि बिभ्रति । ददामि भिक्षितं तेभ्य आत्मानमपि दुस्त्यजम् ॥१६॥
जीवता ब्राह्मणार्थाय को न्वर्थः क्षत्रबन्धुना । देहेन पतमानेन नेहता विपुलं यशः ॥१७॥
इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान् । हे विप्रा व्रियतां कामो ददाम्यात्मशिरोऽपि वः ॥१८॥

when Krishna told him about the strategy, which Uddhava had suggested. 7–10

Dear me! Thereupon, Bheemasen, Arjuna and Krishna–all the three disguised themselves as Brahmins and went to Girivraja, where Jarasandha-son of Brihad-ratha was staying. Thus disguished as Brahmins, the Royal personages went to the palace of Jarasandha, who was following the life of a house-holder and who had reverance for brahmins, at the usual time when he received guests. They begged for alms, *saying*: "King! *Know us to be your guests who have come to* this distant place, since we desire to have something. May you fare well. Whoever does not achieve permanent renown which is fit to be recited by saintly persons, with this transient body, though he is capable of doing so, is reprehensible and lamentable." 11–14

Shree Shukadeva said : Jarasandha did recognize them as Kshtriyas by their tones, countenance and wrists bearing marks of injuries caused by bow-strings and felt that he had seen them before. He said to himself : "These are Kshatriyas *but they* bear *marks of* Brahmins. I will *therefore*, give them alms, even my life, though it is difficult to do so. If one does not achieve renown with this transient body, while he is alive, for the sake of a Brahmin, what is the use of such a body ?" Thus thinking, the generous-hearted king. told Krishna, Arjuna and Bheema: Brahmins: choose whatever you desire. I will give even my head to you." 15–18

श्रीभगवानुवाच

युद्धं नो देहि राजेन्द्र द्वन्द्वशो यदि मन्यसे । युद्धार्थिनो वयं प्राप्ता राजन्या नान्नकाङ्क्षिणः ॥१९॥
असौ वृकोदरः पार्थस्तस्य भ्राताऽर्जुनो ह्ययम् । अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥२०॥
एवमावेदितो राजा जहासोच्चैः स्म मागधः । आह चामर्षितो मन्दा युद्धं तर्हि ददामि वः ॥२१॥
न त्वया भीरुणा योत्स्ये युधि विक्लवचेतसा । अयं तु वयसातुल्यो नातिसत्त्वो न मे समः ।
अर्जुनो न भवेद् योद्धा भीमस्तुल्यबलो मम ॥२२॥
इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम् । द्वितीयां स्वयमादाय निर्जगाम पुराद् बहिः ॥२३॥
ततः समे खले वीरौ संयुक्तावितरेतरौ । जघ्नतुर्वज्रकल्पाभ्यां गदाभ्यां रणदुर्मदौ ॥२४॥
एवं तयोर्महाराज युध्यतोः सप्तविंशतिः । दिनानि निरगंस्तत्र सुहृद्वन्निशि तिष्ठतोः ॥२५॥
एकदा मातुलेयं वै प्राह राजन् वृकोदरः । न शक्तोऽहं जरासंधं निर्जेतुं युधि माधव ॥२६॥
शत्रोर्जन्ममृती विद्वान् भीमस्यामोघदर्शनः । दर्शयामास विटपं पाटयन्निव संज्ञया ॥२७॥

His Divinity Krishna said : "King ! If you hold this view give us the gift of a duel It is with the desire of having duel with you that we have come to you. We are, of course, Kshatriya and are not desirous of obtaining any food from you. This is Bheema-son of Pandu This is Arjuna-his brother Know Me to be Krishna-son of their maternal uncle and your enemy."

Having been thus informed, the king of Magadha laughed aloud derisively, since he was enraged. He said : "Fools ! I will certainly give battle." He said to Krishna : "I will not fight with you, since you are timid and get freightened in battle. This Arjuna is not my equal in age, is not very strong, is not a match for me and cannot fight with me. Bheema, however, is as strong as myself" Having said this, he gave a large mace to Bheemasena. He took another mace and went out of the city Then, they were locked in a duel on level ground. Ferocious in battle, they struck each other with their maces, which were comparable to thunder-bolts. 19-24

Great King ! While they were thus fighting there, twenty-seven days elapsed At night, however, they behaved like hearty friends King ! Once, Bheema told his maternal uncle's son (Krishna), "Krishna ! I would not be able to vanquish Jarasandha in the duel. 25-26

Krishna, whose knowledge of things was infallible, knew about the

तद् विज्ञाय महासत्त्वो भीमः प्रहरतां वरः। गृहीत्वा पादयोः शत्रुं पातयामासे भूतले ॥२८॥
एकं पादं पदाऽऽक्रम्य दोर्भ्यामन्यं प्रगृह्य सः। गुदतः पाटयामास शाखामिव महागजः ॥२९॥
हाहाकारो महानासीन्निहते मगधेश्वरे। पूजयामासतुर्भीमं परिरभ्य जयाच्युतौ ॥३०॥
सहदेवं तत्तनयं भगवान् भूतभावनः। अभ्यषिञ्चदमेयात्मा मगधानां पतिं प्रभुः।
मोचयामास राजन्यान् संरुद्धा मागधेन ये ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे जरासंधवधो नाम द्विसप्ततितमोऽध्यायः ॥७२॥

अथ त्रिसप्ततितमोऽध्यायः

श्रीशुक उवाच

अयुते द्वे शतान्यष्टौ राजानो युधि निर्जिताः। ददृशुस्ते घनश्यामं पीतकौशेयवाससम् ॥१॥
कृष्णसन्दर्शनाह्लादध्वस्तसंरोधनक्लमाः। प्रशशंसुर्हृषीकेशं गीर्भिः प्राञ्जलयो नृपाः ॥२॥

circumstances about birth Jarasandha and condition for his death, split a twig. which hinted to him how Jarasandha should be killed (by splitting him into two). Taking that hint, very powerful Bheema, who excelled others in striking, caught legs of his enemy, threw him on the ground, placed his foot on one of his legs, caught hold of the other with both his hands and split him, like a great elephant splitting a bough of a tree. When the King of Magadha was killed, there was a loud wailing Arjuna and Krishna, however embraced Bheema and congratulated him. His Divinity who protects all creatures and whose largeness of heart is immeasurable, coronated Sahadev-son of Jarasandha as King of Magadha and arranged for release of the Kings, who had been imprisoned by the King of Magadha. 27-31

Thus ends chapter seventy two of Book X.

CHAPTER LXXIII

Shree Shukadeva said : Those 20 800 princes, who had been conquered by Jarnsandha *in battle, saw cloud-dark Krishna in His* yellow silk garments, their weariness caused by confinement was shattered by their joy of audience with Krishna. The princes folded their hands and euglogized Krishna with *following words :* 1-2

राजान ऊचुः

नैनं नाथान्वसूयामो मागधं मधुसूदन । अनुग्रहो यद् भवतो राज्ञां राज्यच्युतिर्विभो
राज्यैश्वर्यमदोन्नद्धो न श्रेयो विन्दते नृपः । त्वन्मायामोहितोऽनित्या मन्यते संपदोऽचला
मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् । एवं वैकारिकीं मायामयुक्ता वस्तु चक्षते

वयं पुरा श्रीमदनष्टदृष्टयो जिगीषयास्या इतरेतरस्पृधः ।
घ्नन्तः प्रजाः स्वा अतिनिर्घृणाः प्रभो मृत्युं पुरस्त्वाविगणय्य दुर्मदाः ॥६

त एव कृष्णाद्य गभीररंहसा दुरन्तवीर्येण विचालिताः श्रियः ।
कालेन तन्वा भवतोऽनुकम्पया विनष्टदर्पाश्चरणौ स्मराम ते ॥७

अथो न राज्यं मृगतृष्णिरूपितं देहेन शश्वत् पतता रुजां भुवा ।
उपासितव्यं स्पृहयामहे विभो क्रियाफलं प्रेत्य च कर्णरोचनम् ॥८

The Princes said : Lord ! Destroyer of demon Madhu ! pervading God ! We do not find fault with Jaransandha, since lo: Kingdom virtually amounts to your favour. A King, who is fett with the intoxication caused by the power lent by a kingdom, not achieve bliss but he gets infatuated by Your Maya and cons his transeient affluence to be permanent Just as foolish persons cons a mirage to be a source of water, persons who are not devout cons the ever-changing Maya to be a reality 3-5

Our comprehension having been formerly destroyed by our arroga born of opulence, we were contending with each other with the de of conquering each other's dominions. Lord ! Extremely haughty very cruel as we were, we disregarded you, who are like ever-pre death We were tormenting our own subjects Krishna ! The self-s we, who were deprived of our riches by Time, which has unscruta valocity, which has infinite power, and which is your own im have to-day been deprived of our arrogance by your compassion. meditate on your feet Lord ! We do not now desire restoration of kingdoms, which are like a mirage and which are to be enjoyed o by the body, which however continuously deteriorates and is the sou of diseases Nor do we desire the fruit of righteous actions, which to be enjoyed after death, though even the mention of it is pleas to the ears We repeatedly bow to you-Krishna, son of Vasude since you are Vishnu incarnate. You are the Supreme Spirit Y

कृष्णाय वासुदेवाय हरये परमात्मने । प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥९॥

श्रीभगवानुवाच

दिष्ट्या व्यवसितं भूपा भवन्त ऋतभाषिणः । श्रियैश्वर्यमदोन्नाहं पश्य उन्मादकं नृणाम् ॥१०॥
भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत् । मा यजन्तोऽध्वरैर्युक्ता प्रजा धर्मेण रक्षथ ॥११॥
संतन्वन्तः प्रजातन्तून् सुखं दुःखं भवाभवौ । प्राप्तं प्राप्तं च सेवन्तो मच्चित्ता विचरिष्यथ ॥१२॥
उदासीनाश्च देहादावात्मारामा धृतव्रताः । मय्यावेश्य मनः सम्यङ्मामन्ते ब्रह्म यास्यथ ॥१३॥

श्रीशुक उवाच

इत्यादिश्य नृपान् कृष्णो भगवान् भुवनेश्वरः । सपर्यां कारयामास सहदेवेन भारत ॥१४॥
रथान् सदश्वानारोप्य मणिकाञ्चनभूषितान् । प्रीणय्य सुनृतैर्वाक्यैः स्वदेशान् प्रत्ययापयत् १५
जरासंधं घातयित्वा भीमसेनेन केशवः । पार्थाभ्यां संयुतः प्रायात् सहदेवेन पूजितः ॥१६॥

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who are known as Govinda, destroy distrees of those who bow to you 6-9

His Divinity said : Princes ! I congratulate you on your decision What you have said is true See ! The bonds created by wealth and by arrogance arising from soverignty cause intense passion in men You should know that the body etc, which are created objects are finite. You should therefore, worship Me with ritual sacrifices, with a composed mind and protect your subjects in a righteous manner While extending the line of descendants and enjoying happiness and miseries, prosperity and adversity as they may come by, with equanimity Keep Me in mind and move about (in the world) Remain indifferent to the body etc, indulge in spiritual pursuits, take the vow of righteousness, repose well your minds in Me and you shall ultimately attain Me, the Supreme Spirit 10-13

Shree Shukadeva said Scion of Bharat dynasty ! After tendering this counsel to the princes, His Divinity Krishna-the overlord of the three worlds instructed Sahadeva horour to them He seated them in chariots, drawn by good horses, who were decorated with jewels and gold, pleased them with kind and sweet words and sent them to their respective territories, After having thus got Jarasandha killed by Bheemasena, and after having been honoured by Sahadeva Krishna, accompanied by the two sons of Kunti, set out for Indraprastha (on

अभिवन्द्याथ राजानं भीमार्जुनजनार्दनाः । सर्वमाश्रावयांचक्रुरात्मना यदनुष्ठितम् ॥१७॥
निशम्य धर्मराजस्तत् केशवेनानुकम्पितम् । आनन्दाश्रुकलां मुञ्चन् प्रेम्णा नोवाच किंचन १८

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्ध उत्तरार्धे कृष्णाद्यागमने त्रिसप्ततितमोऽध्याय ॥७३॥

अथ चतुःसप्ततितमोऽध्यायः

श्रीशुक उवाच

धर्मराजो यथा काले वव्रे युक्तान् स ऋत्विजः । कृष्णानुमोदितः पार्थो ब्राह्मणान् ब्रह्मवादिनः ॥१॥
द्वैपायनो भरद्वाजः सुमन्तुर्गौतमोऽसितः । वसिष्ठश्च्यवनः कण्वो मैत्रेयः कवषस्त्रितः ॥२॥
उपहूतास्तथा चान्ये द्रोणभीष्मकृपादय । धृतराष्ट्रः सहसुतो विदुरश्च महामतिः ॥३॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञदिदृक्षवः । तत्रेयुः सर्वराजानो राज्ञां प्रकृतयो नृप ॥४॥
ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः । कृष्ट्वा तत्र यथाम्नायं दीक्षयाञ्चक्रिरे नृपम् ॥५॥

reaching there'. Krishna, Bheem and Arjuna paid respects to King Yudhishthira and reported to him what they had done. On hearing it which was due to the favour of Krishna, Yudhishthira shed tears of joy due to love for Him and could not speak. 14–18

Thus ends chapter seventy three of Book X

CHAPTER LXXIV

Shree Shukhdev said Yudhishthira chose with the approval of Krishna, Brahmins, who were diligent and were well-versed in the Vedas, such as Vyasa, Bharadwaja, Sumanth, Gautams, Asita. Vasishth, Chyavana, Kanava, Maitreya, Kavasha and Trita, as priests to officiate at the ritual scrifice. King! Similarly, others, such as Drona, Bheemasen Kripa and others were also invited. Dhritarashtra and his sons, talented Vidura, Brahmins, Kshatriyas, Vaishyas and Shoodras, all kings and their subjects, who were desirous of witnessing the ritual sacrifice too came there 1–4.

Then, the Brahmins ploughed up the ground selected for the ritual sacrifice with golden ploughs and consecrated King Yudhishthira according to prescribed rites The priests, who were lustrous like deities, helped the great King perform the Rajasooya sacrifice according to

अयाजयन् महाराजं याजका देववर्चसः । राजसूयेन विधिवत् प्राचेतसमिवामराः ॥६॥
सदस्याग्र्यार्हणार्हं वै विमृशन्तः सभासदः । नाध्यगच्छन्ननैकान्त्यात् सहदेवस्तदाब्रवीत् ॥७॥
अर्हति ह्यच्युतः श्रैष्ठ्यं भगवान् सात्वतां पतिः । एकः एवाद्वितीयोऽसावैतदात्म्यमिदं जगत् ।
तस्मात् कृष्णाय महते दीयतां परमार्हणम् । एवं चेत् सर्वभूतानामात्मनश्चार्हणं भवेत् ॥९॥
इत्युक्त्वा सहदेवोऽभूत् तूष्णीं कृष्णानुभाववित् । तच्छ्रुत्वा तुष्टुवुः सर्वे साधु साध्विति सत्तमाः
श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्दं सभासदाम् । समर्हयद्धृषीकेशं प्रीतः प्रणयविह्वलः ॥११॥
तत्पादाववनिज्यापः शिरसा लोकपावनीः । सभार्यः सानुजामात्यः सकुटुम्बोऽवहन्मुदा ॥१२॥
इत्थं सभाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः । नमो जयेति नेमुस्तं निपेतुः पुष्पवृष्टयः ॥१३॥

इत्थं निशम्य दमघोषसुतः स्वपीठादुत्थाय कृष्णगुणवर्णऽजातमन्युः ।
उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संश्रावयन् भगवते परुषाण्यभीतः ॥१४॥

prescribed rites, just as deities, and helped Varuna perform a ritual sacrifice. 5–6

The councillors then deliberated on the question as to who should be chosen for the chief honour of the council, but could not come to a decision, since there were several deserving personages. Thereupon, Sahadeva said: 'His Divinity Krishna-chief among members of the Satwata dynasty deserves the topmost honour. The great honour should, therefore, be conferred upon Krishna If this were done, it would be tantamount to honouring all creatures as well as ourselves." 7–9

Having said this much, Sahadeva, who realized the majesty of Krishna, ceased on hearing this, all good persons were pleased and said "Nice ! Very nice". Hearing this decision, which was announced by Brahmins and ascertaining the concensus of the councillors, King Yudhishthira was delighted, He was overcome with affection for Krishna and worshipped Him. After he had washed His feet with water his queens, younger brothers, ministers and members of his family and himself sprinked the water which was capable of sanctifying all the worlds, on their heads with delight. Seeing Krishna thus honoured, all persons folded their hands bowed to Him and exclaimed : "We bow to you ! Victory to you " They also showered flowers on Him. 10–13

On hearing this, son of Damaghosha, whose anger was kindled by

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः। वृद्धानामपि यद् बुद्धिर्बालवाक्यैर्विभिद्यते ॥१५॥
यूयं पात्रविदां श्रेष्ठा मा मन्ध्वं बालभाषितम्। सदसस्पतयः सर्वे कृष्णो यत् सम्मतोऽर्हणे ॥१६॥
तपोविद्याव्रतधरान् ज्ञानविध्वस्तकल्मषान्। परमर्षीन् ब्रह्मनिष्ठान् लोकपालैश्च पूजितान् १७

सदस्पतीनतिक्रम्य गोपालः कुलपांसनः। वर्णाश्रमकुलापेतः सर्वधर्मबहिष्कृतः।
स्वैरवर्ती गुणैर्हीनः सपर्यां कथमर्हति ॥१८॥

एवमादीन्यभद्राणि बभाषे नष्टमङ्गलः। नोवाच किञ्चिद् भगवान् यथा सिंहः शिवारुतम् ॥१९॥
ततः पाण्डुसुताः क्रुद्धा मत्स्यकैकयसृञ्जयाः। उदायुधाः समुत्तस्थुः शिशुपालजिघांसवः ॥२०॥

ततश्चैद्यस्त्वसंभ्रान्तो जगृहे खड्गचर्मणी। तावदुत्थाय भगवान् स्वान् निवार्य स्वयं रुषा।
शिरः क्षुरान्तचक्रेण जहारापततो रिपोः ॥२१॥

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the commendation of the merits of Krishna, rose from his seat. Wrathful as he had become, he raised his hands and spoke these abusive words in the assembly in such a way that His Divinity would hear them: 14

"The popular belief that Time is Supreme and difficult to overcome is full of truth, since the intelligence of even elderly persons is set at naught by words of youngsters (Sahadeva) stating that there is a concensus regarding the fitness of Krishna for the honour. Superseding great sages, who perform penace, who are learned, who have taken the vow of righteous conduct, whose sins have been destroyed by their spiritual experience, who are absorbed in contemplation of the Supreme Spirit, who are revered by even guardians of the quarters and who are leading councillors, how can this cow-herd, who is a blot on his family, who has fallen from the duties prescribed for the various castes, religious orders, and family, who has cast off all rules of righteous conduct, who is wilful in his behaviour, and who is devoid of virtues deserve this honour"? 15-18

Shishupal, whose good luck had ended, spoke these and other evil words. His Divinity did not, however, speak anything, just as a lion would not mind the howls of a jackol. The Pandavas, the princes of Matsya and Kekaya countries and princes of the Srinjaya dynasty however rose and raised their weapons with the intention of assassinating Shishupala The latter, however, remained unperturbed and took up his sword and shield. His Divinity, however, kept them away and cut off the head of His enemy with his razorsharp disc-missile, when he

चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् । पश्यतां सर्वभूतानामुल्केव भुवि खाच्च्युता ॥२२॥
जन्मत्र यानुगुणितवैरसंरब्धया धिया । ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् ॥२३॥
ऋत्विग्भ्य. ससदस्येभ्यो दक्षिणां विपुलामदात् । सर्वान् सम्पूज्य विधिवच्चक्रेऽवभृथमेकराट् ॥
साधयित्वा क्रतुं राज्ञ. कृष्णो योगेश्वरेश्वर. । उवास कतिचिन्मासान् सुहृद्भिरभियाचित. ।
ययौ सभार्य सामात्य स्वपुर देवकीसुत. ॥२५॥
राज्ञा सभाजिता. सर्वे सुरमानवखेचरा । कृष्णं क्रतु च शंसन्तः स्वधामानि ययुर्मुदा ॥२६॥
दुर्योधनमृते पापं कलिं कुरुकुलामयम् । यो न सेहे श्रियं स्फीतां दृष्ट्वा पाण्डुसुतस्य ताम् ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे शिशुपालवधो नाम चतु सप्ततितमोऽध्याय ॥७४॥

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angrily assulted Him The flash of luster, which emerged from tha body of Shishupal passed into the body of Krishna within the sight of all creatures, in the manner of a meteor falling from the sky penetrating the earth Thus, Shishupal, who had been thinking of Krishna with a *mind fraught with vengenance which had fellowed him in his three* births, attained union with Him, since disposition of the mind is the cause of birth in this world 18–23

Thereafter, Yudhishthira, who had become the absolute King of Bharat, gave ample gifts to the priests, who had officiated at his ritual sacrifice and to the councillors, honoured all in the customary manner and performed the final ritual ceremony of sacred bath After seeing through the performance of the ritual sacrifice, Krishna, who is the master of his relatives and then returned to His capital with his queens and ministers With the exception of Duryodhana, who was sinful quarrelsome and a blot on the dynasty of Kuru, and who could not tolerate the great majesty of the son of Pandu (Yudhishthira) all the deities, men and celestial beings, who were honoured by the King, eulogized Krishna and the ritual sacrifice and joyfully returned to their respective homes 24–27

Thus ends chapter seventy four of Book X



अथ पञ्चसप्ततितमोऽध्यायः

ऋषिरुवाच

पितामहस्य ते यज्ञे राजसूये महात्मनः । बान्धवाः परिचर्यायां तस्यासन् प्रेमबन्धनाः ॥१॥
भीमो महानसाध्यक्षो धनाध्यक्षः सुयोधनः । सहदेवस्तु पूजायां नकुलो द्रव्यसाधने ॥२॥
गुरुशुश्रूषणे जिष्णुः कृष्णः पादावनेजने । परिवेषणे द्रुपदजा कर्णो दाने महामनाः ॥३॥
निरूपिता महायज्ञे नानाकर्मसु ते तदा । प्रवर्तन्ते स्म राजेन्द्र राज्ञः प्रियचिकीर्षवः ॥४॥
मृदङ्गशङ्खपणवधुन्धुर्यानकगोमुखाः । वादित्राणि विचित्राणि नेदुरावभृथोत्सवे ॥५॥
नर्तक्यो ननृतुर्हृष्टा गायका यूथशो जगुः । वीणावेणुतलोन्नादस्तेषां स दिवमस्पृशत् ॥६॥
देवदुन्दुभयो नेदुर्नरदुन्दुभिभिः समम् । मुमुचुः पुष्पवर्षाणि देवर्षिपितृमानवाः ।
सस्नुस्तत्र ततः सर्वे वर्णाश्रमयुता नराः ॥७॥
अथर्त्विजो महाशीलाः सदस्या ब्रह्मवादिनः । ब्रह्मक्षत्रियविट्शूद्रा राजानो ये समागताः ॥८॥

CHAPTER LXXV

Shree Shukadeva said : King ! On the occasion of the Rajasooya ritual sacrifice of your generous-hearted grand-father, his relatives rendered various services through the bonds of love. Bheemasena supervised kitchen Duryodhan supervised treasures, Sahadeva supervised guest-houses. Nakula supervised procurment of requisite articles, Arjuna supervised the service due to be rendered to elderly persons, Krishna supervised washing the feet of guests, Draupadi supervised service of food and noble minded Karan supervised charity. Great King ! They were desirous of pleasing the King and were thus appointed to perform various functions and busied themselves with them.

On the auspicious occasion of the ceremony of the sacred bath at the conclusion of the ritual sacrifice, various musical instruments such as tabors, couches, Paiavas, Dhundhus, large military drums and Gomukhas were played. Dancing girls danced, and teams of songsters sung the high sounds of their lutes, flute-pipes and claps touched the sky. Along with Kettle drums of men, those of God also were played upon. Deities, sages, manes and men showered flowers On that occasion, men of all castes and orders of life took their ablutions. 1-7

King ! Priests of noble character, councillors, Vedic scholars, Brahmins, Kshatriyas, Vaishyas, Shoodras and princes, who had asse-

देवर्षिपितृभूतानि लोकपालाः सहानुगाः । पूजितास्तमनुज्ञाप्य स्वधामानि ययुर्नृप ॥९॥
ततो युधिष्ठिरो राजा सुहृत्सम्बन्धिबान्धवान् । प्रेम्णा निवासयामास कृष्णं च त्यागकातरः ॥१०॥
मयकृतान्तःपुरे तस्य वीक्ष्य दुर्योधनः श्रियम् । अतप्यद् राजसूयस्य महित्वं चाच्युतात्मनः ॥११॥
सभायां मयक्लृप्तायां क्वापि धर्मसुतोऽधिराट् । वृतोऽनुजैर्बन्धुभिश्च कृष्णेनापि स्वचक्षुषा ।
आसीनः काञ्चने साक्षादासने मघवानिव ॥१२॥
तत्र दुर्योधनो मानी परीतो भ्रातृभिर्नृप । किरीटमाली न्यविशदसिहस्तः क्षिपन् रुषा ॥१३॥
स्थलेऽभ्यगृह्णाद्वस्त्रान्तं जलं मत्वा स्थलेऽपतत् । जले च स्थलवद् भ्रान्त्या मयमायाविमोहितः
जहास भीमस्तं दृष्ट्वा स्त्रियो नृपतयोऽपरे । निवार्यमाणा अप्यङ्ग राज्ञा कृष्णानुमोदिताः ॥१५॥

स व्रीडितोऽवाग्वदनो रुषा ज्वलन् निष्क्रम्य तूष्णीं प्रययौ गजाह्वयम् ।
हाहेति शब्दः सुमहानभूत् सतामजातशत्रुर्विमना इवाभवत् ।
बभूव तूष्णीं भगवान् भुवो भरं समुज्जिहीर्षुर्भ्रमति स्म यद्दृशा ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे दुर्योधनमानभङ्गो नाम पञ्चसप्ततितमोऽध्यायः ॥ ७५ ॥

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mbled there, and divine sages, manes, goblins, protectors of the quarters and their followers were suitably honoured They then returned to their respective abodes after taking leave of the King 8–9

Once, the sovereign-son of Dharma-(Yudhishthira) was seated on a golden throne, as if he were Indra in person in the council-hall, constructed by Maya, in the company of his brothers, relatives and Krishna, who virtually constituted his eyes. King ! Haughty Duryodhana, wearing a crown and necklace entered the place in company of his brothers, carrying a sword, which he angrily tossed up He raised the border of his lower garment, when he was on solid ground, mistaking it for water, and fell into water under the delusion that it was solid ground, having been deceived by the trickery of Maya. Dear me ! On seeing him, Bheema burst into laughter, so did also women and other princes, though they were forbiden by King Yudhishthira, since they were encouraged to do so by Krishna He felt ashamed and cast down his face Burning with anger, he got out therefrom and silently went away to Hastinapura Good men loudly cried out 'Ha-ha ', Yudhishthira who did not harbour enmity towards any one, became almost dejected but His Divinity, by whose mere sight Duryodhana was deluded, kept mum, since He desired to destroy the burden (of evil-doers) of the Earth 11–16

Thus ends chapter seventy five of Book X

अथ षट्सप्ततितमोऽध्यायः

श्रीशुक उवाच

अथान्यदपि कृष्णस्य शृणु कर्माद्भुतं नृप । क्रीडानरशरीरस्य यथा सौभपतिर्हतः ॥१॥
शिशुपालसखः शाल्वो रुक्मिण्युद्वाह आगतः । शाल्वः प्रतिज्ञामकरोत् शृण्वतां सर्वभूभुजाम्।
अयादवीं क्ष्मां करिष्ये पौरुषं मम पश्यत ॥२॥
इति मूढः प्रतिज्ञाय देवं पशुपतिं प्रभुम् । आराधयामास नृप पांसुमुष्टिं सकृद् ग्रसन् ॥३॥
संवत्सरान्ते भगवानाशुतोष उमापतिः । वरेणच्छन्दयामास शाल्वं शरणमागतम् ॥४॥
देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् । अभेद्यं कामगं वव्रे स यानं वृष्णिभीषणम् ॥५॥
तथेति गिरिशादिष्टो मयः परपुरञ्जयः । पुरं निर्माय शाल्वाय प्रादात् सौभमयस्मयम् ॥६॥
स लब्ध्वा कामगं यानं तमोधाम दुरासदम् । ययौ द्वारवतीं शाल्वो वैरं वृष्णिकृतं स्मरन् ॥७॥

CHAPTER LXXVI

Shree Shukadeva said: King! Now hear about another wonderful exploit of Krishna, who had assumed the human body for diversion, showing how King Shalva was killed. Shalva, who was a friend of Shishupala, had attended the wedding of Rukmini and had taken a vow, within hearing of all princes saying: 'I will render the Earth void of the Yadavas, you "all witness my prowess" Having thus taken the vow, the fool worshipped God Shiva–the Lord of all creatures–eating only a fistful of earth once a day. At the end of a year, God Shiva consort of Uma–who is quickly propitiated, gratified Shalva, who had come to his refuge, with a boon The latter chose for the boon a chariot which could not be pierced by deities, demons, men, celestial songsters, serpents or evil spirits and would travel in any desired direction and would cause fright to the Yadavas God Shiva, who resides in the Himalayas, granted the boon and under His direction, demon Maya conquerer of capitals of his enemies constructed an iron airship named Sambha and gave it to Shalva. Having obtained this unassailable vehicle, which was full of darkness and which was capable of flying in any desired direction, Shalva, who was harbouring in his mind the enmity shown to him by the Yadavas, went to Dwarka. Eminent scion of Bharata dynasty ! Shalva beseiged the city with a large army and completely devastated its gardens and parks. When illustrious Pradyumna saw that his subjects were being harrassed, the renowned warrior persuaded them not to be frightened

निरुध्य सेनया शाल्वो महत्या भरतर्षभ । पुरीं बभञ्जोपवनान्युद्यानानि च सर्वश ॥८॥
प्रद्युम्नो भगवान् वीक्ष्य बाध्यमाना निजा प्रजा । मा भैष्टेत्यभ्यधाद्वीरो रथारूढो महायशा ।
तत प्रववृते युद्ध शाल्वाना यदुभि सह । यथासुराणा विबुधैस्तुमुल लोमहर्षणम् ॥१०॥
ताश्च सौभपतेर्माया दिव्यास्त्रै रुक्मिणीसुत । क्षणेन नाशयामास नैश तम इवोष्णगु ॥११॥
शाल्वामात्यो द्युमान् नाम प्रद्युम्नं प्राक्प्रपीडित । आसाद्य गदया मौर्व्या व्याहत्य व्यनदद् बली ।
प्रद्युम्न गदया शीर्णवक्ष स्थलमरिन्दमम् । अपोवाह रणात् सूतो धर्मविद् दारुकात्मज ॥१३॥
लब्धसंज्ञो मुहूर्तेन कार्ष्णि सारथिमब्रवीत् । अहो असाध्विद सूत यद् रणान्मेऽपसर्पणम् ॥१४॥
न यदूना कुले जात श्रूयते रणविच्युत । विना मत् क्लीबचित्तेन सूतेन प्राप्तकिल्बिषात् ॥१५॥

सारथिरुवाच

धर्म विजानताऽऽयुष्मन् कृतमेतन्मया विभो । सूत कृच्छ्रगत रक्षेद् रथिन सारथि रथी ॥१६॥

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and mounted his chariot Then fierce and hair-raising battle ensued between the Shalvas and the Yadavas like that between demons and Gods The son of Rukmini (Pradyumna) destroyed in a moment the illusion created by Shalva with miraculous missles, just as the Sun destroys darkness of the night In the meantime, mighty Dyuman minister of Shalva who had been wounded earlier-assaulted Pradyumna with an iron mace and roared in triumph The chariot driver of Pradyumna who was a son of Daruka, and who knew his duty drove away. Pradyumna who always subdued his enemies from the battle field, since he had been wounded in the chest with the mace When he regained consciousness in a moment, the son of Krishna told the chariot-driver, "Alas ! Chariot-driver ! This removal of me from the battle-field is not good Any one born in the dynasty of Yadu is never heard having escaped from a battle-field, with the exception of myself who has sustained this blot by the action of his chariot-driver of a timid mentality ! 1-15

The Chariot Driver said Long live mighty prince ! A chariot -driver has to protect his warrior when he is in a difficult strait and a warrior has to protect his chariot driver in a similar plight Since I know this, I carried your reverence from the battle field, because you had been assaulted with a mace by the enemy had been wounded and

एतद् विदित्वा तु भवान् मयापोवाहितो रणात्। उपसृष्टः परेणेति मूर्च्छितो गदया हतः॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे शाल्वयुद्धे षट्सप्ततितमोऽध्यायः ॥७६॥



अथ सप्तसप्ततितमोऽध्यायः

श्रीशुक उवाच

स तूपस्पृश्य सलिलं दंशितो धृतकार्मुकः। नय मां द्युमतः पार्श्वं वीरस्येत्याह सारथिम्॥१॥
विधमन्तं स्वसैन्यानि द्युमन्तं रुक्मिणीसुतः। प्रतिहत्य प्रत्यविध्यन्नाराचैरष्टभिः स्मयन्॥२॥
चतुर्भिश्चतुरो वाहान् सूतमेकेन चाहनत्। द्वाभ्यां धनुश्च केतुं च शरेणान्येन वै शिरः॥३॥
एवं यदूनां शाल्वानां निघ्नतामितरेतरम्। युद्धं त्रिणवरात्रं तदभूत्तुमुलमुल्बणम्॥४॥
इन्द्रप्रस्थं गतः कृष्ण आहूतो धर्मसूनुना। निमित्तान्यतिघोराणि पश्यन् द्वारवतीं ययौ॥५॥
वीक्ष्य तत् कदनं स्वानां निरूप्य पुररक्षणम्। सौभं च शाल्वराजं च दारुकं प्राह केशवः।
रथं प्रापय मे सूत शाल्वस्यान्तिकमाशु वै॥६॥

had fainted. Since I know this duty, I did this." 16-17

Thus ends chapter seventy six of Book X



CHAPTER LXXVII

Shree Shukadev said Stung by the relapse, Pradyumna sipped water, took up his bow and told his chariot-driver: "Lead me near heroic Dyuman' Striking back at Dyuman, who was harassing his army, the son of Rukmini pierced him with eight arrows smilingly. He killed his four horses with four arrows and his chariot-driver with one He broke his bow and his banner with two arrows and cut off his head with another When the Yadavas and the Shalvas were thus killing each other, Krishna who had gone to Indraprastha at the invitation of Yudhishthira observed very frightful omens and, therefore, returned to Dwaraka On seeing the destruction of His men, and the presence of the air-chariot of Shalva and Shalva himself. Krishna told Daruka (His chariot-driver): Driver! Take my chariot to the vicinity of Shalva' When Shalva was powerfully striking with lots of weapons Krishna, of infallible exploits pierced him with his arrows, shattered his armour and his bow, the jewelled crest of his head-gear and the air-chariot of the enemy with His mace. Shattered into thousands of

त शङ्खपूर्णैः प्रहरन्तमोजसा शाल्वं शरैः शौरिरमोघविक्रम ।
विद्ध्वाच्छिनद् वर्म धनु शिरोमणिं सौभं च शत्रोर्गदया रुरोज ह ॥७॥

तत् कृष्णहस्तेरितया विचूर्णितं पपात तोये गदया सहस्रधा ।
विसृज्य तद् भूतलमास्थितो गदामुद्यम्य शाल्वोऽच्युतमभ्यगाद् द्रुतम् ॥८॥

आधावत सगदं तस्य बाहु भल्लेन छित्त्वाथ रथाङ्गमद्भुतम् ।
वधाय शाल्वस्य लयार्कसन्निभं बिभ्रद् वभौ सार्क इवोदयाचल. ॥९॥

जहार तेनैव शिर. सकुण्डलं किरीटयुक्त पुरुमायिनो हरि. ।
वज्रेण वृत्रस्य यथा पुरन्दरो बभूव हाहेति वचस्तदा नृणाम् ॥१०॥

तस्मिन् निपतिते पापे सौभे च गदया हते। नेदुर्दुन्दुभयो राजन् दिवि देवगणेरिता ॥११॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्ध सौभवधो नाम सप्तसप्तति तमोऽध्याय ॥ ६६ ॥

अथाष्टसप्ततितमोऽध्यायः

श्रीशुक उवाच
सखीनामपचितिं कुर्वन्दन्तवक्त्रो रुषाभ्यगात्। शिशुपालस्य शाल्वस्य पौण्ड्रस्यापि दुर्मतिः।
परलोकगताना च कुर्वन् पारोक्ष्यसौहृदम् ॥१॥

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pieces by the mace discharged by Krishna with His hand, the air-ship fell into water Shalva quickly abandoned it, stood on the ground, raised his mace and rushed towards Krishna As he rushed forward, Krishna Cut of hss hand helding thie mace with a lance When he took up his discmissile, which was shining like the Sun at the time of universal destru ction Krishna shone like *the mountain of the rising Sun at the time of* Sun rise Krishna then chopped off with it the head of Shalva wearing ear-rings and a crown, though he had aburdance of magical powers, like Indra who had cut off the head of Vritra People then bewailed exclaiming 'Ha-ha" King ! When that air-chariot was brougnt down by the mace and Shalva was killed catt'e-drums were beaten in the sky at the instance of multitudes of deities 1-11

Thus ends chapter seventy seven of Book X

CHAPTER L-XXVIII

Shree Shukadeva said : With the view of the avenging the destruction of his friends, Dantavaktra angrily rushed forward Great

एकः पदातिः संक्रुद्धो गदापाणिः प्रकम्पयन्। पद्भ्यामिमां महाराज दन्तवक्त्रो व्यदृश्यत॥२॥
तं तथाऽऽयान्तमालोक्य गदामादाय सत्वरः। अवप्लुत्य रथात् कृष्णः सिन्धुं वेलेव प्रत्यधात्।
गदया ताडयन्मूर्ध्नि सिंहवद् व्यनदच्च सः। कृष्णोऽपि तमहन् गुर्व्या कौमोदक्या स्तनान्तरे।
प्रसार्य केशबाह्वङ्घ्रीन् धरण्यां सोऽपतद् व्यसुः ॥४॥
ततः सूक्ष्मतरं ज्योतिः कृष्णमाविशदद्भुतम्। पश्यतां सर्वभूतानां यथा चैद्यवधे नृप॥५॥
विदूरथस्य तद्भ्रातुश्चक्रेण क्षुरनेमिना। शिरो जहार राजेन्द्र सकिरीटं सकुण्डलम्॥६॥
एवं सौभं च शाल्वं च दन्तवक्त्रं सहानुजम्। हत्वा दुर्विषहानन्यैरीडितः सुरमानवैः।
वृतश्च वृष्णिप्रवरैर्विवेशालङ्कृतां पुरीम् ॥७॥
श्रुत्वा युद्धोद्यमं रामः कुरूणां सह पाण्डवैः। तीर्थाभिषेकव्याजेन मध्यस्थःप्रययौ किल॥८॥
स्नात्वा प्रभासे संतर्प्य देवर्षिपितृमानवान्। सरस्वतीं प्रतिस्रोतं ययौ ब्राह्मणसंवृतः ॥९॥
पृथूदकं बिन्दुसरस्त्रितकूपं सुदर्शनम्। विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम्॥१०॥

King! Moved by his affection for Shishupala, Shalvand Paundraka, who had been killed, that angry and foolish Dantavaktra was seen carrying a mace in his hand. He shook the Earth with his feet, though he was all alone and was walking on foot. Seeing him thus advancing. Krishna quickly took up his mace, jumped out of his chariot and stopped him like the shore preventing the ocean from advancing He, however, struck Krishna on the head with his mace and roared triumphantly. The latter too struck him with His mace named Kaumudakes on the chest. Thereupon, he fell down dead, with outstretched hands feet and dishevelled hair. King! Subtle and wonderful lustre emanated from him and entered into Krishna, as in the case of Shishupala, within sight of all creatures, when he was killed Great King! Krishna also cut off the head of his brother Vidooratha, which was wearing a crown and ear-rings, with his disc missile, whose edge was sharp like that of a razor. When, he had thus destroyed the Saubha air-chariot, Shalva and Dantavaktra, who were unassailable by others, Krishna was eulogized by Gods and men. Accompanied by the Yadavas. He then entered his metropolis, which was decorated (for welcoming Him). 1-7

On hearing about preparations for war between members of the Kuru dynasty Baladeva, went away under the pretext of bathing at shrines of pilgrimage, since he wanted to remain neutral. He had accordingly a holy bath at Prabhas where he offered oblations of water to Gods, manes and (former) sages and travelled upstream on

यमुनामनु यान्येव गङ्गामनु च भारत । जगाम नैमिषं यत्र ऋषयः सत्रमासते ॥११॥
तमागतमभिप्रेत्य मुनयो दीर्घसत्रिणः । अभिनन्द्य यथान्यायं प्रणम्योत्थाय चार्चयन् ॥१२॥
अप्रत्युत्थायिनं सूतमकृतप्रह्वणाञ्जलिम् । अध्यासीनं च तान् विप्रांश्चुकोपोद्वीक्ष्य माधवः ॥१३॥
अदान्तस्याविनीतस्य वृथा पण्डितमानिनः । न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥१४॥
एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः । वध्या मे धर्मध्वजिनस्ते हि पातकिनोऽधिकाः ॥१५॥
एतावदुक्त्वा भगवान् निवृत्तोऽसद्वधादपि । भावित्वात् तं कुशाग्रेण करस्थेनाहनत् प्रभुः ॥१६॥
हाहेति वादिनः सर्वे मुनयः खिन्नमानसाः । ऊचुः सङ्कर्षणं देवमधर्मस्ते कृत प्रभो ॥१७॥
अस्य ब्रह्मासनं दत्तमस्माभिर्यदुनन्दन । अजानतैवाचरितस्त्वया ब्रह्मवधो यथा ॥१८॥

the banks of the Saraswati; accompanied by Brahmins Scion of Bharat dynasty ! He also visited the pilgrim eentres named Prithoodaka, Bindu-sarovara, Tritakoopa, Sudarsbana, Vishala, Brahmateertha, Chakrateertha, Prachee Saraswati and others on the banks of the Ganges and the Yamuna downstream. Then, he went to the Naimisha forest, where Brahminical sages were holding a sessions for ritual sacrifice. Coming to know about his arrival, the Brahminical sages, who were engaged in the long-lasting sessions of ritual sacrifice, greeted him in the customary way, bowed to him and worshipped him, Seeing that Soota, who was seated on a seat which was higher than those of the Brahmins, neither stood up nor folded his hands in reverence. Baladeva got angry and said : "Sacriptures do no good to a man who has no self-restraint, who is discourteous, who vainly considers himself to be an erudite person and who has not subdued his senses, as in the case of an actor to whom his various parts do no good. Religious hypocrites, who are greater sinners, deserve to be destroyed at my hands, since I have taken this incarnation in this world for this very purpose." 8-15

After expressing himself thus, His Divinity mighty Baladeva killed him with the tip of a blade of Kusha grass that was in his hand, as was predestined, though he had (till now) desisted from killing sinful persons. At this, all the sages were upset in tneir minds, cried out "Alas ! and told His Divinity Baladeva; "Lord ! This action of yours is irreligious. Scion of Yadu dynasty ! We have assigned to him the status of a Brahmin. Sanetifier of the world ! Since, however, you have committed this sin of killing a Brahmin without knowing this,

यद्येतद् ब्रह्महत्यायाः पावनं लोकपावन । चरिष्यति भवाँल्लोकसंग्रहोऽनन्यचोदितः ॥१९॥

श्रीभगवानुवाच

करिष्ये वधनिर्वेशं लोकानुग्रहकाम्यया । नियमः प्रथमे कल्पे यावान् स तु विधीयताम् ॥२०॥

ऋषय ऊचुः

अस्त्रस्य तव वीर्यस्य मृत्योरस्माकमेव च । यथा भवेद् वचः सत्यं तथा राम विधीयताम् ॥२१॥

श्रीभगवानुवाच

आत्मा वै पुत्र उत्पन्न इति वेदानुशासनम् । तस्मादस्य भवेद् वक्ता आयुरिन्द्रियसत्त्ववान् ।
किं वः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ ॥२२॥

ऋषय ऊचुः

इल्वलस्य सुतो घोरो बल्वलो नाम दानवः । स दूषयति नः सत्रमेत्य पर्वणि पर्वणि ॥२३॥
तं पापं जहि दाशार्ह तन्नः शुश्रूषणं परम् । पूयशोणितविण्मूत्रसुरामांसाभिवर्षिणम् ॥२४॥

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you would be setting an example to the world, if you would perform rites, which are purificatory of the sin of killing a Brahmin without being requested by any other person to do so 16-19

Shree Baladeva said 'I will atone for the killing since I desire to set an example to the people. Prescribe, therefore such procedure as is most feasible. 20

The sages said: Baladeva ! Please do it in a way that would be consistant with the missile used by you, your exploits, death, our request and your promise 21

Shree Baladeva said The precept of the Vedas is that the self itself is born as a son. His son, who would have long life, virility of organs of senses and vitality, shall be truthful and shall recite epic (before you) Eminent sages ! What else do you desire ? Please tell me and I will do it. 22

The sages said : Balval-son of Ilavala is a frightful demon He comes to our sessions of ritual sacrifices on days of festivals and puriefies them Scion of Dasharha family ! Please kill him, since he showers pus, blood, foecal matter, urine, wine and flesh on us. That would amount to the greatest service to us. Thereafter, you shall travel through the whole of Bharata for twelve months with a composed

ततश्च भारतं वर्षं परीत्य सुसमाहितः। चरित्वा द्वादश मासांस्तीर्थस्नायी विशुद्ध्यसे ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे बलदेवचरित्रे बल्वलवधोपक्रमो नामाष्टसप्ततितमोऽध्यायः ॥७८॥

अथैकोनाशीतितमोऽध्यायः

श्रीशुक उवाच

ततः पर्वण्युपावृत्ते प्रचण्डः पांसुवर्षणः। भीमो वायुरभूद् राजन् पूयगन्धस्तु सर्वशः ॥१॥
ततोऽमेध्यमयं वर्षं बल्वलेन विनिर्मितम्। अभवद् यज्ञशालायां सोऽन्वदृश्यत शूलधृक् ॥२॥
सस्मार मुसलं रामः परसैन्यविदारणम्। हलं च दैत्यदमनं ते तूर्णमुपतस्थतुः ॥३॥
तमाकृष्य हलाग्रेण बल्वलं गगनेचरम्। मुसलेनाहनत् क्रुद्धो मूर्ध्नि ब्रह्मद्रुहं बलः ॥४॥
सोऽपतद् भुवि निर्भिन्नललाटोऽसृक् समुत्सृजन्। मुञ्चन्नार्तस्वरं शैलो यथा वज्रहतोऽरुणः ॥५॥
अथ तैरभ्यनुज्ञातः कौशिकीमेत्य ब्राह्मणैः। स्नात्वा सरोवरमगाद् यतः सरयुरास्रवत् ॥६॥

mind, shall have ablution in pilgrim-centres and shall thus be purified of the sin. 23-25

Thus ends chapter seventy eight of Book X.

CHAPTER LXXIX

Shree Shukadev said : King! Thereafter, when the suspicious day arrived, there was a terrific stormy wind, which was surcharged with the smell of pus and rained dust from all directions. Thereafter, there was a shower of impure things, caused by Balvala; in the pandol of the ritual sacrifice. Baladeva, who held a lance, saw it. Baladeva, however, recalled to his mind his mace and plough weapon, which were capable of subjugating demons. The weapons immediately appeared before him. Baladeva pulled Balvala, who was then flying in the air, with the tip of the plough-missile and angrily struck that enemy of brahmins with his mace on the head. His forehead having been crushed, blood flowed from it and he fell on the ground, with cries of distress, like a mountain getting red with minerals when struck by Indra's thunderbolt. 1-5

Taking leave of those brahmins, he went to the Kaushiki, took bath

अनुस्रोतेन सरयूं प्रयागमुपगम्य सः। स्नात्वा संतर्प्य देवादीन् जगाम पुलहाश्रमम् ॥७॥
गोमतीं गण्डकीं स्नात्वा विपाशां शोण आप्लुतः। गयां गत्वा पितॄनिष्ट्वा गङ्गासागरसङ्गमे ॥८॥
उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिवाद्य च। सप्तगोदावरीं वेणां पम्पां भीमरथीं ततः ॥९॥
स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम्। द्रविडेषु महापुण्यं दृष्ट्वाद्रिं वेङ्कटं प्रभुः ॥१०॥
कामकोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्वराम्। श्रीरङ्गाख्यं महापुण्यं यत्र सन्निहितो हरिः ॥११॥
ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा। सामुद्रं सेतुमगमन्महापातकनाशनम् ॥१२॥
तत्रायुतमदाद् धेनूर्ब्राह्मणेभ्यो हलायुधः। कृतमालां ताम्रपर्णीं मलयं च कुलाचलम् ॥१३॥
तत्रागस्त्यं समासीनं नमस्कृत्याभिवाद्य च। योजितस्तेन चाशीर्भिरनुज्ञातो गतोऽर्णवम्।
दक्षिणं तत्र कन्याख्यां दुर्गां देवीं ददर्श सः ॥१४॥
ततः फाल्गुनमासाद्य पञ्चाप्सरसमुत्तमम्। विष्णुः सन्निहितो यत्र स्नात्वास्पर्शद् गवायुतम् ॥१५

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and then went to the lake from which the Sarayu flows Journeying along the course of the Sarayu down-stream, he reached Prayaga He had a bath there (at the confluence of the Ganges and the Yamuna), offered oblations of water to deities and others and went to the hermitage of Pulaha He bathed in the Gomti, the Gandaki and the Vipapara and delved in the Shona. Then, he went to Gaya, and worshipped manes at the place where the Ganges meets the sea On mount Mahendra, he washed his hands and feet, and sipped water. He saw there Parashurama and paid obeisanee to him Thence, he went to Sapta Godavari, Vena, Pampa lake and thence he went to Bheemarathi Baladeva paid obeisance to Skanda there and then went to mount Shree Shaila-abode of God Shiva. In the country of Dravida, His Divinity saw mount Venkata and then went to Kamakoshai, Kanchipuri and to the great river Kaveree. Then he went to the very sacred Shrine named Shree Ranga, where God Vishnu dwells. From there he went to mountain Rishabha abode of Vishnu-Dakshina Mathura and the bridge over the sea, which is capable of destroying even heinous sins. Baladeva donated then ten thousand cows to Brahmins. Thence, he went to the Kritamala and the Tamraparnee and mount Kulachala Malaya. He bowed, and greeted sage Agatsya who was seated there and the latter blessed him. Taking his leave, he went to the South sea and paid obeisance to goddess Durga, known as Kanya. Then, reaching Kalguna, he bathed in the great lake called Panchapsaras, where God Vishnu resides and donated ten thousand cows, Thereafter

ततोऽभिव्रज्य भगवान् केरलांस्तु त्रिगर्तकान्। गोकर्णाख्यं शिवक्षेत्रं सान्निध्यं यत्र धूर्जटेः ॥१६॥
आर्यां द्वैपायनीं दृष्ट्वा शूर्पारकमगाद् बलः। तापीं पयोष्णीं निर्विन्ध्यामुपस्पृश्याथ दंडकम् ॥१७॥
प्रविश्य रेवामगमद् यत्र माहिष्मती पुरी। मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत् ॥१८॥
श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे। सर्वराजन्यनिधनं भारं मेने हृतं भुवः ॥१९॥
स भीमदुर्योधनयोर्गदाभ्यां युध्यतोर्मृधे। वारयिष्यन् विनशनं जगाम यदुनन्दनः ॥२०॥
गदापाणी उभौ दृष्ट्वा संरब्धौ विजयैषिणौ। मण्डलानि विचित्राणि चरन्ताविदमब्रवीत् ॥२१॥
युवां तुल्यबलौ वीरौ हे राजन् हे वृकोदर। एकं प्राणाधिकं मन्ये उतैकं शिक्षयाधिकम् ॥२२॥
न तद्वाक्यं जगृहतुर्बद्धवैरौ नृपार्थवत्। अनुस्मरन्तावन्योन्यं दुरुक्तं दुष्कृतानि च ॥२३॥
दिष्टं तदनुमन्वानो रामो द्वारवतीं ययौ। उग्रसेनादिभिः प्रीतैर्ज्ञातिभिः समुपागतः ॥२४॥
तं पुनर्नैमिषं प्राप्तमृषयोऽयाजयन् मुदा। तेभ्यो विशुद्धविज्ञानं भगवान् व्यतरद् विभुः।
येनैवात्मन्यदो विश्वमात्मानं विश्वगं विदुः ॥२५॥

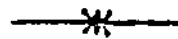
His Divinity went to Kerala, Trigarta and to the abode of God Shiva named Gokarna. Then, Baladeva paid obeisance to Arya Dwaipayanee and went to Shurparka then he bathed in the Tapee, Payoshnee and the Nirvindhya and entered the Dandaka forest. Thence, he proceeded to the Reva (the Narmada) on whose bank stands Mahisnmatee city. Then, he bathed at Manu Teertha and returned to Prabhas. 6-18

Hearing from Brahmins that all kings had been killed in the war between the Kauravas and the Pandavas, he thought that the burden of the Earth had been removed. He went, however, to Kurukshetra where Bheema and Duryodhana were fighting a duel with maces, with a view to avert further destructions. Seeing them carrying maces in their hands, wrathful and negotiating variegated circular movements with the desire of victory, he said : "King Duryodhana ! Bheemsena ! Both of you are heroic and possess equal strength. I think one of you has greater stamina while the other excels by reason of training, (stop, therefore, this futile duel). King ! They did not, however, heed this advice, though it was true, since they had contracted permanent enmity and were remembering abusive words and wicked actions of each other. Thinking that they had been actuated by their luck, Baladeva returned to Dwaraka and was met by Ugarasena and other relatives, who were pleased to see him. 19-22

When he again went to the Naimisha forest, the sages helped him

ईदृग्विधान्यसंख्यानि बलस्य बलशालिनः । योऽनुस्मरेत रामस्य कर्माण्यद्भुतकर्मणः ।
सायं प्रातरनन्तस्य विष्णोः स दयितो भवेत् ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे बलदेवतीर्थयात्रानिरूपणं नाम एकोनाशीतितमोऽध्यायः ॥७९॥



अशीतितमोऽध्यायः

राजोवाच

भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः । वीर्याण्यनन्तवीर्यस्य श्रोतुमिच्छामहे प्रभो ॥१॥
को नु श्रुत्वासकृद् ब्रह्मन्नुत्तमश्लोकसत्कथाः । विरमेत विशेषज्ञो विषण्णः काममार्गणैः ॥२॥
कृष्णस्यासीत् सखा कश्चिद् ब्राह्मणो ब्रह्मवित्तम । विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ।
यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी ॥३॥
तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा । पतिव्रता पतिं प्राह म्लायता वदनेन सा ॥४॥

perform ritual sacrifices. His Divinity Lord Baladeva imparted to them sacred spiritual knowledge, whereby alone men know that this whole universe dwells in the spirit and that the spirit pervades the universe. Whoever bears in mind such innumerable activities of mighty Baladeva, which are marvellous, every morning and evening endears himself to God Vishnu. 23-26

Thus ends chapter seventy nine of Book X



CHAPTER LXXX

The King said : Spiritul Master ! I desire to hear about whichever other noble acts there are of magnanimous Mukunda (Krishna) of infinite prowess. Spiritnal Master ! Which man of discrimination, who has repeately heard stories of the good deeds of glorious Krishna would cease doing so. He would continue to be afflicted by the arrows of Cupid, if he ceased to hear these stories. 1-2

Shree Shukadev said : A certain Brahmin, who was foremost in spiritual knowledge, was detached from sensual objects, was of a quiet temperament and had vanquished organs of senses, was a friend of Krishna Though he was a house-holder he lived upon that was

ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः। तमुपेहि महाभाग साधूनां च परायणम् ॥५॥
आस्तेऽधुना द्वारवत्यां भोजवृष्ण्यन्धकेश्वरः। स्मरतः पादकमलमात्मानमपि यच्छति ॥६॥
स एवं भार्यया विप्रो बहुशः प्रार्थितो मृदु। अयं हि परमो लाभ उत्तमश्लोकदर्शनम् ॥७॥
इति सञ्चिन्त्य मनसा गमनाय मतिं दधे। अप्यस्त्युपायनं किञ्चिद् गृहे कल्याणि दीयताम् ॥८॥
याचित्वा चतुरो मुष्टीन् विप्रान् पृथुकतण्डुलान्। चैलखंडेन तान् बद्ध्वा भर्त्रे प्रादादुपायनम् ॥
स तानादाय विप्राग्र्यः प्रययौ द्वारकां किल। कृष्णसंदर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥१०॥
गृहं द्व्यष्टसहस्राणां महिषीणां हरेर्द्विजः। विवेशैकतमं श्रीमद् ब्रह्मानन्दं गतो यथा ॥११॥
तं विलोक्याच्युतो दूरात् प्रियापर्यङ्कमास्थितः। सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा ॥१२॥
सख्युः प्रियस्य विप्रर्षेरङ्गसङ्गातिनिर्वृतः। प्रीतो व्यमुञ्चदब्बिन्दून् नेत्राभ्यां पुष्करेक्षणः ॥१३॥

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obtained by chance. His devoted wife told him with a downcast face; 'Spiritual Lord! You are a friend of His Divinity-consort of the Goddess of wealth. Blessed Lord! Please approach him, since he is devoted to saintly persons. That leader of the dynasties of Bhoja, Vrishni and Audhaka dwells at present in Dwaraka. He gives himself up to one who calls to his mind his lotus like feet. 3-6

When that Brahmin was often solicited thus with tenderness, he thought: "The great advantage of this would be the audience with glorious Krishna" Having thus contemplated in his mind, he decided to go and told his wife "Good lady! If there is anything in the house which would serve as a present, give it to me" 7–8

She obtained four fistfuls of parched and flattened rice from brahmins, tied the stuff in a piece of cloth and gave it to her husband to serve as a present. That eminent brahmin took it and went to Dwarka thinking: "How shall I have audience with Krishna? The Brahmin entered one of the beautiful palaces of the sixteen thousand and eight queens of Krishna as if feeling the joy of spiritual bliss. Krishna, who was sitting on the couch of His sweet-heart saw him from a distance. Thereupon, he quickly got up, rushed to him and delightfully embraced him with his arms. Feeling extremely blissful by the contact with the body of his dear friend –the brahminical sage, lotus-eyed Krishna was delighted and shed tears of joy. 9-13

अथोपवेश्य पर्यङ्के स्वयं सख्युः समर्हणम्। उपहृत्यावनिज्यास्य पादौ पादावनेजनी ॥१४॥
अग्रहीच्छिरसा राजन् भगवाँल्लोकपावनः। अर्चित्वाऽऽवेद्य ताम्बूलं गां च स्वागतमब्रवीत् १५
कुचैलं मलिनं क्षामं द्विजं धमनिसंततम्। देवी पर्यचरत् साक्षाच्चामरव्यजनेन वै ॥१६॥
कथयाञ्चक्रतुर्गाथाः पूर्वा गुरुकुले सतोः। आत्मनो ललिता राजन् करौ गृह्य परस्परम्॥१७॥

श्रीभगवानुवाच

अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात्। समावृत्तेन धर्मज्ञ भार्योढा सदृशी न वा ॥१८॥
प्रायो गृहेषु ते चित्तमकामविहतं तथा। नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे ॥१९॥
केचित् कुर्वन्ति कर्माणि कामैरहतचेतसः। त्यजन्तः प्रकृतीर्दैवीर्यथाहं लोकसंग्रहम् ॥२०॥
कच्चिद् गुरुकुले वासं ब्रह्मन् स्मरसि नौ यतः। द्विजो विज्ञाय विज्ञेयं तमसः पारमश्नुते।
स वै सत्कर्मणां साक्षाद् द्विजातेरिह सम्भवः ॥२१॥
तन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह। ये मया गुरुणा वाचा तरन्त्यञ्जो भवार्णवम् ॥२२॥
नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा। तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥२३॥

King! His Divinity seated him on the couch, personally fetched articles of worshipping His friend, washed his feet and sprinked the water of washing the feet on His head, though he is capable of sanctifying all the worlds. After worshipping him, he gave a betel leaf, and gift of a cow to him and and welcomed him His queen (Rukmini) personally waited on the brahmin with a fan of chowrie, though he was shabbily dressed, was dirty and emaciated and though his body was covered with visible veins. King! Then, both of them held each other's hands and talked about interesting incidents about their life in their residential university. 14-17

His Divinity said: "Devout Sudama! On returning home after finishing your study in the residential university, which had received the customary fee from you have you-who know your religious duties married a wife, who would have been a suitable match for you Learned man! I know that you do not have much love for wealth, since your mind is not overcome with worldly desires, which are generally found in homes. Some persons engage themselves in activities, though their minds are not overcome by wordly desires, and renounce the attractions engendered by human nature, as I am my self doing. I hope you remember our residence in the university, in which a twice-born (a Brahmin, a Kshatriya or a Vaishya) learns what is necessary and enjoys the bliss which lies beyond spiritual ignorance.

अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरौ । गुरुदारैश्चोदितानामिन्धनानयने क्वचित् ॥२४॥

यथं भृशं तत्र महानिलाम्बुभिर्निहन्यमाना मुहुरम्बुसम्प्लवे ।
दिशोऽविदन्तोऽथ परस्परं वने गृहीतहस्ताः परिबभ्रिमातुराः ॥२५॥

एतद् विदित्वा उदिते रवौ सान्दीपनिर्गुरुः । अन्वेषमाणो नः शिष्यानाचार्योऽपश्यदातुरान् २६
अहो हे पुत्रका यूयमस्मदर्थेऽतिदुःखिताः । आत्मा वै प्राणिनां प्रेष्ठस्तमनादृत्य मत्पराः ॥२७॥
एतदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम् । यद् वै विशुद्धभावेन सर्वार्थात्मार्पणं गुरौ ॥२८॥
तुष्टोऽहं भो द्विजश्रेष्ठाः सत्याः सन्तु मनोरथाः । छन्दांस्ययातयामानि भवन्त्विह परत्र च ॥२९॥

ब्राह्मण उवाच

किमस्माभिरनिर्वृत्तं देवदेव जगद्गुरो । भवता सत्यकामेन येषां वासो गुरावभूत् ॥३०॥

That stage of life is the source of good activities of a twice-born. Devout Sudama! Among those, who belong to the school of sectarian castes aud stages of life and who easily cross the ocean of worldly existence by the preaching of preceptors like Me, are learned in the real sense. I am the soul of all creatures and propitiated either by performance of ritual sacrifices or by calibacy or by performance of penance or by cessation of activity as by reverance to elders. Devout Sudama! Do you remember what happened during our stay at the university when we had been once directed by our stay at the university by our tutor's wife to fetch fuel? We had been repeatedly troubled much by tempestuous wind and heavy down-pour of rain, when *land all around was submerged. As we could not make* out directions, we were distressed and wondered holding each others hands. Having come to know this, our tutor Sandipani had started in search of us when the Sun rose and saw us his students in distress. He said: Alas! My sons! You have been put to great trouble for our sake in disregard of the principle that life is dearest to all creatures, since you have dedicated your selves to me. What should be done by good students to compensate *their tutor is to dedicate themselves* to him in all respects with unmixed love. Oh excellent students of twice-born castes! May your desires be fulfilled. May the knowledge of the Vedas, that is being imparted by me to you, be fruitful in this as well as in the next world. 18-29

Brahmin Sudama said: Lord of Gods! Preceptor of the world!

यस्यच्छन्दोमयं ब्रह्म देह आवपनं विभो। श्रेयसां तस्य गुरुषु वासोऽत्यन्तविडम्बनम् ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे श्रीदामचरितेऽशीतितमोऽध्यायः ॥८०॥



अथैकाशीतितमोऽध्यायः

श्रीशुक उवाच

स इत्थं द्विजमुख्येन सह संकथयन् हरिः। सर्वभूतमनोऽभिज्ञः स्मयमान उवाच तम्।
ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् प्रहसन् प्रियम् ॥१॥

श्रीभगवानुवाच

किमुपायनमानीतं ब्रह्मन् मे भवता गृहात्। अण्वप्युपाहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ॥२॥
इत्युक्तोऽपि द्विजस्तस्मै व्रीडितः पतये श्रियः। पृथुकप्रसृतिं राजन् न प्रायच्छदवाङ्मुखः ॥३॥
सर्वभूतात्मदृक् साक्षात् तस्यागमनकारणम्। विज्ञायाचिन्तयन्नायं श्रीकामो माभजत् पुरा ॥४॥
पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभाः।

What have we not attained by having resided with you, since your wishes come to be true Supreme Lord! Your residence in the residential university was only an extreme disguise, since your person contains in it the Supreme Spirit sung in the Vedas and is the origin of bliss. 29-30

Thus ends chapter eighty of Book X



CHAPTER LXXXI

Shree Shukadeva said: In the course of His conversation with that eminent Brahmin, His Divinity Krishna-incarnation of Vishnu who could read the minds of all creatures and who loves brahmins, smilingly asked the Brahmin, as under: 1

His Divinity said: "Spiritual Master! What present have you brought for me from home? Even a small present offered with love by those who are devoted to Me is abundant to me." 2

King! When he was thus asked, the brahmin felt abashed, cast down his face and did not give the parched and flattened rice to Krishna-conduct of the Goddess of Wealth. Krishna, who could read

इत्थं विचिन्त्य वसनाच्चीरबद्धान् द्विजन्मनः । स्वयं जहार किमिदमिति पृथुकतण्डुलान् ॥६॥
नन्वेतदुपनीतं मे परमप्रीणनं सखे । तर्पयन्त्यङ्ग मां विश्वमेते पृथुकतण्डुलाः ॥७॥
इति मुष्टिं सकृज्जग्ध्वा द्वितीयां जग्धुमाददे । तावच्छ्रीर्जगृहे हस्तं तत्परा परमेष्ठिनः ।
एतावतालं विश्वात्मन् सर्वसम्पत्समृद्धये ॥८॥
श्वोभूते विश्वभावेन स्वसुखेनाभिवन्दितः । जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः ॥९॥
अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया । यद् दरिद्रतमो लक्ष्मीमाश्लिष्टो बिभ्रतोरसि ॥१०॥
क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः । ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥

the minds of all creatures, personally knew the cause of his visit and thought to himself "This Brahmin did not have recourse to Me *previously with the desire of getting wealth from Me This my friend* has, however, come to Me with the desire of pleasing his devoted wife I will, therefore, give him riches, which are difficult to be obtained even by Gods." 3-5

With this thought, he himself snatched away from the clothes of the Brahmin the parched and flattened rice which had been tied in a piece of cloth, remarking "What is this ?" then, he said . "Friend ! I very much like this stuff brought by you Dear me ! These parched and flattened rice please Me-the image of the universe" Saying so he ate a fistful of the stuff When he took another fistful for eating it devoted Rukmini the incarnation of the Goddess of wealth, held the hand *of the great Divinty* and said 'Soul of the universe" This much is enough for granting to him all sorts of riches and opulence 6-8

"Dear me ! Next day, the protector of the universe (Krishna) personally greeted the Brahmin and *followed him (for some distance)* on *his way home*, and bade good *while on his way*, he said to himself "A lover of brahmins as His Divinity is, I have had the experience of His regard for brahmin since he embraced me-the poorest brahmin, *though He hugs the Goddess of wealth* to His bosom Where do I, poor and very sinful as I am, stand in comparision to Krishna the abode of the Goddess of wealth ? Despite this He embraced me with both His *arms, because I am a brahmin* by caste Thinking that if this Brahmin, who has no wealth, would get wealth he would be much intoxicated with it and would not be able to keep me in his mind, he did not give

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् । इति कारुणिको नूनं धनं मेऽभूरि नाददात् १२
इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् । मणिस्तंभशतोपेतं महेन्द्रभवनं यथा ॥१३॥
पतिमागतमाकर्ण्य पत्न्युद्धर्षातिसम्भ्रमा । निश्चक्राम गृहात्तूर्णं रूपिणी श्रीरिवालयात् ।
मीलिताक्ष्यनमद् बुद्ध्या मनसा परिषस्वजे ॥१४॥

पत्नीं वीक्ष्य विस्फुरन्तीं देवीं वैमानिकीमिव । प्रीतः स्वयं तया युक्तः प्रविष्टो निजमन्दिरम् ॥
विलोक्य ब्राह्मणस्तत्र समृद्धीः सर्वसम्पदाम् । तर्कयामास निर्व्यग्रः स्वसमृद्धिमहैतुकीम् ॥१६॥

नूनं बतैतन्मम दुर्भगस्य शश्वद्दरिद्रस्य समृद्धिहेतुः ।
महाविभूतेरवलोकतोऽन्यो नैवोपपद्येत यदूत्तमस्य ॥१७॥

नन्वब्रुवाणो दिशते समक्षं याचिष्णवे भूर्यपि भूरिभोजः ।
पर्जन्यवत्तत् स्वयमीक्षमाणो दाशार्हकाणामृषभः सखा मे ॥१८॥

किंचित्करोत्युर्वपि यत् स्वदत्तं सुहृत्कृतं फल्ग्वपि भूरिकारी ।
मयोपनीतां पृथुकैकमुष्टिं प्रत्यग्रहीत् प्रीतियुतो महात्मा ॥१९॥

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me even little wealth, since he is compassionate." 9–12

Thinking thus, he reached the vicinity of his house, which was then supported by hundred of jewelled pillars. Hearing that her husband had come, his wife who appeared like the Goddess of wealth incarnate, was overcome with extreme joy and immediately came out of the house. Closing her eyes, she mentally bowed to him and embraced him. Seeing that his wife was shining like a goddess seated in an air-chariot, he himself was delighted and entered his house with her. Observing that there were all sorts of riches and opulence, in the house, he thought with an undistracted mind about them, since they had been brought about without any effort on his part. 13–16

"There could certainly not be any source of these riches of mine, since other than the favour of the very great and eminent scion of the Yadava dynasty since I have been unlucky and penurious throughout my whole life. My friend, who is eminent among members of the Dasharha family, and who himself enjoys much opulence, gives a deal to one who begs of Him, without informing him of his intention to do so, like unto the rain-cloud; when he personally feels that it is necessary He considers what he gives to be little though it is much, while he magnifies what little his friend does Magnanimous as He is, he accepted with delight a fistful of the parched and flattened rice offered by me

तस्यैव मे सौहृदसख्यमैत्री दास्यं पुनर्जन्मनि जन्मनि स्यात् ।
महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषप्रसङ्गः ॥२०॥

इत्थं व्यवसितो बुद्ध्या भक्तोऽतीव जनार्दने । विषयाञ्जायया त्यक्ष्यन् बुभुजे नातिलम्पटः ॥२१॥

एवं स विप्रो भगवत्सुहृत्तदा दृष्ट्वा स्वभृत्यैरजितं पराजितम् ।
तद्ध्यानवेगोद्ग्रथितात्मबन्धनस्तद्धाम लेभेऽचिरतः सतां गतिम् ॥२२॥

एतद् ब्रह्मण्यदेवस्य श्रुत्वा ब्रह्मण्यतां नरः । लब्धभावो भगवति कर्मबन्धाद् विमुच्यते ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे पृथुकोपाख्यानं नामैकाशीतितमोऽध्यायः ॥८१॥



अथ द्व्यशीतितमोऽध्यायः

श्रीशुक उवाच

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः । सूर्योपरागः सुमहानासीत् कल्पक्षये यथा ॥१॥

May I secure affection, intimacy, friendship and servitude of Him alone again and again in every birth and association with His devotees, while I may be devoted to Him who is magnanimous and the abode of merits." 17–20

Having thus resolved in his mind, he devoted himself whole heartedly to Krishna and enjoyed pleasures with his wife, without getting much lustful, while endeavouring to get rid of them. 21

In this way, that brahmin, who was an intimate friend of His Divinity observed that Krishna, though invincible was won over by His own devotees. His worldly bonds were undone by the impetus of his meditation on Him and he achieved in a short time admission to His Divinity's abode which is the ultimate resort of saintly persons 22–13

A man who hears about this love of His Divinity for brahmins, since brahmins are dear to Him, developes devotion to His Divinity and is liberated from the bonds of repeated births resulting from his actions.

Thus ends chapter eighty one of Book X.

CHAPTER LXXXII

Shree Shukadev said : During the time Baladeva and Krishna were in residence at Dwarka, there was a great solar eclipse, similar

तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः। समन्तपञ्चकं क्षेत्रं ययुः श्रेयोविधित्सया ॥२॥

महत्यां तीर्थयात्रायां तत्रागन् भारतीः प्रजाः। वृष्णयश्च तथाक्रूरवसुदेवाहुकादयः।
ययुर्भारत तत् क्षेत्र स्वमघं क्षपयिष्णवः ॥३॥

तत्रागतांस्ते ददृशुः सुहृत्सम्बन्धिनो नृपान्। अन्यांश्चैवात्मपक्षीयान् परांश्च शतशो नृप।
नन्दादीन् सुहृदो गोपान् गोपीश्चोत्कण्ठिताश्चिरम् ॥४॥

अन्योन्यसंदर्शनहर्षरंहसा प्रोत्फुल्लहृद्वक्त्रसरोरुहश्रियः।
आश्लिष्य गाढं नयनैः स्रवज्जला हृष्यत्त्वचो रुद्धगिरो ययुर्मुदम् ॥५॥

पृथा भ्रातॄन् स्वसॄर्वीक्ष्य तत्पुत्रान् पितरावपि। भ्रातृपत्नीर्मुकुन्दं च जहौ संकथया शुचः॥६॥

कुन्त्युवाच

आर्य भ्रातरहं मन्ये आत्मानमकृताशिषम्। यद्वा आपत्सु मद्वार्तां नानुस्मरथ सत्तमाः ॥७॥

सुहृदो ज्ञातयः पुत्रा भ्रातरः पितरावपि। नानुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम् ॥८॥

to one that takes place at the destruction of the universe King! Having had advance information about it, men from all directions went to the holy place called Samanta Parchaks ahead of the phenomenon with the desire of securing bliss People of Bharata had come there during the great pilgrimage. Scion of Bharat's dynasty! Yadavas including Akroora, Vasudev, Ashuka and others had also gone there with the desire of having their sins destroyed. King! They saw there their own adherents and others in hundreds, as well as-Nanda and other friendly cowherds and milk-maids, who had been eager (to meet Krishna) for a long time. Their lotus-like faces assumed the beauty of blooming lotuses due to the impact of delight of seeing each other. They closely embraced each others, and shed tears of joy from their eyes. They were so much joyful that the hair on their skin bristled but they cou'd not utter a word.

Kunta (mother of Pandavas) also met her brothers and sisters, their sons, their parents, wives of her brothers and Shree Krishna and felt relieved of her worries 1-6

She told Vasudeva : "Venerable cousin! I consider myself to be unblessed, since you do not take care of us, even when we are in difficulties though you are an eminent personage Friends, relatives, sons, brothers and even parents become indifferent to a relative, whose luck is averse." 7-8

वासुदेव उवाच

अम्ब मास्मानसूयेथा दैवक्रीडनकान् नरान्। ईशस्य हि वशे लोक कुरुते कार्यतेऽथवा ॥९॥
कंसप्रतापिता सर्वे वयं याता दिशं दिशम्। एतर्ह्येव पुन स्थानं दैवेनासादिता स्वस ॥

श्रीशुक उवाच

राजानो ये च राजेन्द्र युधिष्ठिरमनुव्रता । प्रशशसुर्मुदा युक्ता वृष्णीन् कृष्णपरिग्रहान् ॥११॥
अहो भोजपते यूयं जन्मभाजो नृणामिह। यत् पश्यथासकृत् कृष्णं दुर्दर्शमपि योगिनाम् ॥१२॥

यद्विश्रुति श्रुतिनुतेदमलं पुनाति पादावनेजनपयश्च वचश्च शास्त्रम् ।
भू कालभर्जितभगापि यदङ्घ्रिपद्मस्पर्शोत्थशक्तिरभिवर्षति नोऽखिलार्थान् ॥१३॥

श्रीशुक उवाच

नन्दस्तत्र यदून् प्राप्तान् ज्ञात्वा कृष्णपुरोगमान्। तत्रागमद् वृतो गोपैरन स्थार्थैर्दिदृक्षया ॥
वसुदेव परिष्वज्य सम्प्रीत प्रेमविह्वल । कृष्णरामौ परिष्वज्य पितरावभिवाद्य च।
न किंचनोचतु प्रेम्णा साश्रुकण्ठौ कुरूद्वह ॥१५॥

Vasudeva said ' Dear cousin ! Do not detract us, since we are virtually toys of luck since we are human beings People are under the control of God who does or gets done everything As all of us were being tormented by Kansa, we had been fleeing from one direction to another Sister ! It is only recently that we have been restored to our original dignity by the destiny 9 10

Shree Shukadev said 'Great King ! Those Kings who were faithfull to Yudhishthira were glad praised the Yadavas who had the protection of Krishna and told Ugrasena "King of Bhojas ! of all men your birth (in this world) is fruitful since you so often see Krishna, who is difficult to be seen even by ascetics who concentrate their minds on Him whose glory, which has been extolled by the Vedas and the water of washing whose feet and whose words which constitute holy scriptures sanctifies this world The Earth even though its good capability had been annihilated by unpropitious times, now fulfils all our desires since its potentiality has been *restored* by *the touch of His lotus-like feet* 11–13

Shree Shukadeva said Coming to know that the Yadavas led by Krishna, had gone there Nanda accompanied by his cow-herds had gone there in carts with the desire of meeting him Vasudeva

तावात्मासनमारोप्य बाहुभ्यां परिरभ्य च । यशोदा च महाभागा सुतौ विजहतुः शुचः ॥१६॥
रोहिणी देवकी चाथ परिष्वज्य व्रजेश्वरीम् । स्मरन्त्यौ तत्कृतां मैत्रीं बाष्पकण्ठ्यौ समूचतुः
का विस्मरेत वां मैत्रीमनिवृत्तां व्रजेश्वरि । अवाप्याप्यैन्द्रमैश्वर्यं यस्यां नेह प्रतिक्रिया ॥१८॥

एतावदृष्टपितरौ युवयोः स्म पित्रोः सम्प्रीणनाभ्युदयपोषणपालनानि ।
प्राप्योषतुर्भवति पक्ष्म ह यद्वदक्ष्णोर्न्यस्तावकुत्र च भयौ न सतां परः स्वः ॥१९॥

श्रीशुक उवाच

गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति ।
दृग्भिर्हृदीकृतमलं परिरभ्य सर्वास्तद्भावमापुरपि नित्ययुजा दुरापम् ॥२०॥

भगवांस्तास्तथाभूता प्रहसन्निदमब्रवीत् । अपि स्मरथ नः सख्यः स्वानामर्थचिकीर्षया ॥
गतांश्चिरायिताञ्छत्रुपक्षक्षपणचेतसः । नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ॥२२॥

who was overcome with love, was pleased and embraced him. Scion of the, dynasty of Kurus ! Krishna and Baladeva bowed to their forster parents (Nanda and Yashoda) and embraced them. Since their throats were chocked and since they were tearful, on account of emotion of love, they could not speak anything. Very lucky Yashoda took her forster-sons on her lap, embraced them with her arms and got rid of her grief. Rohinee (mother of Baladeva) and Devakee then embraced Yashoda the queen of Vraja. Recalling the friendly assistance rendered to them by her, they told her with throats chocked with tears. "Queen of Vraja ! Who would forget your unrequitted friendship ? It could not be compensated for with even grant of the sovereignty of Indra. These boys had not even seen their parents. Getting love means of development, maintenance and protection of you two, who served as their parents, they lived with you Without fear from anywhere, since they were placed in your charge, just as eye-lids protect eyes. Good people do not make any distinction between their own kins and others." 14-19

Shree Shukadev said . The milk-maids having met their dear Krishna after a long time, cursed the Creator, for providing them with eye-lids (since they obstructed continous view of Krishna). All of them closely embraced Him, though he had already a permanent place in their hearts and experienced oneness with Him, though he is difficult to be attained even by those who permanently meditate on Him.

When they were in this state of mind, His Divinity told them

वायुर्यथा घनानीकं तृणं तूलं रजांसि च । संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ॥
अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः । भौतिकानां यथा खं वार्भूर्वायुर्ज्योतिरङ्गनाः ॥२४॥
एवं ह्येतानि भूतानि भूतेष्वात्माऽऽत्मना ततः । उभयं मय्यथ परे पश्यताभातमक्षरे ॥२५॥
अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षिताः । तदनुस्मरणध्वस्तजीवकोशास्तमध्यगन् ॥

आहुश्च ते नलिननाभ पदारविन्दं योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं गेहञ्जुषामपि मनस्युदियात् सदा नः ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे वृष्णिगोपसङ्गमो नाम द्व्यशीतितमोऽध्यायः ॥ ८२ ॥

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smilingly : "Friends ! Do you remember us, since we had gone to Mathura with the desire of prosecuting the task of our relatives and had to stay there long, as our mind was fixed on destroying the *faction of our enemies ? Indeed it is God, who unites and separates* creatures just as the wind seatters a conglomeration of clouds, grass, cotton and dust, the Creator repeatedly unites and separates creatures. Ladies ! Just as the elements of ether, water, wind, light and earth exist in and out of all material objects, I also exist in all creatures and also outside of them, both in the beginning of their existence and their final extinction similarly all these creatures have their existence in the five elements, but the soul is pervaded by the spirit. You should, however, realize that both eategories exist in Me, who am supreme. 20-25

Shree Shukadev said : When the spiritural knowledge was thus preached to the milk-maids by Krishna they attianed one-ness with Him, since the sheaths of their souls had been destroyed by constant medita tion on Him. They said : Creator Brahma was born from the lotus, which had sprung from your navel. May your lotus-like feet which are meditated on by eminent ascetics, who concentrate their minds in you, and who have fathomless spiritual knowledge and which are the prop for those who have fallen into the well of worldly existence, enabling them to get out of it, ever repose in our minds, though we have attachment for our homes. 26-29

Thus ends chapter eighty two of Book X.



अथ त्र्यशीतितमोऽध्यायः

ऋषिरुवाच

इत्युत्तमश्लोकशिखामणिं जनेष्वभिष्टुवत्स्वन्धककौरवस्त्रियः ।
समेत्य गोविन्दकथा मिथोऽगृणंस्त्रिलोकगीताः शृणु वर्णयामि ते ॥१॥

द्रौपद्युवाच

हे कृष्णपत्न्य एतन्नो ब्रूत वो भगवान् स्वयम् । उपयेमे यथा लोकमनुकुर्वन् स्वमायया ॥२॥

रुक्मिण्युवाच

चैद्याय मार्पयितुमुद्यतकार्मुकेषु राजस्वजेयभटशेखरिताङ्घ्रिरेणुः ।
निन्ये मृगेन्द्र इव भागमजावियूथात् तच्छ्रीनिकेतचरणोऽस्तु ममार्चनाय ॥३॥

सत्यभामोवाच

यो मे सनाभिवधतप्तहृदा ततेन लिप्ताभिशापमपमार्ष्टुमुपाजहार ।
जित्वर्क्षराजमथ रत्नमदात् स तेन भीतः पितादिशत मां प्रभवेऽपि दत्ताम् ॥४॥

CHAPTER LXXXIII

Shree Shukadev said. When people thus eulogizing Krishna-most eminent amongmen of great glory ladies of the dynasties of Yadu and Kuru gathered together and recited among themselves stories of Krishna, which were being sung in all the three worlds. I am reciting them to you, please hear them 1

Draupadi said : "Queens of Krishna! Please tell me how Krishna imitating ways of the world with His Maya, wedded you personally. 2

Rukmini said : When princes were ready with their bows to get me married to the prince of Chedi, Krishna, the dust of whose feet has been sprinkled on their heads by even invincible worriors, carried me away as a booty like a lion carrying away his spoil from a herd of goats and sheep. May His feet, which are the abode of the Goddess of wealth be the object of my adoration. 3

Satyabhama said : "My father gave me in marriage to Krishna, who had restored to him the Syamantaka jewel after vanquishing the king of bears in order to efface the blot of the accusation made against Him by my father, since he was afraid of Krishna. Notwithstanding the fact that I had already been betrothed to another eminent man

जाम्बवत्युवाच

प्राज्ञाय देहकृदमुं निजनाथदैवं सीतापतिं त्रिणवहान्यमुनाभ्ययुध्यत् ।
ज्ञात्वा परीक्षित उपाहरदर्हणं मां पादौ प्रगृह्य मणिनाहममुष्य दासी ॥५॥

कालिन्द्युवाच

तपश्चरन्तीमाज्ञाय स्वपादस्पर्शनाशया । सख्योपेत्याग्रहीत् पाणिं योऽहं तद्गृहमार्जनी ॥६॥

मित्रविन्दोवाच

यो मां स्वयंवर उपेत्य विजित्य भूपान् निन्ये श्वयूथगमिवात्मबलिं द्विपारिः ।
भ्रातॄंश्च मेऽपकुरुतः स्वपुरं श्रियौकस्तस्यास्तु मेऽनुभवमङ्घ्र्यवनेजनत्वम् ॥७॥

सत्योवाच

सप्तोक्षणोऽतिबलवीर्यसुतीक्ष्णशृङ्गान् पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय ।
तान् वीरदुर्मदहनस्तरसा निगृह्य क्रीडन् बबन्ध ह यथा शिशवोऽजतोकान् ॥८॥

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and though his heart was then being tormented by the assasination of his brother, my father wedded me to Krishna" 4

Jambavatee said : 'Failing to recognize Krishna as his divine master Rama himself-the consorts of Seeta-since he had assumed the present body, my father waged a duel with Him for twentyseven days. When, however, he recognized Him by testing His valour, he fell at his feet and gave me in marriage to Him along with the Symantaka jewel. I am his servile attendant' 5

Kalindee said 'Hearing that I was performing penance with the hope of having a vision of His feet, He app-oched me, accompanied by his friend Arjuna and accepted my hand I am a sweeper of his house, 6

Mitravinda said : "May I have the function of washing the feet of Krishna, who is the abode of the Goddess of wealth He had arrived on the occasion of the traditional ceremony of choosing-husband organized for me, vanquished the princes and my brothers who were His antagonists and carried me away to His metropolis like a lion carrying away his share from a pack of dogs 7

Satya said : With a view to test the valour of princes my father had trained seven bulls who were very strong and virile, had very sharp horns, and were capable of destroying the arrogance of even

य इत्थं वीर्यशुल्कां मां दासीभिश्चतुरङ्गिणीम्। पथि निर्जित्य राजन्यान् निन्ये तद्दास्यमस्तु मे।

भद्रोवाच

पिता मे मातुलेयाय स्वयमाहूय दत्तवान्। कृष्णे कृष्णाय तच्चित्तामक्षौहिण्या सखीजनैः ॥१०॥

लक्ष्मणोवाच

ज्ञात्वा मम मतं साध्वि पिता दुहितृवत्सलः। बृहत्सेन इति ख्यातस्तत्रोपायमचीकरत् ॥११॥
यथा स्वयंवरे राज्ञि मत्स्यः पार्थेप्सया कृतः। अयं तु बहिराच्छन्नो दृश्यते स जले परम् ॥१२॥
राजन्येषु निवृत्तेषु भग्नमानेषु मानिषु। तस्मिन् संधाय विशिखं मत्स्यं वीक्ष्य सकृज्जले।
छित्त्वेषुणापातयत्तं सूर्ये चाभिजिति स्थिते ॥१३॥

तद् रङ्गमाविशमहं कलनूपुराभ्यां पद्भ्यां प्रगृह्य कनकोज्ज्वलरत्नमालाम्।
राज्ञो निरीक्ष्य परितः शनकैर्मुरारेरंसेऽनुरक्तहृदया निदधे स्वमालाम् ॥१४॥

brave men. Krishna quickly brought them under restraint, in a sportive manner and tied them in the manner of children tying up young ones of goats. Having thus won me as the price of His valour, He took me with Him, along with my maid-servants and a quadripartite army and vanquished princes who accosted him on his way home. May I enjoy his servitude. 8–9

Bhadra said : Draupadee ! My father himself invited Krtishna, who is his maternal uncle's son and gave me to Him in marriage and gave an army of one Akshanhini of worriors and my girl-friends as dowry. 10

Laxmana said : Virtuous lady ! Having learnt of my choice, my father, who is known as Brihatsena and who loved me–his daughter contrived a plan. Queen ! An artificial fish had been hoisted on a pillar as target with the desire of securing Arjuna as your husband on the occasion of the traditional ceremony of choosing a bride-groom for you. That fish was screened only from outside view, and its reflection could be observed in water (The fish contrived by my father, however could not be seen. Only its reflection could be seen in water). When arrogant princes, whose honour was shattered (due to their failure to hit the target), retired, His Divinity Krishna only once observed the reflection of the fish in the water, aimed an arrow at it, struck it with the arrow and felled it, when the Sun was positioned in the stellar constellation called "Abhijit". Thereupon, I entered the assembly-hall, wearing jungling anklets, and carrying a garland of gold and shining jewels I looked around at

आत्मारामस्य तस्येमा वयं वै गृहदासिकाः । सर्वसङ्गनिवृत्याद्धा तपसा च बभूविम ॥१५॥

महिष्य ऊचुः

भौमं निहत्य सगणं युधि तेन रुद्धा ज्ञात्वाथ नः क्षितिजये जितराजकन्याः ।
निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः पादाम्बुजं परिणिनाय य आप्तकामः ॥१६॥

न वयं साध्वि साम्राज्यं स्वाराज्यं भौज्यमप्युत । कामयामह एतस्य श्रीमत्पादरजः श्रियः ॥१७॥

व्रजस्त्रियो यद् वाञ्छन्ति पुलिन्द्यस्तृणवीरुधः । गावश्चारयतो गोपाः पादस्पर्शं महात्मनः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे त्र्यशीतितमोऽध्यायः ॥८३॥

अथ चतुरशीतितमोऽध्यायः

श्रीशुक उवाच

इति सम्भाषमाणासु स्त्रीभिः स्त्रीषु नृभिर्नृषु । आययुर्मुनयस्तत्र कृष्णरामदिदृक्षया ॥१॥

the princes and slowly placed my garland on the neck of Krishna, since my heart was attached to Him. I have thus become the domestic servant of Krishna, who indulges in spiritual pursuit by withdrawing from all attachments and by practising penance. 11-15

Other queens of Krishna said: Having learnt that demon Bhauma had confined us-daughters of princes vanquished by him in the course of his conquest of the Earth. Krishna killed him along with his army. Having then released us, He married us, though He himself had realized al His desires, since we had been thinking of His lotus like feet which are the cause of relief from repeated births. Virtuous lady! We do not aspire sovereignty, dominion of the heaven or even worldly pleasures. We only aspire to be blessed with the dust of the glorious feet of His Divinity, just as the women of Vraja and women of the Pulinda tribe, cow-herds grazing their cows, even grass and willows desire touch of the feet of magnanimous Krishna, we also desire the same. 16-18

Thus ends chapter eighty three of Book X.

CHAPTER LXXXIV

Shree Shukadev said: When ladies were thus conversing with ladies and men were conversing with men, Parashurama, His Reverence

रामः सशिष्यो भगवान् वसिष्ठो गालवो भृगुः। अगस्त्यो याज्ञवल्क्यश्च वामदेवादयोऽपरे ॥२॥
तान् दृष्ट्वा सहसोत्थाय प्रागासीना नृपादयः। पाण्डवाः कृष्णरामौ च प्रणेमुर्विश्ववन्दितान् ॥३॥
तानानर्चुर्यथा सर्वे सहरामोऽच्युतोऽर्चयत्। उवाच सुखमासीनान् भगवान् धर्मगुप्तनुः ॥४॥

श्रीभगवानुवाच

अहो वयं जन्मभृतो लब्धं कार्त्स्न्येन तत्फलम्। देवानामपि दुष्प्रापं यद् योगेश्वरदर्शनम् ॥५॥
न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः। ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥६॥

नाग्निर्न सूर्यो न च चन्द्रतारका न भूर्जलं खं श्वसनोऽथ वाङ्मनः।
उपासिता भेदकृतो हरन्त्यघं विपश्चितो घ्नन्ति मुहूर्तसेवया ॥७॥

यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः।
यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥८॥

Vasishtha with his disciples, Golava, Bhrigu. Agatsya, Yagnavalkya, Vamameva and other saints arrived there with the desire of having an audience with Krishna and Baladeva On seeing them, the pandavas, Krishna, Baladeva, princes and others, who had already been sitting there atonce rose and bowed to them, though they themselves were being revered throughout the universe. All of them, including Krishna and Baladeva worshipped them. When the saints were comfortably seated, His Divinity Krishna, who had assumed the present body for protection of righteousness, said as under : 1-4

His Divinity said : Since we have had audience with master of the Yoga School of philosophy which is difficult for even gods to have we have achieved complete recompense of having taken birth. It is not that pilgrim centres of holy water are not centres of pilgrimage or that images of earth and stone are not Gods, but they sanctify after a long time while saints sanctify one who has only a glimpse of them. Neither the God of fire, nor the Sun, nor the Moon and the stars, nor the Earth, nor water, nor wind, nor speech, nor mind, remove a men's sins, even if they are served, since they make distinctions between man and man, sages, however, destroy sins, if served for even a moment A man, who considers the body, which is controlled by the three humours of wind, bile and phlegm as spirit who has the sense of ownership in respect of his wife and others, who has the feeling of veneration for only images of earth, who regards nly sources of water as places of

मनु ऊचु

ब्रह्म ते हृदयं शुक्लं तपःस्वाध्यायसंयमैः । यत्रोपलब्धं सद् व्यक्तमव्यक्तं च ततः परम् ॥९॥
तस्माद् ब्रह्मकुलं ब्रह्मन्शास्त्रयोनेस्त्वमात्मनः । सभाजयसि सद्धाम तद् ब्रह्मण्याग्रणीर्भवान् ॥१०॥
नमस्तस्मै भगवते कृष्णायाकुण्ठमेधसे । स्वयोगमाययाच्छन्नमहिम्ने परमात्मने ॥११॥

श्रीशुक उवाच

इत्यनुज्ञाप्य दाशार्हं धृतराष्ट्रं युधिष्ठिरम् । राजर्षे स्वाश्रमान् गन्तुं मुनयो दधिरे मनः ॥१२॥
तद् वीक्ष्य तानुपव्रज्य वसुदेवो महायशाः । प्रणम्य चोपसंगृह्य बभाषेदं सुयन्त्रितः ॥१३॥

ऋषिरुवाच

नमो वः सर्वदेवेभ्य ऋषय श्रोतुमर्हथ । कर्मणा कर्मनिर्हारो यथा स्यान्नस्तदुच्यताम् ॥१४॥

नारद उवाच

नातिचित्रमिदं विप्रा वसुदेवो बुभुत्सया । कृष्णं मत्वार्भकं यन्नः पृच्छति श्रेय आत्मनः ॥

pilgrimage, but who never adopt such atitudes towards men having spiritual knowledge, is like an ass among bulls. 5–8

The sages said : The Vedas constitute your holy heart, where the Supreme being, which is ever-existent which is manifest and unmanifest, and which is even above these, is perceived by practising penance, study of spiritual lore and self restraint. Oh Supreme spirit, It is, there fore; that you revere brahmins, who constitute the holy abode of your self the source of holy scriptures and the leader of those who revere Brahmins. We, therefore, bow to His Divinity Krishna, who has unlimited spiritual knowledge who has veiled His majesty by His magical faculty, and who is the supreme spirit. 9–11

Shree Shukadeva said : After thus eulogizing Him, the sages took leave of Krishna, Dhritarashtra and Yudishthira, and thought of returning to their respective hermitages. Observing this, Vasudeva of great glory approached them, bowed to them, held their feet and told them as under with restraint : 12–13

Vasudeva said : Sages ! I bow to you, since you represent all gods. It would be proper for you to hear me and tell me how and by which action the effect of actions could be rooted out. 14

Narada said : Brahmins ! It is not strange that Vasudeva asks us

संनिकर्षो हि मर्त्यानामनादरणकारणम्। गाङ्गं हित्वा यथान्याम्भस्तत्रत्यो याति शुद्धये ॥१६॥

ऋषय ऊचुः

कर्मणा कर्मनिर्हार एष साधु निरूपितः। यच्छ्रद्धया यजेद् विष्णुं सर्वयज्ञेश्वरं मखैः ॥१७॥

वित्तैषणां यज्ञदानैर्गृहैर्दारसुतैषणाम्। आत्मलोकैषणां देव कालेन विसृजेद् बुधः।
ग्रामे त्यक्तैषणाः सर्वे ययुर्धीरास्तपोवनम् ॥१८॥

ऋणैस्त्रिभिर्द्विजो जातो देवर्षिपितॄणां प्रभो। यज्ञाध्ययनपुत्रैस्तान्यनिस्तीर्य त्यजन् पतेत् ॥१९॥

त्वं त्वद्य मुक्तो द्वाभ्यां वै ऋषिपित्रोर्महामते। यज्ञैर्देवर्णमुन्मुच्य निर्ऋणोऽशरणो भव ॥२०॥

इति तद्वचनं श्रुत्वा वसुदेवो महामनाः। तानृषीनृत्विजो वव्रे मूर्ध्नाऽऽनम्य प्रसाद्य च ॥२१॥

त एनमृषयो राजन् वृता धर्मेण धार्मिकम्। तस्मिन्नयाजयन् क्षेत्रे मखैरुत्तमकल्पकैः ॥२२॥

ईजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणैः। प्राकृतैर्वैकृतैर्यज्ञैर्द्रव्यज्ञानक्रियेश्वरम् ॥२३॥

this question with the desire of securing bliss, since he considers Krishna to be only his son Proximity is the cause of want of regard in the case of all mortals, just as a local man foregoes the current of the Ganges and goes to other sources of water for purification 15-16

The sage said Righteous men have observed that the remedy for rooting out the effect of actions by an action is that one should adore with faith Vishnu who presides over all ritual sacrifices by performing ritual sacrifices Vasudeva ! A wise man should get rid of the desire for obtaining wealth by performing ritual sacrifices and by giving away wealth in charity He should get rid of the desire to have a wife and sons by leading righteous life of a house holder and the desire for better life in the next world by meditating on the supreme spirit as the destroyer of the universe Renouncing all desires in their habitations, all prudent men have repaired to penance groves Mighty Vasudeva ! A Brahmin, a Kshatriya or a Vaishnava is born with three debts-due to Gods, sages and manes He should discharge these respectively by performance of ritual sacrifices by study of Vedas and by procreating sons Talented Vasudeva ! You are now free from the two debts due to sages and to manes Be free from the debt due Gods and leave your habitation after performance of ritual sacrifices 17-20

Shree Shukadev said On hearing this advice, magnanimous Vasudeva bowed to the sages with his head, propitiated them and chose them as priests for officiating at his ritual sacrifices King ! Thus chosen

थपूजयत् तत शौरि. पारिबर्हेण भूयसा। सद्स्यर्त्विक्सुरगणान् नृभूतपितृचारणान् ॥२४॥
धृतराष्ट्रोऽनुज पार्था भीष्मो द्रोण पृथा यमौ। ययुर्विरहकृच्छ्रेण स्वदेशांश्चापरे जना ॥२५॥
नन्दस्तु सह गोपालैर्बृहत्या पूजयार्चित । कृष्णरामोग्रसेनाद्यैर्न्यवात्सीद् बन्धुवत्सल ॥२६॥
वसुदेवोऽञ्जसोत्तीर्य मनोरथमहार्णवम्। सुहृद्वृत प्रीतमना नन्दमाह करे स्पृशन् ॥२७॥
भ्रातरीशकृत पाशो नृणा य स्नेहसंज्ञित । त दुस्त्यजमह मन्ये शूराणामपि योगिनाम् ॥२८॥
अस्मास्वप्रतिकल्पेय यत् कृताज्ञेपु सत्तमै । मैत्र्यर्पिताफला वापि न निवर्तेत कर्हिचित् ॥२९॥
प्रागकल्पाच्च कुशल भ्रातर्वो नाचराम हि। अधुना श्रीमदान्धाक्षा न पश्यम पुर सत ३०
मा राज्यश्रीरभूत्पुस श्रेयस्कामस्य मानद। स्वजनानुत बन्धून् वा न पश्यति ययान्धदृक् ३१

by him in accordance with religious practice those sages helped him in performing ritual sacrifices involving rites of a high order, in Kurukshetra itself Vasudeva worshipped Vishnu – the master of all material objects, spiritual lore and ritual ceremonies–with Vedic as well as modified ritual sacrifices having the characteristics of Agnihotra aud similar ritual sacrifices Then Vasudeva honoured the priests, the latter s assistants gods, men, ghosts and bards with copious gifts Thereafter, Dhritarashtra, Vidura Bheeshma Drona, Kunti, Yudhishthira, Bheema Arjuna and the twins (Nakula and Sahadeva) and other persons went to their respective native places, though they felt unhappy about it due to separation (from their kiths and kins) Nanda, who loved his kinsmen, and his cow herds were however greatly honoured by Krishna Baladeva, Ugrasena and others and stayed over Vasudeva thus crossed the great ocean of his aforesaid desire with ease Surrounded with his friends, he was delighted in his mind He held Nanda with his hand and said as under 21-27

Vasudeva said · Brother ! The feters of men known as love, have been contrived by God I consider them difficult to get rid of even in the case of valiant persons or ascetics The friendship betstowed on us, who do not know how to recompensate it, has not yielded any good to you It is therefore, matchless and would never cease Brother ! Previously, we did not do anything for your welfare, since we were incapable of it Now we have been blinded by the arrogance caused by our opulence and do not heed you though you are before us You however give honour to us A man who is desirous of securing welfare, should not have the high status of royalty, since he would then not even look at his own relatives and friends, being blinded by it 28-31

श्रीशुक उवाच

एवं सौहृदशैथिल्यचित्त आनकदुन्दुभिः । रुरोद तत्कृतां मैत्रीं स्मरन्नश्रुविलोचनः ॥३२॥
नन्दो गोपाश्च गोप्यश्च गोविन्दचरणाम्बुजे । मनः क्षिप्तं पुनर्हर्तुमनीशा मथुरां ययुः ॥३३॥
बन्धुषु प्रतियातेषु वृष्णयः कृष्णदेवताः । वीक्ष्य प्रावृषमासन्नां ययुर्द्वारवतीं पुनः ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे तीर्थयात्रानुवर्णनं नाम चतुरशीतितमोऽध्यायः ॥८४॥



अथ पञ्चाशीतितमोऽध्यायः

श्रीबादरायणिरुवाच

अथैकदाऽऽत्मजौ प्राप्तौ कृतपादाभिवन्दनौ । वसुदेवोऽभिनन्द्याह प्रीत्या संकर्षणाच्युतौ ॥१॥
कृष्ण कृष्ण महायोगिन् संकर्षण सनातन । जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ ॥२॥
यत्र येन यतो यस्य यस्मै यद् यद् यथा यदा । स्यादिदं भगवान् साक्षात् प्रधानपुरुषेश्वरः ॥३॥

Shree Shukadev said: Vasudeva, whose mind had thus been enfeebled with affectionate feelings wept, having been reminded of the good will shown by Nanda and shed tears from his eyes. Nanda, cowherds and milk-maids, whose minds were attached to the lotus-like feet of Krishna and who were unable to withdraw their minds from Him, however, went to Mathura When their relatives and friends had returned, the Yadavas to whom Krishna was God, observed that the rainy season was approaching and so they too returned to Dwarka. 32-34

Thus ends chapter eighty four of Book X.



CHAPTER LXXXV

Shree Shukadev said : Once when his sons Baladeva and Krishna approached him and bowed at his feet, Vasudeva greeted them and joyfully told them: "Krishna! Krishna ! Great contemplative saint! Primeval Baladeva! I know that both of you are eminent men and incarnations of the supreme spirit. (To Krishna) you are the illustrious and eminent lord of the world in person; in which, by which, from which, of which for whatever and whenever it exists. You veritably constitute the luster of the Moon, the heat, fire and the brightness of the Sun, the excellence of Stellar constellations and lightning, the stability

कान्तिस्तेज प्रभा सत्ता चन्द्राग्न्यर्कर्क्षविद्युताम्। यत् स्थैर्यं भूभृतां भूमेर्वृत्तिर्गन्धोऽर्थतोभवान्
तर्पण प्राणनमपां देवत्व ताश्च तद्रस । ओज सहो बल चेष्टा गतिर्वायोस्तवेश्वर ॥५॥
दिशां त्वमवकाशोऽसि दिश ख स्फोट आश्रय । नादो वर्णस्त्वमोङ्कार आकृतीनां पृथक्कृति.
इन्द्रियं त्विन्द्रियाणां त्व देवाश्च तदनुग्रह । अवबोधो भवान् बुद्धेर्जीवस्यानुस्मृति. सती ॥७॥
भूतानामसि भूतादिरिन्द्रियाणां च तैजस । वैकारिको विकल्पानां प्रधानमनुशायिनाम् ॥८॥
नश्वरेष्विह भावेषु तदसि त्वमनश्वरम्। यथा द्रव्यविकारेषु द्रव्यमात्रं निरूपितम् ॥९॥
युवां न न. सुतौ साक्षात् प्रधानपुरुषेश्वरौ। भूभारक्षत्रक्षपण अवतीर्णौ तथाऽऽत्थ ह ॥१०॥

सूतीगृहे ननु जगाद भवानजो नौ सञ्जज्ञ इत्यनुयुगं निजधर्मगुप्त्यै ।
नानातनूर्गगनवद् विदधज्जहासि को वेद भूम्न उरुगाय विभूतिमायाम् ॥११॥

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of mountains, the existence and the quality of odour of the Earth Your Divinity ! You constitute the qualities of satisfying thirst and keeping creatures alive in the case of water, the water itself and its liquidity and its taste The energy, the ability the vigour the movement, and the velocity of the wind belong to you You are the space in the quarters, quarters themselves the sky, the impression produced on the mind on hearing a sound, the articulate sound on which its meaning depends, the nasal sound, letters the sacred monosyllable Om" and the speech Having distinct form and meaning You are the active power of the organs of senses, the deities presiding over the latter, perception of intellect and the ability of cherished recollection You are the ego affected by spiritual ignorance, which is the cause of the five elements (ether wind light, water and earth), the ego affected by passion, the ego affected by spiritual sublimity, the modifying cause of indecision and the object of the devout In these transient dispositions, you constitute what is eternal, just as the original matter only is seen in its forms Both of you are not our sons You are the veritable masters of matter and soul and have incarnated your selves for destruction of the Kshtriyas who have become a burden to the Earth as you yourselves say Your Divinity told us in the lying in chamber that you are not subject to births but you take births for protection of innate righteousness in every age You remain detached like the sky though you assume various bodies and abandon them Oh great God of multifarious eulogies ! Who can know your Maya consisting of your magnificence ? 1–11

श्रीभगवानुवाच

वचो वः समवेतार्थं तातैतदुपमन्महे । यन्नः पुत्रान् समुद्दिश्य तत्त्वग्राम उदाहृतः ॥१२॥
अहं यूयमसावार्य इमे च द्वारकौकसः । सर्वेऽप्येवं यदुश्रेष्ठ विमृग्याः सचराचरम् ॥१३॥
आत्मा ह्येकः स्वयंज्योतिर्नित्योऽन्यो निर्गुणो गुणैः । आत्मसृष्टैस्तत्कृतेषु भूतेषु बहुधेयते ॥१४॥

श्रीशुक उवाच

एवं भगवता राजन् वसुदेव उदाहृतम् । श्रुत्वा विनष्टनानाधीस्तूष्णीं प्रीतमना अभूत् ॥१५॥
अथ तत्र कुरुश्रेष्ठ देवकी सर्वदेवता । कृष्णरामौ समाश्राव्य पुत्रान् कंसविहिंसितान् ।
स्मरन्ती कृपणं प्राह वैक्लव्यादश्रुलोचना ॥१६॥

देवक्युवाच

तथा मे कुरुतं कामं युवां योगेश्वरेश्वरौ । भोजराजहतान् पुत्रान् कामये द्रष्टुमाहृतान् ॥१७॥

ऋषिरुवाच

एवं सञ्चोदितौ मात्रा रामः कृष्णश्च भारत । सुतलं संविविशतुर्योगमायामुपाश्रितौ ॥१८॥

His Divinity said : "Father ! What you told us while addressing us, your sons–is full of reality, and has a significant meaning. We welcome it Illustrious Yadav ! You should consider Me, yourself, this my venerable brother, the residents of Dwarka and all moveable and immovable objects in the same manner, The spirit is one, self illuminous and eternal. Though it is without attributes, it appears different on account of attributes, which are created by itself and is seen to be manifold in the creatures created by it. 12–14

Shree Shukadeva said : King ! When Vasudeva was thus instructed by His Divinity, the former had his feeling of diversity removed His mind was delighted and he spoke no more eminent scion of Kurus dynasty ! Devakee in whom all Gods were concentred, was reminded of her sons, who had been assasinated by Kansa, Her eyes shed tears on account of her agitation and she piteously told Krishna and Baladeva her agony 15–16

Devakee said : You both, are masters of miraculous powers Please fulfil my desire. I wish to see my sons, who had been assasinated by Kansa, brought back by you. 17

Shree Shukadeva said : Scion of Bharata dynasty ! Thus induced

तत्रेन्द्रसेनो भगवत्पदाम्बुजं बिभ्रन्मुहुः प्रेमविभिन्नया धिया ।
उवाच ह्यानन्दजलाकुलेक्षणः प्रहृष्टरोमा नृप गद्गदाक्षरम् ॥१९॥

बलिरुवाच

नमोऽनन्ताय बृहते नमः कृष्णाय वेधसे । सांख्ययोगवितानाय ब्रह्मणे परमात्मने ॥२०॥
दर्शनं वां हि भूतानां दुष्प्रापं चाप्यदुर्लभम् । रजस्तमःस्वभावानां यन्नः प्राप्तौ यदृच्छया ।२१।
आध्यस्मानीशितव्येश निष्पापान् कुरु नः प्रभो । पुमान् यच्छ्रद्धयाऽऽतिष्ठंश्चोदनाया विमुच्यते

श्री भगवानुवाच

देवक्या उदरे जाता राजन् कंसविहिंसिताः । इत एतान् प्रणेष्यामो मातृशोकापनुत्तये ।
यतः शापाद् विनिर्मुक्ता लोकं यास्यन्ति विज्वराः ॥२३॥

स्मरोद्गीथः परिष्वङ्गः पतङ्गः क्षुद्रभृद् घृणी । षडिमे मत्प्रसादेन पुनर्यास्यन्ति सद्गतिम् ॥
इत्युक्त्वा तान् समादाय इन्द्रसेनेन पूजितौ । पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छताम् ।२५।

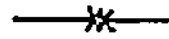
by their mother, Krishna had recourse to yogic powers and entered the nether world called Sutala. King ! There, king Bali, repeatedly held the lotus-like feet of His Divinity with feelings surcharged with love. His eyes were overcome with tears of joy and his hair stood on end and he said in a faltering tone as under : 18-19

Bali said: I bow to Krishna supreme, infinite, and creator of the universe, who propagated the Sankhya and Yoga systems of philosophy and who is the ultimate supreme spirit. Though audience with you is difficult to have, it is also not difficult to have, since you have come by chance to us, whose nature is affected by spiritual ignorance and passions, Lord ! Master of the faculty of Supremacy ! Command us and render us sinless, since a man who attends to your command willingly is freed from restrictions imposed by scriptural injunctions." 20-22

His Divinity said: King ! Smara, Udgatha, Parishwanga, Patanga, Kshudrabhrit. and Ghrinee, who were born from the womb of Devakee, were assasinated by Kansa We would take them from this place for removing the grief of our mother. Having been freed from their curse and remorse these six boys would go to the heaven and would achieve beautitude by my grace." Saying this, Krishna and Baladeva, who were duly revered by Bali, took the boys with them, returned to Dwaraka and restored the boys to their mother. On seeing the boys,

तान् दृष्ट्वा बालकान् देवी सुतस्पर्शपरिप्लुता। मोहिता मायया विष्णोर्यया सृष्टिः प्रवर्तते ॥
नारायणाङ्गसंस्पर्शप्रतिलब्धात्मदर्शनाः । ते नमस्कृत्य गोविन्दं देवकीं पितरं बलम् ।
मिषतां सर्वभूतानां ययुर्धाम दिवौकसाम् ॥२७॥
तं दृष्ट्वा देवकीं देवी मृतागमनिर्गमम् । मेने सुविस्मिता मायां कृष्णस्य रचितां नृपः॥२८॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे मृताग्रजानयन नाम पञ्चाशीतितमोऽध्याय: ॥८५॥



अथ षड्षशीतितमोऽध्यायः

राजोवाच

ब्रह्मन् वेदितुमिच्छामः स्वसारं रामकृष्णयोः । यथोपयेमे विजयो या ममासीत् पितामही ॥

श्रीशुक उवाच

अर्जुनस्तीर्थयात्रायां पर्यटन्नवनीं प्रभुः । गत. प्रभासमश्रृणोन्मातुलेयीं स आत्मनः ॥२॥

Devakee, was drowned in joy flowing from contact with her sons since she was infatuated by the Maya of Vishnu, which is responsible for the continuity of the creation. The boys, who had achieved spiritual knowledge by having come in to contact with the corporal body of (Krishna) bowed to the latter, Devakee, their father and Baladeva and went to the abode of gods within the sight of all creatures King! On seeing the return of her deceased sons and their going to the heaven, venerable Devakee was much astonished and considered the phenomena to be the Maya of Krishna. 23–28

Thus ends chapter eighty five of Book X.



CHAPTER LXXXVI

The King said : Spiritual Master ! I want to know how Arjuna married a sister of Baldeva and Krishna who was my paternal grand mother. 1.

Shree Shukadeva said . When Arjuna, in the course of his journey to centres of pilgrimage on the Earth, went to Prabhas, he heard that Baladeva would give a daughter of his (Arjun's) maternal uncle (Vasudeva) to Duryodhana in marriage, but others did not agree with his proposal.

दुर्योधनाय रामस्तां दास्यतीति न चापरे। तल्लिप्सु· स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ।२।
तत्र वै वार्षिकान्मासानवात्सीत्स्वार्थसाधक·। पौरै· सभाजितोऽभीक्ष्णं रामेणाजानता च सः।
एकदा गृहमानीय आतिथ्येन निमन्त्र्य तम्। श्रद्धयोपहृत भैक्ष्यं बलेन बुभुजे किल ॥५॥
सोऽपश्यत्तत्र महतीं कन्यां वीरमनोहराम्। महत्यां देव यात्राया रथस्था दुर्गनिर्गताम्।
जहारानुमतः पित्रोः कृष्णस्य च महारथः। तच्छ्रुत्वा क्षुभितो राम· पर्वणीव महार्णव·॥६॥
गृहीतपाद· कृष्णेन सुहृद्भिश्चानुशाम्यत। प्राहिणोत् परिबर्हाणि वरवध्वोर्मुदा बलः ॥७॥

श्रीशुक उवाच

कृष्णस्यासीद् द्विजश्रेष्ठ· श्रुतदेव इति श्रुतः। कृष्णैकभक्त्या पूर्णार्थ· शान्त· कविरलम्पट·॥८॥
स उवास विदेहेषु मिथिलायां गृहाश्रमी। अनीहयाऽऽगताहार्यनिर्वर्तितनिजक्रियः ॥९॥

Desirous of securing her, he disguised himself as a recluse, carrying three staves tied together to form one and went to Dwarka With a view to secure his self-interest, he stayed there for the months of monsoon He was much revered by the citizens and also by Baladeva, who had not recognized him Once, Baladeva invited him as a guest, brought him home with religious fervour and gave him good befitting a mandicant guest which Arjuna ate He saw there a grown up virgin capable of captivating minds of warriors Thereafter, when she had gone out of the fort in a chariot to pay homage to a celibrated shrine, the great chariot-warrior abducted her, since he was permitted to do so by her parents and Krishna On hearing this, Baladeva shook with anger, like an ocean on a full-moon-day. Krishna and other relatives, however, held his feet and pacified him Thereupon, Baladeva joyfully gratified him with wedding presents 2-7

Shree Shukadeva said An eminent Brahmin, wellknown as Shruta deva, was a devottee of Krishna He was quiet, learned and lustless and felt that all his desires had been fulfilled only with his devotion to Krishna. He was a house-holder and lived in Mithila city in the country of Vidarbha, lived on whatever came by and managed his affairs without particular efforts Dear me! The king of that country, renowned as Bahulashva of Mithila, was similary devoid of ego Both of them, were dear to Krishna. Having been pleased with them His divinity Lord Krishna, got into the chariot brought by Daruka and went to Vidarbha, accomapained by sages

Thinking that the preceptor of the world had come just as a matter

तथा तद्राष्ट्रपालोऽङ्ग बहुलाश्व इति श्रुतः । मैथिलो निरहम्मान उभावप्यच्युतप्रियौ ॥१०॥
तयोः प्रसन्नो भगवान् दारुकेणाहृतं रथम् । आरुह्य साकं मुनिभिर्विदेहान् प्रययौ प्रभुः ॥११॥
स्वानुग्रहाय संप्राप्तं मन्वानौ तं जगद्गुरुम् । मैथिलः श्रुतदेवश्च पादयोः पेततुः प्रभोः ॥१२॥
न्यमन्त्रयेतां दाशार्हमातिथ्येन सह द्विजैः । मैथिलः श्रुतदेवश्च युगपत् संहताञ्जली ॥१३॥
भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया । उभयोराविशद् गेहमुभाभ्यां तदलक्षितः ॥१४॥
श्रोतुमप्यसतां दूरान्जनकः स्वगृहागतान् । नत्वा तदङ्घ्रीन् प्रक्षाल्य तदपो लोकपावनीः ॥१५॥
सकुटुम्बो वहन् मूर्ध्ना पूजयांचक्र ईश्वरान् । गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः
वाचा मधुरया प्रीणन्निदमाहान्नतर्पितान् ॥१६॥

राजोवाच

भवान् हि सर्वभूतानामात्मा साक्षी स्वदृग् विभो । अथ नस्त्वत्पदाम्भोजं स्मरतां दर्शनं गतः ॥
स्ववचस्तदृतं कर्तुमस्मद्दृग्गोचरो भवान् । यदात्थैकान्तभक्तान्मे नानन्तः श्रीरजः प्रिय ॥१८॥
दिनानि कतिचिद् भूमन् गृहान् नो निवस द्विजैः । समेतः पादरजसा पुनीहीदं निमेः कुलम् ॥१९॥

of favour to them. the king of Mithila and Shrutadeva fell at the feet of his Divinity. Both of them the king of Mithila and Shrutadeva-simultaneously folded their hands and invited Krishna and the brahmins to be their guests. With the desire-of pleasing both of them, His Divinity acceded to their requests and stepped into the houses of both of them (simultaneously), unobserved by either of them that he had done so Janaka bowed to the revered guests, who were even beyond being heard about by wicked persons washed their feet, sprinked the water on his head and on the heads of members of his family, since it was capable of sanctifying the three worlds, worshipped them with perfume, flowers, clothes, ornaments, incense, lamps and oblations and presented to them calves. 8–16

The King said : My Lord ! You are the soul of all creatures, you witness their activities and are self-illuminous. It is, therefore, that you have given audience to us, who have been given meditating on your lotus-like feet. You have given audience to us in order to prove the truth of your words : "Ananta (brother Baladeva), Laxmi (consort Rukmini) and Brahma (son, since he had sprung from the navel of Vishnu) are not dearer to Me thou my exclusive devotees." All pervading Lord ! Please stay in my house for some days along with these brahmins and sanctify this family of Nimi (Bahulashwa) with the dust

इत्युपामन्त्रितो राज्ञा भगवाँल्लोकभावनः। उवास कुर्वन् कल्याणं मिथिलानरयोषिताम् ॥२०॥
श्रुतदेवोऽच्युतं प्राप्तं स्वगृहाञ्जनको यथा। नत्वा मुनीन् सुसंहृष्टो धुन्वन् वासो ननर्त ह ॥२१॥
तृणपीठबृसीष्वेतानानीतेषूपवेश्य सः। स्वागतेनाभिनन्द्याङ्घ्रीन् सभार्योऽवनिजे मुदा ॥२२॥
तदम्भसा महाभाग आत्मानं सगृहान्वयम्। स्नापयांचक्र उद्धर्षो लब्धसर्वमनोरथः ॥२३॥

आराधयामास यथोपपन्नया सपर्यया सत्त्वविवर्धनान्धसा।
स तर्कयामास कुतो ममान्वभूद् गृहान्धकूपे पतितस्य संगमः ॥२४॥

सूपविष्टान् कृतातिथ्यान् श्रुतदेव उपस्थितः। सभार्यस्वजनापत्य उवाचाङ्घ्र्यभिमर्शनः ॥२५॥

श्रुतदेव उवाच

शृण्वतां गदतां शश्वदर्चतां त्वाभिवन्दताम्। नृणां संवदतामन्तर्हृदि भास्यमलात्मनाम् ॥२६॥
हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम्। आत्मशक्तिभिरग्राह्योऽप्यन्त्युपेतगुणात्मनाम् ।
स त्वं शाधि स्वभृत्यान् नः किं देव करवामहे। एतदन्तो नृणां क्लेशो यद् भवानक्षिगोचरः ।२८।

of your feet" Having been thus entreated by the king, His Divinity, who promotes welfare of the people, stayed and brought about welfare to men and women of Mithila. 17–20

When Krishna entered his house, Shrutadeva too was extremely delighted like Janaka, bowed to Him and to the sages, and danced with his clothes fluttering He brought out carpet of straw and seats for the sages, seated the guests thereon, and greeted them with words of welcome. Then his wife and himself washed their feet. Very lucky King! He bathed himself and his family with the water. He was overjoyed, since he felt that all his desires had been fulfilled. Thereafter he propitiated them by worshipping them with materials that were available and offering food that was calculated to augment the quality of sublimity. He thought to himself: "How did I, fall in the blind well of temporal life, have association with these? When the guests were well seated and entertained, Shrutadeva, his wife relatives and children stood before them, shampooed their feet and said to Krishna. 21–25

"Though you are away from persons, whose minds are distracted by their worldly activies, you shine in the hearts of men who always hear about you, talk about you, worship you, bow to you, converse about you, and whose minds are pious. Lord! May the selfsame you direct us–your servants–as to what we may do! The distress of men ends when they have a glance of you. 26–28

श्रीभगवानुवाच

ब्रह्मंस्तेऽनुग्रहार्थाय संप्राप्तान् विद्ध्यमून् मुनीन्। संचरन्ति मया लोकान् पुनन्तः पादरेणुभिः।
ब्राह्मणो जन्मना श्रेयान् सर्वेषां प्राणिनामिह। तपसा विद्यया तुष्ट्या किमु मत्कलया युतः॥३०॥
तस्माद् ब्रह्मऋषीनेतान् ब्रह्मन् मच्छ्रद्धयार्चय। एवं चेदर्चितोऽस्म्यद्धा नान्यथा भूरिभूतिभिः॥

श्रीशुक उवाच

एवं स्वभक्तयो राजन् भगवान् भक्तभक्तिमान्। उषित्वाऽऽदिश्य सन्मार्गं पुनर्द्वारवतीमगाद् ३२

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे श्रुतदेवानुग्रहो नाम षडशीतितमोऽध्यायः ॥८६॥



अथ सप्ताशीतितमोऽध्यायः

परीक्षिदुवाच

ब्रह्मन् ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः। कथं चरन्ति श्रुतयः साक्षात् सदसतः परे ॥१॥

His Divinity said: "Brahmin! You should know that these sages have come to you as a matter of favour to you. Sanctifying the three worlds with the dust of their feet, they move about in my company. A brahmin is by birth superior to all creatures in this world. What then to talk of a brahmin who is endowed with penance, spiritual knowledge and contentment, and who is therefore, a part of Myself. Brahmin! Worship, therefore, these spiritual sages with the same faith, as you have for Me. It is only when I am adored in this manner that I am truly worshipped; not otherwise, even if I were worshipped with much costly articles.' 29–31

Shree Shukadeva said: King! His Divinity who is devoted to his devotees, thus stayed with His two devotees, advised them to follow the righteous path and returned to Dwarka. 32

Thus ends chapter eighty six of Book X.



CHAPTER LXXXVII

King Pareekshit said: Spiritual Master! How do the sacred Vedic texts, whose functions are directly related to the qualities of

श्रीशुक उवाच

अत्र ते वर्णयिष्यामि गाथां नारायणान्विताम्। नारदस्य च संवादमृषेर्नारायणस्य च ॥२॥
एकदा नारदो लोकान् पर्यटन् भगवत्प्रियः। सनातनमृषिं द्रष्टुं ययौ नारायणाश्रमम् ॥३॥
तत्रोपविष्टमृषिभिः कलापग्रामवासिभिः। परीतं प्रणतोऽपृच्छदिदमेव कुरूद्वह ॥४॥
तस्मै ह्यवोचद् भगवानृषीणां शृण्वतामिदम्। यो ब्रह्मवादः पूर्वेषां जनलोकनिवासिनाम् ॥५॥

श्रीभगवानुवाच

स्वायम्भुव ब्रह्मसत्रं जनलोकेऽभवत् पुरा। तत्रस्थानां मानसानां मुनीनामूर्ध्वरेतसाम्।
ब्रह्मवादः सुसंवृत्तः श्रुतयो यत्र शेरते ॥६॥
तुल्यश्रुततपःशीलास्तुल्यस्वीयारिमध्यमाः। अपि चक्रुः प्रवचनमेकं शुश्रूषवोऽपरे ॥७॥

सनन्दन उवाच

स्वसृष्टमिदमापीय शयानं सह शक्तिभिः। तदन्ते बोधयांचक्रुस्तल्लिङ्गैः श्रुतयः परम्।
यथा शयानं सम्राजं बोधयन्त्यनुजीविनः ॥८॥

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sublimiiy, mundanity, and spiritual ignorance, deal with the supreme spirit since the latter is indescribable and is free from these qualities. 1

Shree Shukadeva said : I am reciting in this connection the religious story of the spiritual sage Narayan, with whom Narad had a dialogue on the subject. Once Narada–devotee of His Divinity Vishnu –went to the hermitage of Narayana for an audience with the sage in the course of his travels in the three worlds. Scion of Kaurva dynasty! He bowed to the sage, who was then surrounded with Brahminical sages residing in Kalapa village and was seated. Narada had then asked the sage this very question. Thereupon, His reverence Narayan had narrated to him within the hearing of the other sages the spiritual discourse between the ancient sages, who had been residing in the world of Jana. 2–5

His Reverence Narayan said : "Son of Brahma ! There was formerly a seminar on spiritual matters in the world of Jana between thy mind born sons of Brahma, who were life-celibate sages and were residing there. There was then an extensive discussion on spiritual matters in which the sacred Vedic texts culminate. One of the sages Sanandana gave the discourse, while the others heard it. 6–7

Sanandana said : The sacred vedic texts awakened the Supreme

श्रुतय ऊचुः

जय जय जह्यजामजित दोषगृभीतगुणां त्वमसि यदात्मना समवरुद्धसमस्तभगः।
अगजगदोकसामखिलशक्त्यवबोधक ते क्वचिदजयाऽऽत्मना च चरतोऽनुचरेन्निगमः॥९॥
बृहदुपलब्धमेतदवयन्त्यवशेषतया यत उदयास्तमयौ विकृतेर्मृदि वाविकृतात्।
अत ऋषयो दधुस्त्वयि मनोवचनाचरितं कथमयथा भवन्ति भुवि दत्तपदानि नृणाम्॥१०॥
इति तव सूरयस्त्र्यधिपतेऽखिललोकमलक्षपणकथामृताब्धिमवगाह्य तपांसि जहुः।
किमुत पुनः स्वधामविधुताशयकालगुणाः परम भजन्ति ये पदमजस्रसुखानुभवम्॥११॥
दृतय इव श्वसन्त्यसुभृतो यदि तेऽनुविधा महदहमादयोऽण्डमसृजन् यदनुग्रहतः।
पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः सदसतः परं त्वमथ यदेष्ववशेषमृतम्॥१२॥

Lord, who was sleeping with his potentialities, after retracting, within Him self this world, which was also created by Him, with words signifying His greatness. 8

The sacred vedic texts said : Invincible Lord ! victory to you ! You have attained all sorts of excellence. Please destroy the spiritual ignorance of creatures, since it is pregnant with evils. Oh creator of all the energies of movable and immovable objects ! The vedas follow you, though you sometimes move about with Maya. 9

. It has been ascertained that the supreme spirit alone survives (at the time of the universal diluvion). Everything emerges from the supreme spirit and also merges in it, just as earthen vessels emerge from earth and merge in it when they come to be destroyed. It is therefore, that Vedic sages concentrate their minds, speech and activities on you and not in worldly objects How the foot-prints imprinted on the Earth could be said to have not been imprinted ? 10

You are the master of the Maya, which has three attributes of sublimity, mundanity and spiritual ignorance. Sages, therefore, renounced their penance after delving into the ocean of the nectar in the from of accounts relating to you, since they destroy the impurities of the whole world. Eminent Lord ! What then can be said of those who devote themselves to the divine abode in which one experience eternal bliss and who have got rid of the effects of time and impurities of their hearts by concentrating on you–their ultimate repose. 11

If creatures do not obey you, though it is through your ego and

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृश· परिसरपद्धतिं हृदयमारुणयो दहरम् ।
तत उदगादनन्त तव धाम शिर परम पुनरिह यत् समेत्य न पतन्ति कृतान्तमुखे ॥१३॥

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया तरतमतश्चकास्स्यनलवत् स्वकृतानुकृति ।
अथ वितथास्वमूष्ववितथ तव धाम सम विरजधियोऽन्वयन्त्यभिविपण्यव एकरसम् ॥१४॥

स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरण तव पुरुष वदन्त्यखिलशक्तिधृतोंऽशकृतम् ।
इति नृगतिं विविच्य कवयो निगमावपन भवत उपासतेऽङ्घ्रिमभव भुवि विश्वसिता ॥१५॥

other great primary elements that the universe is created, they breathe in vain like bellows Among the gross material bodies etc, the genus of man is ultimate but the entity, which is beyond reality and unreality *is yourself and you constitute the remaining reality among them* 12

Those among the followers of certain sages, who indulge in conce ntration between their eye-brows in pursuit of the theory involving mortification of flesh only serve their belleys Aruna and other sages, however, concentrated on the sureme spirit in the subtle heart to which all the blood vessels converge Infinite Lord ! The latter rise to the head, which is your great abode Having reached it, men do not fall into the month of the God of the Death. 13

Like fire which assumes by itself the forms of the articles in which it appears, *you intentionally enter, as it were,* various species of creatures, created by you with specific motives and appear in them in various degrees It is, therefore, that men of pious minds, who have renounced dealing with the material objects that are around them, know your abode, which is the only real benevolent objects and which is uniformly replete with delight 14

Saintly persons say that the soul, which pervades these bodies, *which are obtained as the result of the* actions of the soul, itself and which also pervades out side it, is a part of yourself, since you are the only receptacle of all sorts of energies Considering that the ultimate recourse of the souls is yourself and content with this recourse the sages in this world meditate on your feet, since they are the source of the Vedas and the final beatitude 15

God ! Some persons, whose weariness has disappeared by rambling in the great ocean of the accounts of your exploits and who have,

दुरवगमात्मतत्त्वनिगमाय तवात्ततनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः ।
न परिलषन्ति केचिदपवर्गमपीश्वर ते चरणसरोजहंसकुलसङ्गविसृष्टगृहाः ॥१६॥

त्वदनुपथं कुलायमिदमात्मसुहृत्प्रियवच्चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च ।
न बत रमन्त्यहो असदुपासनयाऽऽत्महनो यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः ॥१७॥

निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि यन्मुनय उपासते तदरयोऽपि ययुः स्मरणात् ।
स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो वयमपि ते समाः समदृशोऽङ्घ्रिसरोजसुधाः ॥१८॥

क इह नु वेद बतावरजन्मलयोऽग्रसरं यत उदगादृषिर्यमनु देवगणा उभये ।
तर्हि न सन्न चासदुभयं न च कालजवः किमपि न तत्र शास्त्रमवकृष्य शयीत यदा ॥१९॥

therefore, left even their homes as the result of their association with those who have thronged near your lotus-like feet, do not desire to attain even absolution, since you have assumed this incarnation for exposition of the true nature of the soul. 16

This body, which follows you and is intent on you, behaves as if it were yourself, your friend or a dear one, since you are its benefactor Alas ! It is but regrettable that persons having this wretched body do not dally with you due to their pursuit of temporal pleasures, in consequence of which they roam about in this worldly existence, which is frought with great danger to the spirit. They, therefore, cause damage to the spirit 17.

Even your antagonists, have, by constantly thinking of you, attained the same supreme spirit, which is meditated upon in their hearts by sages, who have firmly fixed their minds on you by controlling their life-winds, mind and organs of senses. Besides, even women (e g milk-maids of Vraja), whose minds are attached to your staff like arms; which appear like the expanded hood of the divine cobra and we, who suck the nectar of devotion to your lotus-like feet, have an equal status before you, since you are impartial. 18

Since you had mainfested yourself first of all who, having his birth and death subsequent to your manifestation, can know you? Even Brahma had sprung from your navel. Both tutelary and spiritual deities had come into existence after Him. When you repose after withdrawing the sacred texts within yourself, neither the real nor unreal elements for the velocity of time nor anything else is in existence. 19

जनिमसतः सतो मृतिमुतात्मनि ये च भिदां विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः ।
त्रिगुणमयः पुमानिति भिदा यदबोधकृता त्वयि न ततः परत्र स भवेदवबोधरसे ॥२०॥

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजात् सदभिमृशन्त्यशेषमिदमात्मतयाऽऽत्मविदः ।
न हि विकृतिं त्यजन्ति कनकस्य तदात्मतया स्वकृतमनुप्रविष्टमिदमात्मतयावसितम् ॥२१॥

तव परि ये चरन्त्यखिलसत्त्वनिकेततया त उत पदाऽऽक्रमन्त्यविगणय्य शिरो निरृतेः ।
परिवयसे पशूनिव गिरा विबुधानपि तांस्त्वयि कृतसौहृदाः खलु पुनन्ति न ये विमुखाः ॥२२॥

त्वमकरणः स्वराडखिलकारकशक्तिधरस्तव बलिमुद्वहन्ति समदन्त्यजयानिमिषाः ।
वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो विदधति यत्र ये त्वधिकृता भवतश्चकिताः ॥२३॥

Certain doctrinaires hold that the creation did not exist in the begining Some, who believe in the existence of the Supreme Spirit, hold that the souls are primarily mortal. Some hold that there are different souls Some hold that the doctrine of attainment of fruits of ritual sacrifices is the only real thing Thus, they think of and preach different doctrines by attributing the nature of one thing to another. The belief that the supreme spirit has the attributes of sublimity, mudnanity *and spiritual ignorance is due to the absence of correct know*ledge This defect is, however, not in you, since you are above it and constitute the essence of true knowledge

The design of the world, whose attributes are sublimity, mundanity and spiritual ignorance, appears to be real to men and other creatures whose worldly existence itself is unreal Men having spiritual knowledge, however consider the spirit alone to be real, since it pervades everything without exception Just as persons desirous of possessing gold do not throw away *ornaments manufactured out of it, it is certain that* the supreme spirit pervades the world with its spirit, since it is its own creation 21

Those, who serve you in the belief that you are the abode of all, spurn death and place *their foot upon it.* You bind however, *those,* who are only learned, with the fetters of verbiage, like one fethering cattle In fact, only those who have love for you are purified not those who are averse to you *22*

Though you *do not* possess organs of senses, you hold the *entire* active power and are *self illuminous Even Gods, who consume the* oblations offered by men, pay tribute to you Like tributory kings

स्थिरचरजातयः स्युरजयोत्थनिमित्तयुजो विहर उदीक्षया यदि परस्य विमुक्त ततः ।
न हि परमस्य कश्चिदपरो न परश्च भवेद् वियत इवापदस्य तव शून्यतुलां दधतः ॥२४॥

अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगतास्तर्हि न शास्यतेति नियमो ध्रुव नेतरथा ।
अजनि च यन्मयं तदविमुच्य नियन्तृ भवेत् सममनुजानतां यदमतं मतदुष्टतया ॥२५॥

न घटत उद्भवः प्रकृतिपुरुषयोरजयोरुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।
त्वयि त इमे ततो विविधनामगुणैः परमे सरित इवार्णवे मधुनि लिल्युरशेषरसाः ॥२६॥

नृषु तव मायया भ्रमममीष्ववगत्य भृशं त्वयि सुधियोऽभवे दधति भावमनुप्रभवम् ।
कथमनुवर्ततां भवभयं तव यद्भ्रुकुटिः सृजति मुहुस्त्रिणेमिरभवच्छरणेषु भयम् ॥२७॥

obeying commands of their sovereign. Brahma and other Gods, who regard you with awe, perform their respective functions under the influence of your Maya having been authorized to do so by you. 23

Absolute Lord! Immovable and movable creations emanate from you, who are supreme when you, with anticipation, purposefully unite yourself with the motive arising from the material cause. Please amuse yourself. None is either a favourite or an enemy to you, since you are supreme and hold the scales even, like the sky in which no marks subsist. 24

Eternal Lord! If creatures were omnipresent eternal and all pervading, they could not be subjected to control This is the universal law. The controller is other than what is created by him. The contention of those who profess to know the absolute Being is unacceptable as their view is fallacious (since what is capable of being known is not spiritual). 25

It is not possible that the supreme being and the material cause were created, since both are eternal. Like bubbles of water, however, creature come into existence when the supreme being and the material cause write. Having various names and attributes, they subsequently merge in you-the supreme spirit with all their desires, like various juices of flowers merging in honey and in the manner of rivers merging in the ocean. 26

Observing that delusion is caused in these men by your Maya, men of good sense become devoted to you in every birth. How can your devotees have any danger of being born again in this world? The

विजितहृषीकवायुभिरदान्तमनस्तुरगं य इह यतन्ति यन्तुमतिलोलमुपायखिदः ।
व्यसनशतान्विताः समवहाय गुरोश्चरणं वणिज इवाज सन्त्यकृतकर्णधरा जलधौ ॥२८॥

स्वजनसुतात्मदारधनधामधरासुरथैस्त्वयि सति किं नृणां श्रयत आत्मनि सर्वरसे ।
इति सदजानतां मिथुनतो रतये चरतां सुखयति को न्विह स्वविहते स्वनिरस्तभगे ॥२९॥

भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदास्त उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिजलाः ।
दधति सकृन्मनस्त्वयि य आत्मनि नित्यसुखे न पुनरुपासते पुरुषसारहरावसथान् ॥३०॥

सत इदमुत्थितं सदिति चेन्ननु तर्कहतं व्यभिचरति क्व च क्व च मृषा न तथोभययुक् ।
व्यवहृतये विकल्प इषितोऽन्धपरम्परया भ्रमयति भारती त उरुवृत्तिभिरुक्थजडान् ॥३१॥

knitting of your eye-brows represents eternal time, which is marked by the three seasons (viz, winter, summer and monsoon) repeatedly engenders danger for those who have not sought your protcetion 27

Those who endeavour to control the extremely restive horses in the form of the mind which is not controllable even by those who have controlled their organs of senses and the life winds without having recourse to the feet of spiritual preceptors encounter hundreds of difficulties and disappointment in their efforts, like merchants encountering difficulties if their boat has no pilot 28

When you, in whom all pleasures are concentrated, are available to men for resort, what is the use of relatives sons body wife, wealth, house, land and excellent chariots ? Who could afford happiness to those who are ignorant of this truth and pursue conjugal life in this secular existenee which is bereft of real happiness and is brought into existence by themselves ? 29

Lord ! Sages, who are free from arrogance and who meditate in your lotus like feet, resort to eminent holy shrines and to the water of washing your feet which is capable of destroying sins Once they divert their minds to you they do not get again attached to homes, which destroy the vitality of men since you give eternal happiness to the soul 30

Some assert that the world is real, since it has emanated from the supreme spirit, which is real This theory is not correct, since it strikes at logic (e g though hair and nails grow from the body, which is sentient they themselves are insentient) In certain instances the

न यदिदमग्र आस न भविष्यदतो निधनादनु मितमन्तरा त्वयि विभाति मृषैकरसे ।
अत उपमीयते द्रविणजातिविकल्पपथैर्वितथमनोविलासमृतमित्यवयन्त्यबुधाः ॥३२॥

स यदजया त्वजामनुशयीत गुणांश्च जुषन् भजति सरूपतां तदनु मृत्युमपेतभगः ।
त्वमुत जहासि तामहिरिव त्वचमात्तभगो महसि महीयसेऽष्टगुणितेऽपरिमेयभगः ॥३३॥

यदि न समुद्धरन्ति यतयो हृदि कामजटा दुरधिगमोऽसतां हृदि गतोऽस्मृतकण्ठमणिः ।
असुतृपयोगिनामुभयतोऽप्यसुखं भगवन्ननपगतान्तकादनधिरूढपदाद् भवतः ॥३४॥

त्वदवगमी न वेत्ति भवदुत्थशुभाशुभयोर्गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः ।
अनुयुगमन्वहं सगुण गीतपरम्परया श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः ॥३५॥

contrary is observed (e.g. insentient dung produces sentient worms). In some instances, the observation itself is wrong (e g. a string is mistaken for a serpent in darkness). In fact, the world owes its creation to the union of both-the Supreme Spirit and spiritual ignorance. Alternative results may be desirable for ordinary dealings in the world, which are like the blind following the blind. Words, however, lead astray those who blindly follow the vedic texts. 31

This world did not exist in the beginning and shall not exist after the diluvion. In between, it appears, therefore, deceiptfully in a limited form in you-the only object of delight. It is, therefore, compared with the transformation of materials into various shapes. Those, however, who hold the world to be real, like pastimes of the mind, are fools. 32

The soul closely attaches itself to Maya (spiritual illusion), assumes the qualities of sublimity, mundanity and spiritual ignarance, identifies itself to the latter and loses, therefore, its happiness and becomes subject to a succession of births and deaths You, however avoid the Maya, as if it were a serpent's skin, since you are omnipotent and exult in the great eighfold superhuman accomplishment 33

Lord ! If ascetics, are unable to uproot the roots of sensual pleasures from their hearts, you are difficult to be visualized even by them. Like the forgotten existence of a jewel worn on the neck, such ascetics who are engrossed in satisfying cravings of their hearts, become miserable both from the thought of inevitable death and from their failure to attain your protection 34

Eminent Lord ! A man who knows your reality takes no cogniza-

श्रीशुक उवाच

एवं भगवता पृष्टो वचसामृतवर्षिणा । गतक्लमोऽब्रवीत् तस्मै यथापूर्वमनुष्ठितम् ॥१७॥

श्रीभगवानुवाच

एवं चेत्तर्हि तद्वाक्यं न वयं श्रद्दधीमहि । यो दक्षशापात् पैशाच्यं प्राप्तः प्रेतपिशाचराट् ॥१८॥
यदि वस्तत्र विश्रम्भो दानवेन्द्र जगद्गुरौ । तर्ह्यङ्गाशु स्वशिरसि हस्तं न्यस्य प्रतीयताम् ॥१९॥
इत्थं भगवतश्चित्रैर्वचोभिः स सुपेशलैः । भिन्नधीर्विस्मृतः शीर्ष्णि स्वहस्तं कुमतिर्न्यधात् ॥२०॥
अथापतद् भिन्नशिरा वज्राहत इव क्षणात् । जयशब्दो नमःशब्दः साधुशब्दोऽभवद् दिवि ॥२१॥
मुमुचुः पुष्पवर्षाणि हते पापे वृकासुरे । देवर्षिपितृगन्धर्वा मोचितः संकटाच्छिवः ॥२२॥

। इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे रुद्रमोक्षणं नामाष्टाशीतितमोऽध्यायः ॥८८॥



Shree Shukadeva said : When thus asked by His Divinity in words, which were, as it were, showering nectar, the demon became free from weariness and told him in consecutive order what had taken place before 17

His Divinity said . If that is so, I would not place any reliance on the words of Shiva, since he has been reduced to the status of a goblin by the curse of Daksha and is the king of only ghosts and goblins King of demons ! If you still have faith in that preceptor of the world, verify it immediately by placing your hand on your own head. 18-19

The mind of the wicked man was deviated by the wonderful and tender words of His Divinity. He lost his memory and placed his hand on his head Thereupon, his head was smashed instantaneously as if it were struck with a thunderbolt and he fell down At this, there were shouts of joy in the sky proclaiming 'Victory to the Lord ! We bow to the Lord Well done" When the sinful demon Vrika was thus killed, gods, sages, manes and divine minstrels showered flowers and Shiva escaped from the difficult strait 20-22

Thus ends chapter eighty eight of Book X



अथैकोननवतितमोऽध्यायः

सरस्वत्यास्तटे राजन्नृषय सत्रमासत। वितर्क. समभूत्तेषा त्रिष्वधीशेषु को महान् ॥१॥
तस्य जिज्ञासया ते वै भृगु ब्रह्मसुत नृप। तज्ज्ञप्त्यै प्रेषयामासु. सोऽभ्यगाद् ब्रह्मण सभाम् ॥२॥
न तस्मै प्रह्वण स्तोत्र चक्रे सत्त्वपरीक्षया। तस्मै चुक्रोध भगवान् प्रज्वलन् स्वेन तेजसा ॥३॥
स आत्मन्युत्थित मन्युमात्मजायात्मना प्रभु.। अशीशमद् यथा वह्नि स्वयोन्या वारिणाऽऽत्मभू।
तत. कैलासमगमत् स तं देवो महेश्वर.। परिरब्धु समारेभे उत्थाय भ्रातर मुदा ॥५॥
नैच्छत्त्वमस्युत्पथग इति देवश्चुकोप ह। शूलमुद्यम्य त हन्तुमारेभे तिग्मलोचन. ॥६॥
पतित्वा पादयोर्देवी सान्त्वयामास त गिरा। अथो जगाम वैकुण्ठं यत्र देवो जनार्दन ॥७॥
शयानं श्रिय उत्सङ्ग पदा वक्षस्यताडयत्। तत उत्थाय भगवान् सह लक्ष्म्या सता गति. ॥८॥
स्वतल्पादवरुह्याथ ननाम शिरसा मुनिम्। अजानतामागतान् व क्षन्तुमर्हथ न. प्रभो ॥९॥
अतीव कोमलौ तात चरणौ ते महामुने। इत्युक्त्वा विप्रचरणौ मर्दयन् स्वेन पाणिना ॥१०॥

CHAPTER LXXXIX

Shree Sukadeva said King ! Brahmanical sages were holding a sessions of ritual sacrifices on a bank of the Saraswati There was then an argument among them as to who was the greatest among the three Gods. (viz , Brahma Shiva and Vishnu) King ! With the desire of ascertaining this they deputed Bhrigu–son of Brahma–to find this out Thereupon, he went to the council of Brahma. With a view to test the latter quality of sublimity, he neither bowed to Him nor eulogized Him Thereupon, burning, as it were, with the fire of his own prowess, His Divinity Brahma got angry with him (Bhrigu) All the same, he himself cooled down his wrath that had been kindled in Him towards His son, just as fire is extinguished with water produced from itself 1–4

Thence, he went to Kailasa. On seeing him, God Shiva got up and started to joyfuly embrace His brother Bhrigu. The latter, however expressed his relunctance to receive the embrace, saying 'Thou hast taken to unrighteous ways of life ' God Shiva was, thereupon enraged With violence beaming in his eyes, He raised his trident and started to strike Brigu with it Goddess Gauree (Shiva's consort), however, fell at his feet and appealed to Him with words Thereafter, Bhrigu went to Vaikuntha where God Vishnu–destrover of demon Jana, dwells Since

एवं ब्रुवाणे वैकुण्ठे भृगुस्तन्मन्द्रया गिरा। निर्वृतस्तर्पितस्तूष्णीं भक्त्युत्कंठोऽश्रुलोचन. ॥११॥
पुनश्च सत्रमाव्रज्य मुनीनां ब्रह्मवादिनाम्। स्वानुभूतमशेषेण राजन् भृगुरवर्णयत् ॥१२॥
तन्निशम्याथ मुनयो विस्मिता मुक्तसंशयाः। भूयांसं श्रद्दधुर्विष्णुं यतः शान्तिर्यतोऽभयम् ॥१३॥
धर्मः साक्षाद् यतो ज्ञानं वैराग्यं च तदन्वितम्। ऐश्वर्यं चाष्टधा यस्माद् यशश्चात्ममलापहम् १४
मुनीनां न्यस्तदण्डानां शान्ताना समचेतसाम्। अकिंचनानां साधूनां यमाहुः परमा गतिम् १५
एकदा द्वारवत्यां तु विप्रपत्न्याः कुमारक.। जातमात्रो भुवं स्पृष्ट्वा ममार किल भारत ॥१६॥
विप्रो गृहीत्वा मृतकं राजद्वार्युपधाय सः। इदं प्रोवाच विलपन्नातुरो दीनमानसः ॥१७॥
ब्रह्मद्विषः शठधियो लुब्धस्य विषयात्मनः क्षत्रबन्धोः कर्मदोषात् पञ्चत्व मे गतोऽर्भकः ॥१८॥
हिंसाविहारं नृपतिं दु.शीलमजितेन्द्रियम्। प्रजा भजन्त्यः सीदन्ति दरिद्रा नित्यदु.खिता १९
एवं द्वितीयं विप्रर्षिस्तृतीयं त्वेवमेव च। विसृज्य स नृपद्वारि ता गाथां समगायत ॥२०॥

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he was then lying in the lap of Goddess Laxmi, Bhrigu kicked him in the chest Thereupon, His Divinity, who is the resort of righteous persons and Laxmi, got up, left their couch bowed their heads to the sage and said. 'Revered Sir, since we did not know about your arrival, you may kindly forgive us. Sir ! Great sage ! Your feet are very tender ? So saying he shampooed the feet of the Brahmin with his own hand 5–10

Shree Shukadeva said : When Vishnu was thus speaking to him in a low tone, Bhrigu was pleased He felt satisfied became dumb founded and regrettful and tears welled up in his eyes King ! On returning to the sessions of ritual sacrifices of the sages, who were well versed in Vedas, Bhrigu fully described his personal experience On hearing this, the sages were astonished, but their doubts were resolved They placed greater faith in Vishnu, from whom one receives peace of mind, freedom from fear, righteousness, true spiritual knowledge, detachment from worldly desires associated with it, mystical powers of eight types and a good name, which removes moral impurities of the mind He is also called the final resort of sages, who do not entertain even idea of punishing others, who have peace of mind and mental equilibrium, who do not keep any property and who are rigteous 11–15

Scion of Bharat's dynasty ! Once, a male child of a Brahmin woman of Dwarka died as soon as it was born and touched the ground Taking the dead child, the Brahmin placed it at the gate of the royal place Being distressed and feeling miserable in his mind and wailing,

तामर्जुन उपश्रुत्य कर्हिचित् केशवान्तिके। परेते नवमे बाले ब्राह्मणं तमभाषत ॥२१॥
अहं प्रजा वां भगवन् रक्षिष्ये दीनयोरिह। अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः ॥२२॥

ब्राह्मण उवाच

सङ्कर्षणो वासुदेवः प्रद्युम्नो धन्विनां वरः। अनिरुद्धोऽप्रतिरथो न त्रातुं शक्नुवन्ति यत् ॥२३॥
तत्कथं नु भवान् कर्म दुष्करं जगदीश्वरैः। चिकीर्षसि त्वं बालिश्यात् तन्न श्रद्दध्महे वयम् ॥२४॥

अर्जुन उवाच

नाहं सङ्कर्षणो ब्रह्मन् न कृष्णः कार्ष्णिरेव च। अहं वा अर्जुनो नाम गाण्डीवं यस्य वै धनुः।
मृत्युं विजित्य प्रधने आनेष्ये ते प्रजां प्रभो ॥२५॥
एवं विश्रम्भितो विप्रः फाल्गुनेन परंतप। जगाम स्वगृहं प्रीतः पार्थवीर्यं निशामयन् ॥२६॥

he said: "My child has died on account of the corrupt practices of vile Kshatriyas, who are inimical to Bramins who are of roguish temparament, greedy and are engrossed in material pleasures Those subjects, which rely on a king, whose diversion is killing, who is of wicked disposition and who has no control over his organs of senses, remain poor and always miserable and perish." In this way, that Brahminical sage placed the corpse of his second male-child also at the door of the royal palace. He similarly placed the corpse of his third male child there and recited the same verse on each occasion On one occasion when his ninth male-child died Arjuna, who was near Krishna, over heared, the verse and told the Brahmin "Revered Sir. I will protect the progeny of both of you who have become miserable in this world If I would fail to fulfi this vow, I would enter fire and thus get equited of my sin." 16-22

The Brahmin said : "How will you be able to accomplish the task, which could not be accomplished by even divinities, since Krishna Baladeva, Pradymna who excel all archers, and formidable Aniruddha have not been able to accomplish it. You are desirous of accomplishing it due to your silliness 23-24

Arjuna said: "Brahmin ! I am neither Baladeva nor Krishna, nor Pradyumna nor Aniruddha. I am Arjuna, whose bow is renowned as Gandiva. My Lord ! I will vanquish the God of death in battle and will bring back your children" 25

Subduer of enemies ! Confidence having been thus created in him

द्युपतय एव ते न ययुरन्तमनन्ततया त्वमपि यदन्तराण्डनिचया ननु सावरणा. ।
ख इव रजांसि वान्ति वयसा सह यच्छ्रुतयस्त्वयि हि फलन्त्यतन्निरसनेन भवन्निधना. ॥३६॥

श्रीभगवानुवाच

इत्यशेषसमाम्नायपुराणोपनिषद्रस. । समुद्धृत पूर्वजातैर्व्योमयानैर्महात्मभि ॥३७॥
त्व चैतद् ब्रह्मदायाद श्रद्धयाऽऽत्मानुशासनम् । धारयश्चर गा कामं कामानां भर्जन नृणाम् ॥

नारद उवाच

नमस्तस्मै भगवते कृष्णायामलकीर्तये । यो धत्ते सर्वभूतानामभवायोशती कला. ॥३९॥
इत्येतद् वर्णित राजन् यन्न प्रश्न कृतस्त्वया । यथा ब्रह्मण्यनिर्देश्ये निर्गुणेऽपि मनश्चरेत् ॥४०॥

nce of happiness or miseries which are associated with meritorious and sinful deeds respectively He is therefore unmindful of precepts, which prescribe or prohibit particular activities for men. In these circumstances, you are the only resort for attaining beatitude in the in the case of men, who have heard about magnificence, as a result of recital thereof successively in every age 35

Lord ! Just as particles of dust and birds which fly in the sky, are unable to see the end of the latter even the gods themselves and the multitude of universes which are enveloped in stratospheres and even you yourself do not have your measure, since you are infinite. The secred vedic texts, which merge in you become therefore, fruitful in extolling you by refusing to describe you 36

His Divinity Narayana said The magnanimous sages who were born in the beginning of the world and who fly in the air, have extracted this quintessence of the Vedas, the epics and philosophical texts Son of Brahma ! Hold this spiritual precept in your heart Since it invariably destroys sensual desires and move about on the Earth 37–38

Narada said I bow to His Divinity Krishna of unblemished glory since he assumes exquisite incarnations for affording beatitude to all creatures 39

Shree Shukadeva said King ! I have thus fully dealt with the question put by you to me inquirying how the mind should be diverted to His Divinity though he is devoid of attributes and is, therefore, beyond description One should meditate on eternal Vishnu, who oversees the world, who is the master of all creatures, which are latent in

योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽव्यक्तजीवेश्वरो
यः सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः।
यं सम्पद्य जहात्यजामनुशयी सुप्तः कुलायं यथा
तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम् ॥४१॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे नारदनारायणसंवादे वेदस्तुतिर्नाम सप्ताशीतितमोऽध्यायः ॥८७॥

अथाष्टाशीतितमोऽध्यायः

राजोवाच

देवासुरमनुष्येषु ये भजन्त्यशिवं शिवम्। प्रायस्ते धनिनो भोजा न तु लक्ष्म्याः पतिं हरिम् ॥१॥
एतद् वेदितुमिच्छाम संदेहोऽत्र महान् हि नः। विरुद्धशीलयोः प्रभ्वोर्विरुद्धा भजतां गतिः ॥२॥

श्रीशुक उवाच

निवृत्तेष्वश्वमेधेषु राजा युष्मत्पितामहः। शृण्वन् भगवतो धर्मानपृच्छदिदमच्युतम् ॥३॥
स आह भगवांस्तस्मै प्रीतः शुश्रूषवे प्रभुः। नृणां निःश्रेयसार्थाय योऽवतीर्णो यदोः कुले ॥४॥

Him at the time of the creation in their middle stage and when they become extinct. who created this world through Brahma and pervades it, who not only creates them but even controls them thereafter, by attaining whom, a man, who, when he is asleep, forgets the existence of his body, who destroys the cause of a soul's birth by granting beatitude and who grants freedom from danger. 40–41.

Thus ends chapter eighty seven of Book X

CHAPTER LXXXVIII

The King said : Those among deities, demons and men, who are devoted to inauspicious God Shiva are generally wealthy and enjoy material happiness.-not those who are devoted to Vishnu, though the latter is the consort of the Goddess of wealth, herself we have a great doubt in this regard and desire, therefore, to know the reason why the devotees of these two Gods, who have contradictory characteristics, have the contrary conditions 1–2

Shree Shukadeva said : When your grand-father (Yudishthira) was hearing about pursuit of righteousness from His Divinity after the

श्रीभगवानुवाच

यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः। ततोऽधनं त्यजन्त्यस्य स्वजना दुःखदुःखितम् ॥५॥
स यदा वितथोद्योगो निर्विण्णः स्याद् धनेहया। मत्परैः कृतमैत्रस्य करिष्ये मदनुग्रहम् ॥६॥

श्रीशुक उवाच

शापप्रसादयोरीशा ब्रह्मविष्णुशिवादयः। सद्यः शापप्रसादोऽङ्ग शिवो ब्रह्मा न चाच्युतः ॥७॥
अत्र चोदाहरन्तीममितिहासं पुरातनम्। वृकासुराय गिरिशो वरं दत्त्वाऽऽप संकटम् ॥८॥
वृको नामासुरः पुत्रः शकुनेः पथि नारदम्। दृष्ट्वाऽऽशुतोषं पप्रच्छ देवेषु त्रिषु दुर्मतिः
स आह देवं गिरिशमुपाधावाशु सिद्ध्यसि ॥९॥
इत्यादिष्टस्तमसुर उपाधावत् स्वगात्रतः। केदार आत्मक्रव्येण जुह्वानोऽग्निमुखं हरम् ॥१०॥

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ceremonies regarding the ritual horse-sacrifices were over, he had asked this very question. pleased with him, His Divinity Vishnu who had inc arnated, Himself in the family of Yadu for the beautitude of men, told him as under: 3-4

His Divinity said: I gradually take away the wealth of a man, on whom I bestow my favour. Thereupon, his relatives forsake the moneyless and miserable man. When he is frustrated in his efforts to obtain wealth and gets, therefore, dejected with his desire for wealth and contracts intimate association with My devotees I bestow on him My favour. 5-6

Shree Shukadev said: Dear me! Brahma, Vishnu and Shiva are capable of giving a curse as well as of bestowing favour. Shiva is, however, prone to give a curse or to bestow favour instantly. So also is Brahma, but not Vishnu. In this connection, people quote an ancient incident in which Shiva got into a difficult strait by confering a boon on demon Vrika. 7-8

The demon named Vrika, who was a son of Shakuni, saw Narada on his way and asked him with an evil intention as to who among the gods could be quickly propitiated. He told him: "Approach God Shiva, you shall accomplish your object quickly." Having been thus advised, the demon approached Him. He gave oblations of his own raw flesh from him body, to fire-mouthed Shiva in the holy centre of

तदा महाकारुणिकः स धूर्जटिर्यथा वयं चाग्निरिवोत्थितोऽनलात् ।
तमाह चाङ्गालमलं वृणीष्व मे यथाभिकाम वितरामि ते वरम् ॥१२॥

देवं स वव्रे पापीयान् वरं भूतभयावहम् । यस्य यस्य कर शीर्ष्णि धास्ये स म्रियतामिति
तच्छ्रुत्वा भगवान् रुद्रो दुर्मना इव भारत । ओमिति प्रहसस्तस्मै ददेऽहेरमृत यथा ॥१३॥

इत्युक्त. सोऽसुरो नून गौरीहरणलालस. । स तद्वरपरीक्षार्थं शम्भोर्मूर्ध्नि किलासुर. ।
स्वहस्त धातुमारेभे सोऽबिभ्यत् स्वकृताच्छिवः ॥१४॥

तं तथाव्यसन दृष्ट्वा भगवान् वृजिनार्दन. । दूरात् प्रत्युदियाद् भूत्वा वटुको योगमायया ॥
अभिवादयामास च त कुशपाणिर्विनीतवत् ॥१५॥

श्रीभगवानुवाच

शाकुनेय भवान् व्यक्त श्रान्त. किं दूरमागत. । यदि नः श्रवणायाल ब्रूहि व्यवसितं विभो ॥

Kedara Thereupon, very compassionate Shiva arose from the fire, as if he were the incarnation of the God of fire and told him 'Dear me! Enough of this This is enough Choose a boon, according to your desire I will grant it" That sinner chose from Shiva a boon, which was dangerous to all creatures, Saying: "Any one, on whose head I may place my hand, may die"

Scion of Bharat s dynasty ! On hearing this God Shiva was troubled in His mind, as it were, but smilingly granted that boon to him as one would give nectar to a serpent, saying "Amen" On receiving this respose, that demon, who was in fact nursing an ardent desire to abduct Gauri (the consort of Shiva) indeed set about to place his hand on the head of Shiva himself in order to test the efficacy of the boon Thereupon, Shiva apprehended danger from his own action (of granting such a boon to an underserving demon) 13–14

On seeing him in this calamity, His Divinity Vishnu who destroys calamities of all, assumed by the power of His magical faculty, the form of a boy carrying Kusha grass in his hand, approached the demon from a distance, and greeted him, as if he were an humble boy 15

His Divinity said: Son of Shakuni ! It is evident that you are tired Have you come from a distance? Lord ! Please tell me what you propose to do, if it were proper for me to hear it. 16

प्रसूतिकाल आसन्ने भार्याया द्विजसत्तमः । पाहि पाहि प्रजां मृत्योरित्याहार्जुनमातुरः ॥२७॥
स उपस्पृश्य शुच्यम्भो नमस्कृत्य महेश्वरम्। न्यरुणन् सूतिकागारं चकार शरपञ्जरम् ॥२८॥
ततः कुमारः संजातो विप्रपत्न्या रुदन् मुहुः। सद्योऽदर्शनमापेदे सशरीरो विहायसा ॥२९॥
विप्रापत्यमचक्षाणस्तत ऐन्द्रीमगात् पुरीम् । आग्नेयीं नैर्ऋतीं सौम्यां वायव्यां वारुणीमथ ।
रसातलं नाकपृष्ठं धिष्ण्यान्यन्यान्युदायुधः ॥३०॥
ततोऽलब्धद्विजसुतो ह्यनिस्तीर्णप्रतिश्रुतः । अग्निं विविक्षुः कृष्णेन प्रत्युक्तः प्रतिषेधता ।
दर्शये द्विजसूनूंस्ते मावज्ञात्मानमात्मना ॥३१॥
इति सम्भाष्य भगवानर्जुनेन सहेश्वरः। दिव्यं स्वरथमास्थाय प्रतीचीं दिशमाविशत् ॥३२॥
सप्त द्वीपान् सप्त सिन्धून् सप्तसप्तगिरीनथ। लोकालोकं तथातीत्य विवेश सुमहत्तमः ॥३३॥
तत्राश्वाः शैब्यसुग्रीवमेघपुष्पबलाहकाः । तमसि भ्रष्टगतयो बभूवुर्भरतर्षभ ॥३४॥
तान् दृष्ट्वा भगवान् कृष्णो महायोगेश्वरेश्वरः। सहस्रादित्यसंकाशं स्वचक्रं प्राहिणोत् पुरः ॥

by Arjuna about whose prowess he had heard the Brahmin went home delighted when the time of the delivery of his wife came, that venerable Brahmin, who felt distressed, told Arjuna "protect my progeny! Protect it." The latter, washed his hands and feet sipped water, became pure bowed to God Shiva, and enveloped the lying-in chamber by making a cage of arrows around it. The *Brahmin's wife then gave birth to a* son, who cried repeatedly and instantaneously disappeared bodily in the sky. 26-29

When Arjuna did not see the Brahmsn's child, he went to the Capitals of Indra, God of Fire, Nairruta demons, the Moon, the God of wind and Varuna (God of water), and to the nether world, the heaven and other places with raised arms When, he could not find the Brahmin's son from these places, he got ready to enter fire, but Krishna forbade him and told him : "I will show to you the Brahmin's son. Do not deride yourself ' 30-31

Telling him this, His Divinity, accompanied by Arjuna, got into his divine chariot and entered the western *direction. He crossed the* seven terrestrial divisons of the world, the seven oceans, the seven mountains, and the Lokaloka mythical mountain and entered extreme darkness Eminent scion of Bharata dynasty; Shaibya, Sugreeva, Meghpushpa and Balahak a-horses of the chariot had their motion impeded there on account of the darkness. Krishna, who was

तमः सुघोरं गहनं कृतं महद् विदारयद् भूरितरेण रोचिषा ।
मनोजवं निर्विविशे सुदर्शनं गुणच्युतो रामशरो यथा चमूः ॥३६॥

ततः प्रविष्टः सलिलं नभस्वता बलीयसैजद्बृहदूर्मिभूषणम् ।
तस्मिन् महाभीममनन्तमद्भुतं सहस्रमूर्धन्यफणामणिद्युभिः ॥३७॥

ददर्श तद्भोगसुखासनं विभुं महानुभावं पुरुषोत्तमोत्तमम् ।
पुष्ट्या श्रिया कीर्त्यजयाखिलर्द्धिभिर्निषेव्यमाणं परमेष्ठिनां पतिम् ॥३८॥

ववन्द आत्मानमनन्तमच्युतो जिष्णुश्च तद्दर्शनजातसाध्वसः ।
तावाह भूमा परमेष्ठिनां प्रभुर्बद्धाञ्जली सस्मितमूर्जया गिरा ॥३९॥

द्विजात्मजा मे युवयोर्दिदृक्षुणा मयोपनीता भुवि धर्मगुप्तये ।
कलावतीर्णाववनेर्भरासुरान् हत्वेह भूयस्त्वरयेतमन्ति मे ॥४०॥

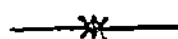
इत्यादिष्टौ भगवता तौ कृष्णौ परमेष्ठिना । ओमित्यानम्य भूमानमादाय द्विजदारकान् ॥४१॥

the greatest master of the Yoga system of philosophy, directed His disc-missile, which had the light of a thousand suns, to move ahead Like unto the arrow of Rama which pierced arms. When discharged from the bow-strine the Sudarshana disc-missile which had the velocity of mind, entered the extremely intensive and extensive darkness, shattering it by its very great brightness. Then, His divinity entered water, which appeared as if it w s being churned by the surging waves created by a very strong wind. He, saw there extremely fierce cobra, named Ananta, who looked wonderful on account of the lustre of the jewels on the hoods of his one thousand heads and glorious and all pervading God Purushottam (Vishnu), who was seated on the coiled body of the cobra. Arjuna who was freightened at this sight and Krishna bowed to Ananta, who was none other but Himself, who was attended upon by all the personified mystical powers named Pushti (nousrishment), Laxmi (prosperity), Keerti (glory) and Ajaya (invincibility) and who was the master of spiritual teachers The all pervading master of spiritual teachers smilingly told them who had folded their hands, in a vigorous tone ! 32-39

"I have brought the Brahmin's sons with desire of having audience with you. You have incarnated yourselves in this age of Kali (strife). for the protection of righteousness. After destroying demons, who are a veritable burden to the Earth, please come to me soon " 40

न्यवर्तेतां स्वकं धाम सम्प्रहृष्टौ यथागतम्। विप्राय ददतुः पुत्रान् यथारूपं यथावयः ॥४२॥
हत्वा नृपानधर्मिष्ठान् घातयित्वार्जुनादिभिः। अञ्जसा वर्तयामास धर्मं धर्मसुतादिभिः ॥४३॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे द्विजकुमारानयनं नाम एकोननवतितमोऽध्यायः ॥८९॥



अथ नवतितमोऽध्यायः

श्रीशुक उवाच

सुखं स्वपुर्यां निवसन् द्वारकायां श्रियः पतिः। रेमे षोडशसाहस्रपत्नीनामेकवल्लभः ॥१॥
कृष्णस्यैवं विहरतो गत्यालापेक्षितस्मितैः। नर्मक्ष्वेलिपरिष्वङ्गैः स्त्रीणां किल हृता धियः ॥२॥
ऊचुर्मुकुन्दैकधियोऽगिर उन्मत्तवज्जडम्। चिन्तयन्तोऽरविन्दाक्षं तानि मे गदतः शृणु ॥३॥

कुररि विलपसि त्वं वीतनिद्रा न शेषे स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः।
वयमिव सखि कच्चिद् गाढनिर्भिन्नचेता नलिननयनहासोदारलीलेक्षितेन ॥४॥

Having been thus instructed by His Divinity Krishna the Master of spiritual teachers and Arjuna bowed to the all-pervading God, said "Amen" and took the Brahmin's sons with them and returned to their residence, extremely delighted. Then, they handed over to the Brahmin his sons, who had the same forms which they originally had and had proper ages. by himself killing and by having arranged to get killed unrighteous Kings through Arjuna and others, Krishna had effortlessly caused righteousness to prevail. 41–43

Thus ends chapter eighty nine of Book X.

CHAPTER XC

Shree Shukadeva said : While happily residing in His Dwarka city, Krishna-the consort of the Goddess of wealth and the one loving husband of sixteen thousand wives enjoyed himself. When Krishna was thus dallying with the ladies, their minds were captivated by His gait conversation. glances, smiles sportive gestures and embrace. Please hear me recite what these ladies, whose minds were attached only to Krishna and who were thinking of only lotus eyed Krishna said asif they were intoxicated and dull-witted. I–3

The Queen said : Oh osprey ! Having lost sleep, though bewaileth and dost not sleep, while the Lord, whose spiritual knowledge is with

नेत्रे निमीलयसि नक्तमदृष्टबन्धुस्त्वं रोरवीषि करुणं बत चक्रवाकि ।
दास्यं गता वयमिवाच्युतपादजुष्टां किं वा स्रजं स्पृहयसे कबरेण वोढुम् ॥५॥

भो भोः सदा निष्टनसे उदन्वन्नलब्धनिद्रोऽधिगतप्रजागरः ।
किं वा मुकुन्दापहृतात्मलाञ्छन प्राप्तां दशां त्वं च गतो दुरत्ययाम् ॥६॥

किं त्वाचरितमस्माभिर्मलयानिल तेऽप्रियम् । गोविन्दापाङ्गनिर्भिन्ने हृदीरयसि नः स्मरम् ॥७॥

मेघ श्रीमंस्त्वमसि दयितो यादवेन्द्रस्य नूनं श्रीवत्साङ्कं वयमिव भवान् ध्यायति प्रेमबद्धः ।
अत्युत्कण्ठः शबलहृदयोऽस्मद्विधो बाष्पधाराः स्मृत्वा स्मृत्वा विसृजसि मुहुर्दुःखदस्तत्प्रसङ्गः ॥८॥

प्रियरावपदानि भाषसे मृतसंजीविकयानया गिरा ।
करवाणि किमद्य ते प्रियं वद मे वल्गितकण्ठ कोकिल ॥९॥

न चलसि न वदस्युदारबुद्धे क्षितिधर चिन्तयसे महान्तमर्थम् ।
अपि बत वसुदेवनन्दनाङ्घ्रिं वयमिव कामयसे स्तनैर्विधर्तुम् ॥१०॥

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drawn within Himself is awake at night. Friend ! We think thy mind like that of ours. has been pierced deep by the abundant sportive glances and smiles of our lotus-eyed Lord. Ruddy goose ! Since thou dost not see thy mate during the night, thou hast closed thy eyes and art bewailing pathetically. Or, dost thou desire to wear the garland touching the feet of Krishna, as we have surrendered ourselves to Him as His servants, desire to wear it on our braids of hair ? Oh ocean ! Hast thou lost sleep, always keepest awake and roarest because insignia (viz., the Goddess of wealth and Kaustubh jewel) have been taken away by Krishna and thou hast, therefore, been reduced to this plight which is difficult to over-come ? Oh breezes coming from mountain Malava ! What wrong have we done to you, since you incite passionate love in our hearts, which have already been pierced by the side long glances of Krishna ! Glorious cloud ! Thou art verily dear to Krishna, since bound by ties of love, thou like us, art thinking of Krishna, since thou, like us, art eager and since thy heart has melted, by repeatedly thinking of Krishna, and thou, therefore, shedest streaks of tears Association witn Him is painful. Sweet throated cuckoo ! Thou art uttering sweet notes in thy these tunes, which are capable of rejuvena ting even the dead Please tell us, what may we do that would please thee. Generous mountain ! Thou neither movest nor speakest It appears therefore, that thou art thinking about some big aim. Just as we desire

हस स्वागतमास्यता पिब पयो ब्रूह्यङ्ग शौरेः कथादूतं त्वानुविदाम कच्चिदजित स्वस्त्यास्त उक्त पुरा
किंवानश्चलसौहृदं स्मरति तत्कस्माद्भजामो वय क्षौद्रालापयकामदं श्रियमृते सैवैकनिष्ठा स्त्रियाम्॥
एवं वेदोदित धर्ममनुतिष्ठन् सता गतिः। गृह धर्मार्थकामाना मुहुश्चादर्शयत् पदम् ॥१३॥
प्रद्युम्न आसीत् प्रथम. पितृवद् रुक्मिणीसुत. । स रुक्मिणो दुहितरमुपयेमे महारथ. ।
तस्मात् सुतोऽनिरुद्धोऽभून्नागायतबलान्वित. ॥१४॥
स चापि रुक्मिण. पौत्रीं दौहित्रो जगृहे ततः । वज्रंस्तस्याभवद् यस्तु मौसलादवशेषित ॥१५॥

तीर्थं चक्रे नृपोन यदजनि यदुषु स्व सरित्पादशौच
विद्विट्स्निग्धा स्वरूपं ययुरजितपरा श्रीर्यदर्थेऽन्ययत्न ।
यन्नामामङ्गलघ्नं श्रुतमथ गदित यत्कृतो गोत्रधर्म
कृष्णस्यैतन्न चित्रं क्षितिभरहरण कालचक्रायुधस्य ॥१६॥

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to bear on our breasts the feet of the son of Vasudeva dost thou too desire to bear His feet on thy Peaks? Swan! Welcome to thee! Sit down, drink milk and tell us tidings of Krishna Dear me! We know thee to be His messanger We hope he is doing well Since His love is fickle, we would like to know whether He remember us Mean messanger! Why shoud we be devoted to Him? Please fetch Him alone without the Goddess of Wealth-His consort Is she alone, among women devoted to Him? 4–11

Shukadev said The wives of Krishna attained supreme bliss by dint of such feelings of Love for Krishna the master of ascetics-by thus concentrating on Him. 12

In this way, Krishna who is the resort of saintly person repeatedly demonstrated that he was the refuge of righteousness material prosperity and righteous pleasures

जयति जननिवासो देवकीजन्मवादो यदुवरपर्षत्स्वैर्दोर्भिरस्यन्नधर्मम् ।
स्थिरचरवृजिनघ्नः सुस्मितश्रीमुखेन व्रजपुरवनितानां वर्धयन् कामदेवम् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते दशमस्कन्धे उत्तरार्धे श्रीकृष्णचरितानुवर्णनं नाम नवतितमोऽध्यायः ॥९०॥

इति दशमः स्कन्धोत्तरार्धः सम्पूर्णः

श्रीकृष्णार्पणमस्तु

weapon consists of the wheel of time He had reduced the Ganges, which emanates from the water used for washing the feet of Vishnu, to a second place as a centre of pilgrimage. Not only his devotees, but His adversaries also, get merged in Him. The Goddess of wealth, who could not be won over by others, despite their efforts, is devoted to Him. Recital or hearing of His names destroys evils He has formulated rules of righteousness for being observed by families, victorious is Krishna, who is the resort of all creatures, whose birth from Devakee was only incidental, whose council consisted of eminent Yadavas, who destroys unrighteousness with his arms, who destroys the sins of animate and inanimate creatures and who augmented love in the hearts of ladies of Vraja city by His smiling and lustrous face. 16-17

Thus ends chapter nighty of Book X.



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

एकादशः स्कन्धः

अथ प्रथमोऽध्यायः

श्रीबादरायणिरुवाच

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः । भुवोऽवतारयद् भारं जविष्ठं जनयन् कलिम् ॥१॥

ये कोपिताः सुबहु पाण्डुसुताः सपत्नैर्दुर्द्यूतहेलनकचग्रहणादिभिस्तान् ।
कृत्वा निमित्तमितरेतरतः समेतान् हत्वा नृपान् निरहरत् क्षितिभारमीशः ॥२॥

भूभारराजपृतना यदुभिर्निरस्य गुप्तैः स्वबाहुभिरचिन्तयदप्रमेयः ।
मन्येऽवनेर्ननु गतोऽप्यगतं हि भारं यद् यादवं कुलमहो अविषह्यमास्ते ॥३॥

CHAPTER I

Shree Shukadeva said : *With Baladeva and the Yadavas at his side,* Krishna removed the burden of the Earth by contriving an extremely violent strife between the Kauravas and the Pandavas, after destroying demons. *The lord thus removed the burden of the Earth* by the mutual destruction of the Kings, who had assembled for taking part in the war making the latter instrumental since they had been extremely enraged with their adversaries, as the former had acted deceitfully in the gambling bout between them, had insulted them and had pulled the hair of their consort. *After having thus destroyed armies* of the kings, which were a veritable burden to the Earth, through His Yadavas, who had protection of His arms, the Lord, whose ways are unscrutable. *thought to Himsslf* : "I feel that the real burden of the Earth has not yet been removed, though it appears to have been removed, since the race of the yadavas, which is formidable, yet survives. It is not possible to bring about its defeat in any manner through

नैवान्यतः परिभवोऽस्य भवेत् कथंचिन्मत्संश्रयस्य विभवोन्नहनस्य नित्यम्।
अन्तःकलिं यदुकुलस्य विधाय वेणुस्तम्बस्य वह्निमिव शान्तिमुपैमि धाम ॥४॥

एवं व्यवसितो राजन् सत्यसङ्कल्प ईश्वरः। शापव्याजेन विप्राणां संजह्रे स्वकुलं विभुः ॥५॥

राजोवाच

ब्रह्मण्यानां वदान्यानां नित्यं वृद्धोपसेविनाम्। विप्रशापः कथमभूद् वृष्णीनां कृष्णचेतसाम् ॥६॥

श्रीशुक उवाच

कर्माणि पुण्यनिवहानि सुमङ्गलानि गायज्जगत्कलिमलापहराणि कृत्वा।
कालात्मना निवसता यदुदेवगेहे पिण्डारकं समगमन् मुनयो निसृष्टाः ॥७॥

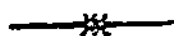
क्रीडन्तस्तानुपव्रज्य कुमारा यदुनन्दनाः। उपसंगृह्य पप्रच्छुरविनीता विनीतवत् ॥८॥
ते वेषयित्वा स्त्रीवेषैः साम्बं जाम्बवतीसुतम्। एषा पृच्छति वो विप्रा अन्तर्वत्न्यसितेक्षणा ॥९॥

others, though they have grown haughty on account of their might since they have constant protection of Myself. I will, therefore, manage to create friction in the race of the Yadavas, just as fire is engendered in a cluster of bamboos by friction between themselves and gets extinguished when the bamboos are burnt out. Then, I will achieve peace and repair to my original abode (i e. Vaikuntha) King! Having thus resolved, the Supreme God Krishna, whose resolves always come to be true, destroyed His race by devising a curse of Brahmins. 1-5

The King said: How was it that the Yadavas, who revered Brahmins, whose speech was affable, who served aged persons and whose minds were engrossed in Krishna, received the curse of the Brahmins 6

प्रष्टुं विलज्जती साक्षात् प्रब्रूतामोघदर्शनाः। प्रसोष्यन्ती पुत्रकामा किंस्वित् संजनयिष्यति ॥१०॥
एवं प्रलब्धा मुनयस्तानूचुः कुपिता नृप। जनयिष्यति वो मन्दा मुसलं कुलनाशनम् ॥११॥
तच्छ्रुत्वा तेऽतिसंत्रस्ता विमुच्य सहसोदरम्। साम्बस्य ददृशुस्तस्मिन् मुसलं खल्वयस्मयम् ॥
तच्चोपनीय सदसि परिम्लानमुखश्रियः। राज्ञ आवेदयाञ्चक्रुः सर्वयादवसंनिधौ ॥१३॥
तच्चूर्णयित्वा मुसलं यदुराजः स आहुकः। समुद्रसलिले प्रास्यल्लोहं चास्यावशेषितम् ॥१४॥
कश्चिन्मत्स्योऽग्रसील्लोहं चूर्णानि तरलैस्ततः। उह्यमानानि वेलायां लग्नान्यासन् किलैरकाः ।१५।
मत्स्यो गृहीतो मत्स्यघ्नैर्जालेनान्यैः सहार्णवे। तस्योदरगतं लोहं स शल्ये लुब्धकोऽकरोत् ॥१६॥
भगवाञ्ज्ञातसर्वार्थ ईश्वरोऽपि तदन्यथा। कर्तुं नैच्छद् विप्रशापं कालरूप्यन्वमोदत ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे प्रथमोऽध्यायः ॥१॥



to ask you personally. Your predictions are unfailing. What will she deliver (a son or a daughter?) 7–10

King! Having been thus tricked, the sages were enraged and told them: "Fools! She shall give birth to a pestle, which shall destroy your race!" 11

On hearing this, the princes were terrified. They instantaneously undid the padding on the belley of Samba and saw in it indeed an iron pastle. The lustre of their faces paled. They took the pestle to the the Council Hall, and reported to King Ugrasena in the presence of the Yadavas what had happened Ugrasena-the Yadava King-got the pestle ground down into powder and threw it, along with a piece of iron that had remained, into the water of the sea. Some fish gulped the iron piece while the grains of the powder were carried away by waves from that place, got embedded in coastal land, and grew, indeed into Erkagrass Fishermen caught the fish from the sea along with others fishes in their net. A hunter converted to piece of iron, which was discovered from its belly into a pair of blades of arrows. His Divinity who knew all this did not desire to undo the evil consequence of the curse of the Brahmins though he was capable of doing so, and acquiesced in it. 12-17

Thus ends chapter one of Book XI.



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

गोविन्दभुजगुप्तायां द्वारवत्यां कुरूद्वह । अवात्सीन्नारदोऽभीक्ष्णं कृष्णोपासनलालसः ॥१॥
तमेकदा तु देवर्षिं वसुदेवो गृहागतम् । अर्चितं सुखमासीनमभिवाद्येदमब्रवीत् ॥२॥

वसुदेव उवाच

ब्रह्मन् विज्ञातुमिच्छामो धर्मान् भागवतांस्तव । यान्छ्रुत्वा श्रद्धया मर्त्यो मुच्यते सर्वतोभयात् ॥३॥

नारद उवाच

सम्यगेतद् व्यवसितं भवता सात्वतर्षभ । श्रुतोऽनुपठितो ध्यात आदृतो वानुमोदितः ।
सद्यः पुनाति सद्धर्मो देवविश्वद्रुहोऽपि हि ॥४॥
अत्राप्युदाहरन्तीममितिहासं पुरातनम् । आर्षभाणां च संवादं विदेहस्य महात्मनः ॥५॥

CHAPTER II

Shree Shukadev said Scion of the dynasty of Kuru! Narada, who had a passion for waiting upon Krishna, frequently resided in Dwarka, which had the protection of the arms of Krishna. Once, the divine sage visited the mansion of Vasudeva. After he was worshipped and comfortably seated, the latter bowed to him and said to him this: 1–2

Vasudeva said : We wish to hear from you about the course of of conduct prescribed for devotees of Vishnu, since a man, who hears about it with faith, is relieved from danger from all quarters. 3

Narada said : Eminent scion of Satwata dynasty! Your resolve is good, since acts pertaining to devotion to Vishnu, if heard, recited, meditated, on, held in reverence or accepted, instanteneously purefies even persons who harbour hatred for gods or for the universe. In this respect, saintly persons recite an ancient story about the discourse between sages and magnanimous king Videha There were nine blessed sages, named, Kavi, Hari, Autariksha, Prabuddha, Pippalayana Aavirhotra, Drumila, Chamas and Karabhajana, who preached about the ultimate goal of man, who were ascetics, whose apperel consisted of only atmosphere and who were proficient in spiritual lore. Once they voluntarily went to the session of the ritual sacrifice of magnani-

नवाभवन् महाभागा मुनयो ह्यर्थशंसिन । श्रमणा वातरशना आत्मविद्याविशारदा ॥६॥
कविर्हरिरन्तरिक्ष. प्रबुद्ध पिप्पलायन । आविर्होत्रोऽथ द्रुमिलश्चमस करभाजन. ॥७॥
त एकदा निमे सत्रमुपजग्मुर्यदृच्छया । वितायमानमृषिभिरजनाभे महात्मन ॥८॥
विदेहस्तानभिप्रेत्य नारायणपरायणान् पप्रच्छ परमप्रीत. प्रश्रयावनतो नृप. ॥९॥

विदेह उवाच

दुर्लभो मानुषो देहो देहिना क्षणभङ्गुर । तत्रापि दुर्लभ मन्ये वैकुण्ठप्रियदर्शनम् ॥१०॥
अत आत्यन्तिक क्षेमं पृच्छामो भवतोऽनघा ससारेऽस्मिन्क्षणार्धोऽपि सत्सङ्ग. शेवधिर्नृणाम्।
धर्मान् भागवतान् ब्रूत यदि न श्रुतये क्षमम् ॥११॥

कविरुवाच

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अञ्ज पुसामविदुषा विद्धि भागवतान् हि तान् ॥१२॥
यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् । धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह ।१३।

mous Nimi (King of Videha) which was being performed by sages in the continent of Ajnabha (Bharat) The king was extremely delighted at their visit, revently bowed to them and asked them as under: 4-9

Videha (Nimi) said Among corporeal creatures, a human body, even though it is difficult to obtain, is transitory, even for a human being moreover, the sight of devotees of Vishnu is difficult to secure Sinless sages! I, therefore, ask you what the ultimate welfare of man is In this worldly existence, association with saintly persons even for half a moment is a varitable treasure for men Please, therefore, tell me about the source of conduct prescribed for devotees of God Vishnu, if you consider me deserving of hearing about it 10-11

Sage Kavi said: Please know that the means which have been prascribed by His Divinity Vishnu for easy attainment of Supreme Spirit by even spiritually ignorant persons constitute the course of conduct for devotees of God Vishnu King! A man who resorts to them never meets with frustration Even if he were to run along this path with closed eyes, he would neither tumble nor fall The devotee should dedicate to the great God Narayana (Vishnu) all that he does with his body, all that he speaks, all that he thinks with his mind or plans with his intellect, or ego or in accordance with his nature One who is singularly devoted to God Vishnu should bow to the sky, wind,

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात् ।
करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥१४॥

खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्त्वानि दिशो द्रुमादीन् ।
सरित्समुद्रांश्च हरेः शरीरं यत्किञ्च भूतं प्रणमेदनन्यः ॥१५॥

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।
प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ॥१६॥

इत्यच्युताङ्घ्रिं भजतोऽनुवृत्त्या भक्तिर्विरक्तिर्भगवत्प्रबोधः ।
भवन्ति वै भागवतस्य राजंस्ततः परां शान्तिमुपैति साक्षात् ॥१७॥

राजोवाच

अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम् । यथाचरति यद् ब्रूते यैर्लिङ्गैर्भगवत्प्रियः ॥१८॥

हरिरुवाच

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥१९॥
ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च । प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ॥२०॥

fire, water, the Earth, stars, creatures. quarters, trees, rivers, seas etc., since whatever exists constitutes the body of Vishnu. Just as a man taking meals simultaneously experiences contentment, nourishment and removal of hunger with every morsel, a man dedicating himself to Vishnu experiences devotional fervour, direct perception of the Supreme Spirit and freedom from worldly attachment all the three-simultaneo usly, King ! Thus a man who serves the feet of Vishnu continuously experiences devotional fervour, freedom worldly attachment and congni· zance of His Divinity. A devotee of Vishnu thereafter experiences complete indifference to all worldly enjoyments. 12-17

The King said : Please describe to me now the characteristics of a devotee of Vishnu. What are his practices ? What is his nature ? How does he behave ? What does he speak ? With which charactristics of his does he get into the favour of His Divinity ? 18

Sage Hari said : A man who feels himself as being identical with His Divinity in all creatures, and feels the existence of all creatures within himself as being identical with His Divinity is the best devotee of Vishnu. A man who has love for God, has friendly feelings for His devotees and compassion towards spiritually ignorant persons and indi·

अर्चायामेव हरये पूजां यः श्रद्धयेहते । न तद्भक्तेषु चान्येषु स भक्त. प्राकृतः स्मृतः ॥२१॥

देहेन्द्रियप्राणमनोधिया यो जन्माप्ययक्षुद्भयतर्षकृच्छ्रै. ।
संसारधर्मैरविमुह्यमान स्मृत्या हरेर्भागवतप्रधानः ॥२२॥

न कामकर्मबीजानां यस्य चेतसि सम्भव. । वासुदेवैकनिलय स वै भागवतोत्तम. ॥२३॥

न यस्य जन्मकर्मभ्या न वर्णाश्रमजातिभिः । सज्जतेऽस्मिन्नहभावो देहे वै स हरे. प्रिय. ॥२४॥

न यस्य स्व पर इति वित्तेष्वात्मनि वा भिदा । सर्वभूतसम. शान्त. स वै भागवतोत्तमः ॥२५॥

विसृजति हृदय न यस्य साक्षाद्धरिरवशाभिहितोऽप्यघौघनाशः ।
प्रणयरशनया धृताङ्घ्रिपद्म. स भवति भागवतप्रधान उक्त ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे द्वितीयोऽध्याय ॥२॥

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fference towards those who are enimical to him, is a devotee of a medium grade A man who adores and worships with faith, but does not adore or worship Vishnu's devotees or others is said to be an ordinary devotee A man, who is confounded by natural aspects of worldly existence i e, by birth and demise of body, pain experienced by orgars of senses, feeling of hunger experienced by the life-wind, the feeling of fear experienced by mind and feeling of avidity experi enced by intellect by constant remembrance of His Divinity, is an eminent devotee of Vishnu. A man, in whose mind desires, activities and the impressions of past actions left on the mind do not sprout and whose only resort is Vishnu is an emirent devotee of Vishnu A man who is not affected by egoism, high birth, activities, caste stage in life of lineage in respect of his body is a favourite of Vishnu A man who does not entertain any distinction between his relative and others, who has the feeling of equanimity towards all creatures and who is quiet, is eminent among devotees of Vishnu. A man, whose heart Vishnu does not leave, whose heaps of sins get, therefore, inevitably destroyed and who has tied the lotus-like feet of Vishnu with the string of love, is said to be an eminent devotee of Vishnu 19-26

Thus ends chapter second of Book XI

अथ तृतीयोऽध्यायः

राजोवाच

परस्य विष्णोरीशस्य मायिनामपि मोहिनीम् । मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः ॥१॥

अन्तरिक्ष उवाच

एभिर्भूतानि भूतात्मा महाभूतैर्महाभुज । ससर्जोच्चावचान्याद्यः स्वमात्रात्मप्रसिद्धये ॥२॥
एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः । एकधा दशधाऽऽत्मानं विभजञ्जुषते गुणान् ॥३॥
गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः । मन्यमान इदं सृष्टमात्मानमिह सज्जते ॥४॥
कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् । तत्तत्कर्मफलं गृह्णन् भ्रमतीह सुखेतरम् ॥५॥
इत्थं कर्मगतीर्गच्छन् बह्वभद्रवहाः पुमान् । आभूतसंप्लवात् सर्गप्रलयावश्नुतेऽवशः ॥६॥

CHAPTER III

The King said : We desire to know about the Maya (Faculty of Illusion) of the Supreme God Vishnu, which infatuates even those who are themselves capable of infatuating others. May Your Reverences tell us about it. 1

Sage Antariksha said : Long-armed King ! The primordial Lord, who identifies Himself with all creatures created all the high and low creatures in this world with these great elements (ether, wind, light water and earth) which are His own constituents, for his own fulfilment. Having pervaded the creatures, which were thus created with the five elements, and singly as the mind and ten-fold as the organs of perception and activities, by dividing Himself, He assumes the qualities of sublimity, mundanity of spiritual darkness" (as an individual soul). While enjoying these qualities with the secondary elements, which are also graced by Himself and considering Himself to have been thus created, He becomes attached to the body (as an individual soul). Then, the soul which has assumed the body, while engaging itself in motivated activities with its organs of activities and enjoying the fruits of its various activities, which yield happiness or misery it rambles about in this world. While thus undergoing transmigrations, which cause numerous miseries, a man suffers birth and deaths resulting from his actions, till the great dissolution of all creatures comes about. When the dissolution of the elements is about to occur, Time, which has

धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् । अनादिनिधनः कालो ह्यव्यक्तायापकर्षति ॥७॥
एषा माया भगवतः सर्गस्थित्यन्तकारिणी । त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि ॥८॥

राजोवाच

यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः । तरन्त्यञ्जः स्थूलधियो महर्ष इदमुच्यताम् ॥९॥

प्रबुद्ध उवाच

अतो गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् । तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः ॥१०॥
सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु । दयां मैत्रीं प्रश्रयं च भूतेष्वद्धा यथोचितम् ॥११॥
शौचं तपस्तितिक्षां च मौनं स्वाध्यायमार्जवम् । ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंज्ञयोः ॥१२॥
सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् । विविक्तचीरवसनं संतोषं येन केनचित् ॥१३॥

neither a beginning nor an end, draws the manifest world composed of matter and the qualities of sublimity, mudanity and spiritual darkness to the unmanifest Supreme Spirit. I have thus described this faculty of "Illusion." His Divinity, which is the cause of the creation, preservation and destruction of the world and which has the three qualities. What more do you wish to hear? 2–8

The King said: Great Sage! Please tell me how men having materialistic attitude may easily overcome this faculty of "Illusion" of God, which is difficult to be overcome by persons having no control over their sensual organs. 9

Sage Prabuddha said: A man who is desirous of knowing what was highest bliss is, should, in the first instance, have recourse to a ritual precepter. Considering the latter to be his deity, he should learn from his duties of a devotee of Vishnu. In the beginning, he should develop detachment of his mind from all, though he should associate with saintly persons. He should have compassion, friendly attitude, and respectful feelings towards all creatures, as would be proper in case. He should observe cleanliness, religious austerity, endurance, reserve in speech, rectitude, celibacy, non-violence and equanimity towards opposite qualities, He should dedicate himself to study of religious literature and feel the existence of God in all souls. He should observe perfect isolation and have no attachment to his residence. He should wear only rags found in solitary places, and should be content with whatever comes by. He should have faith in scriptures pertaining to

श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि। मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ॥१४॥
श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः। जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम् ॥१५॥
इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम्। दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम्॥
इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया। नारायणपरो मायामञ्जस्तरति दुस्तराम् ॥

राजोवाच

नारायणाभिधानस्य ब्रह्मणः परमात्मनः। निष्ठामर्हथ नो वक्तुं यूयं हि ब्रह्मवित्तमाः ॥१८॥

पिप्पलायन उवाच

स्थित्युद्भवप्रलयहेतुरहेतुरस्य यत् स्वप्नजागरसुषुप्तिषु सद् बहिश्च।
देहेन्द्रियासुहृदयानि चरन्ति येन सञ्जीवितानि तदवेहि परं नरेन्द्र ॥१९॥

God Vishnu, but even so he should not deride scriptures pertaining to other deities. He should restrain his mind, speech and physical activities. He should observe truth restrain passions and subdue evil propensities of the mind. He should hear about the incarnations, activities and attributes of God Vishnu and engage himself only in those activities which are directed to His Service. He should dedicate to the Supreme God in ritual sacrifices, charity, penance, muttering of prayers profession and whatever is dear to him such as wife, sons, houses, and even his life. A man who practises these principles, prescribed for devotees of Vishnu, quickly overcomes the "Illusion" which is otherwise difficult to overcome by dint of the devotional fervour arising therefrom and become devoted to God Vishnu. 10-17

The King said: It would be proper if you tell us about the *conception of the Great Supreme Spirit, known in common parlance* as Narayan, since you are the foremost among those who have knowledge of the Supreme Spirit. 18

Sage Pippalayana said: King! Know that identity to be the Supreme Spirit, which is the cause of the creation, its maintenance and its destruction though it has itself no motive, which is perceived in dreams, wakefulness and sleep and is also outside during these stages and by which the body, organs of senses and activity, the life-breaths and the heart are activated and remain alive. The mind cannot think of it, speech cannot describe it, eyes cannot see it, the soul cannot

नैतन्मनो विशति वागुत चक्षुरात्मा प्राणेन्द्रियाणि च यथानलमर्चिषः स्वाः ।
शब्दोऽपि बोधकनिषेधतयाऽऽत्ममूलमर्थोक्तमाह यदृते न निषेधसिद्धिः ॥२०॥

सत्त्वं रजस्तम इति त्रिवृदेकमादौ सूत्रं महानहमिति प्रवदन्ति जीवम् ।
ज्ञानक्रियार्थफलरूपतयोरुशक्ति ब्रह्मैव भाति सदसच्च तयोः परं यत् ॥२१॥

यर्ह्यब्जनाभचरणैषणयोरुभक्त्या चेतोमलानि विधमेद् गुणकर्मजानि ।
तस्मिन् विशुद्ध उपलभ्यत आत्मतत्त्वं साक्षाद् यथामलदृशोः सवितृप्रकाशः ॥२२॥

राजोवाच

कर्मयोगं वदत नः पुरुषो येन संस्कृतः । विधूयेहाशु कर्माणि नैष्कर्म्यं विन्दते परम् ॥२३॥

आविर्होत्र उवाच

कर्माकर्मविकर्मेति वेदवादो न लौकिकः । वेदस्य चेश्वरात्मत्वात्तत्र मुह्यन्ति सूरयः ॥२४॥

cognise it and organs of senses and activity cannot make it their object, just as its own flames do not lend brightness to fire Even speech signifies it as its root-cause as denoted by its meaning, by pointing out that if (the speech) is capable of describing it Without it, its capability of being described (as pointed out in Vedic literature) cannot be proved The Supreme Spirit, which was alone by itself in the beginning becomes surrounded by the three qualities of sublimity, mundanity and spiritual darkness It is then like a piece of thread controllng a puppet and constitutes the greatest element When it is surcharged with ego, it is called soul. The Supreme Spirit, which then appears to be most powerful by dint of its attributes of meaning of speech, knowledge, activity and fruits of the latter, is above reality and unreality. When a man shakes off impurities of the mind, produced by the three qualities and his activities by intense devotion engendered by his love for the feet of God Vishnu pure spirituality itself is attained by him, like unto the Sun seen by clean eyes 19–22

The King said Please tell us about the correct method of engaging in activities whereby a man is purified, becomes quickly free from the tendancy to engage in worldly activities and attain complete exemption from the effect of the latter 23

Sage Aavirhotra said Certain activities have to be undertaken while certain activities are prohibited There is also failure to under

परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ॥२५॥
नाचरेद् यस्तु वेदोक्तं स्वयमज्ञोऽजितेन्द्रियः । विकर्मणा ह्यधर्मेण मृत्योर्मृत्युमुपैति सः ॥२६॥
लब्धानुग्रह आचार्यात् मूर्ति संपूजयेद्धरेः । एवमग्न्यर्कतोयादावतिथौ हृदये च यः ।
यजतीश्वरमात्मानमचिरान्मुच्यते हि सः ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

राजोवाच

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः । चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ॥१॥

take the prescribed activities all this ordained in the Vedas but cannot be comprehended by worldly knowledge. Since the Vedas constitute the Divinity itself, even learned men are confused in ascertaining these categories of activities. These injunctions of the Vedas are not directly mentioned, but prescribe certain activities with a view to bring about abstinence from worldly activities in the manner of persuading a child to take medicine (by offering sugar candy) A man, who does not engage himself in activities prescribed by the Vedas, is himself a fool, since he has not controlled his sensual organs. By unrighteously engaging himself in prohibited activities, he meets with one death after another i.e. he gets engulfed in the circuit of worldly existence. Having achieved the grace of his spiritual preceptor, who would indicate to him the proper doctrine however, he should worship the image of Vishnu. A man, who worships God in fire, the Sun, Water etc. in a guest and in his heart, immediately attains salvation. 21-27

Thus ends chapter third of Book XI

CHAPTER IV

The King said: Please tell us whichever exploits, Lord Vishnu did, does or will do and by taking which incarnations at will. I

द्रुमिल उवाच

भूतैर्यदा पञ्चभिरात्मसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।
स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः ॥३॥

आदावभूच्छतधृती रजसास्य सर्गे विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।
रुद्रोऽप्ययाय तमसा पुरुषः स आद्य इत्युद्भवस्थितिलयाः सततं प्रजासु ॥३॥

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां नारायणो नर ऋषिप्रवरः प्रशान्तः ।
नैष्कर्म्यलक्षणमुवाच चचार कर्म योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रिः ॥४॥

हंसस्वरूप्यवददच्युत आत्मयोगं दत्तः कुमार ऋषभो भगवान् पिता नः ।
विष्णुः शिवाय जगतां कलयावतीर्णस्तेना हृता मधुभिदा श्रुतयो हयास्ये ॥५॥

Sage Drumila said : When the primordial Lord Narayana (Vishnu) created the brilliant universe with the five elements (ether, wind, light, water and earth) and created it with a fraction of Himself. He attained the name of "Purusha" (Supreme Man). In the beginning of the creation, Brahma of hundred-fold energy came into existense from the quality of mudanity of the Lord! Vishnu, who is the proctector of the twice-born castes (Brahmins, Kshatriya and Vaishyas) and righteousness and who is presiding deity of ritual sacrifices, came into existence from the same! Rudra came into existence from his quality of "darkness". He is the primordial Supreme Man. Creation preservation and distruction of creatures thus take place eternally through Him. Narayana and Nara, were born of Moorti-daughter of Daksha and wife of Dharmay. They were pre-eminent sages and were of couposed temperament. They preached the principle of absence of ambition in undertaking activities and themselves undertook such activities as would be in consonance with this principle. Eminent sages are serving their feet even now. Lord Vishnu incarnated Himself also as a swan and imparted spiritual knowledge. He did the same in His incarnations of Datta of Sanatkumar brothers and of our father Rushabhdeva. Vishnu also incarnated Himself as Hayagreeva from a fraction of Himself for the welfare of the world and resurrected the Vedas which had been carried away by demon Madhu, after killing him. In His incarnation as a Fish, he succoured Manu, the Earth and vegatation on the occasion of the Great Dilluvion. In his incaruation as a Hog, he killed demon Hiranykasha, while succouring the Earth from water.

गुप्तोऽप्यये मनुरिलौषधयश्च मात्स्ये क्रौडे हतो दितिज उद्धरताम्भसःक्ष्माम्।
कौर्मे धृतोऽद्रिरमृतोन्मथने स्वपृष्ठे ग्राहात् प्रपन्नमिभराजममुञ्चदार्तम् ॥६॥

संस्तुन्वतोऽब्धिपतिताञ्छ्रमणानृषींश्च शक्रं च वृत्रवधतस्तमसि प्रविष्टम्।
देवस्त्रियोऽसुरगृहे पिहिता अनाथा जघ्नेऽसुरेन्द्रमभयाय सतां नृसिंहे ॥७॥

देवासुरे युधि च दैत्यपतीन् सुरार्थे हत्वान्तरेषु भुवनान्यदधात् कलाभिः।
भूत्वाथ वामन इमामहरद् बलेः क्ष्मां याच्ञाच्छलेन समदाददितेः सुतेभ्यः ॥८॥

निःक्षत्रियामकृत गां च त्रिःसप्तकृत्वो रामस्तु हैहयकुलाप्ययभार्गवाग्निः।
सोऽब्धिं बबन्ध दशवक्त्रमहन् सलङ्कं सीतापतिर्जयति लोकमलघ्नकीर्तिः ॥९॥

In His incarnation as a Tortoise, he held mountain Mandara on His back, on the occasion of churning of the ocean for securing nectar and succoured the King of elephants from a crocodile by which it was being afflicted by His incarnation as Hari. In His fractional incarnation on other occasions, he rescued the sage (known as Valakhilyas, who are supposed to be of the size of a thumb), who had fallen into the sea and were struggling to come out, whom they eulogized Him and rescued Indra, who had been enveloped by the sin of killing demon Vritra (since he was Brahmin by caste). He had released wives of Gods, who had been held by demons in their houses and killed Hiranyakashipu-king of demons-for relieving saintly person from fear in His incarnation as Nrishna (man-lion) He had protected the worlds by killing Kings of demons for the sake of gods in war, between gods and demons by incarnating Himself with fractions of Himself at intervals. Having incarnated as Vaman, he snatched away this Earth from arrogant Bali (king of demons) for the benefit of sons of Aditi (gods) under the pretext of begging. As Parashurama son of sage Bhrigu, he was veritable fire intent upon destruction of the race of Haihaya Kshatriya and rendered the Earth devoid of Kshatriyas twenty-one times. As consort of Seeta, he laid a bridge across the the sea, and destroyed ten-headed Ravana along with his capital Lanka. Victorious is Rama, who has the reputation of destroying sins of people. Taking incarnation in the dynasty of Yadus, though He himself is free from births, He shall perform exploits, which are difficult to be performed by even gods, for removing the burden of evils from the Earth. In His incarnation as Buddha, He shall infatuate those who

भूमेर्भरावतरणाय यदुष्वजन्मा जातः करिष्यति सुरैरपि दुष्कराणि ।
वादैर्विमोहयति यज्ञकृतोऽतदर्हान् शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे चतुर्थोऽध्यायः ॥४॥



अथ पञ्चमोऽध्यायः

राजोवाच

भगवन्तं हरिं प्रायो न भजन्त्यात्मवित्तमाः । तेषामशान्तकामानां का निष्ठाविजितात्मनाम् ॥१॥

चमस उवाच

रजसा घोरसंकल्पाः कामुका अहिमन्यवः । दाम्भिका मानिनः पापा विहसन्त्यच्युतप्रियान् ।२।

श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कर्मणा ।
जातस्मयेनान्धधियः सहेश्वरान् सतोऽवमन्यन्ति हरिप्रियान् खलाः ॥३॥

perform ritual sacrifices, though they are not fit to perform them by entering into controversy with them. At the end, He shall destroy Shoodra Kings in the age of Kali. 2-10

Thus ends chapter four of Book XI.



CHAPTER V

The King said: Spiritual Masters ! What is the behaviour of persons whose desires have not been extinguished. Since they have no control over themselves and who, therefore, do not generally have recourse to His Divinity Vishnu ? 1

Sage Chamasa said: Three persons are affected by the quality of mundanity, entertain violent thoughts, are libidinous, are angry like serpents, hypocrites, arrogant, sinful and ridicule devotees of Vishnu. Since conceit is engendered in them by their opulence, greatness, lineage, learning, charity, handsomeness might and activities, their intelligence gets blinded. These rogues desire saintly persons, who are devotees of Vishnu and even Vishnu Himself. Righteous behaviour should be the only fruit of wealth, since spiritual knowledge and experience followed by peaceful mind ensue therefrom. Ignorant persons,

धनं च धर्मैकफलं यतो वै ज्ञानं सविज्ञानमनुप्रशान्ति ।
गृहेषु युञ्जन्ति कलेवरस्य मृत्युं न पश्यन्ति दुरन्तवीर्यम् ॥४॥

द्विषन्तः परकायेषु स्वात्मानं हरिमीश्वरम् । मृतके सानुबन्धेऽस्मिन् बद्धस्नेहाः पतन्त्यधः ॥५॥
ये कैवल्यमसम्प्राप्ता ये चातीताश्च मूढताम् । त्रैवर्गिका ह्यक्षणिका आत्मानं घातयन्ति ते ॥६॥
एत आत्महनोऽशान्ता अज्ञाने ज्ञानमानिनः । सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथाः ॥७॥

राजोवाच

कस्मिन् काले स भगवान् किं वर्णः कीदृशो नृभिः । नाम्ना वा केन विधिना पूज्यते तदिहोच्यताम् ।८

करभाजन उवाच

कृते शुक्लश्चतुर्बाहुर्जटिलो वल्कलाम्बरः । कृष्णाजिनोपवीताक्षान् बिभ्रद् दण्डकमण्डलू ॥९॥
मनुष्यास्तु तदा शान्ता निर्वैराः सुहृदः समाः । यजन्ति तपसा देवं शमेन च दमेन च ॥१०॥

however, utilize their wealth for domestic comforts, since they do not think of the death, which has power Those persons who harbour enmity towards Lord Vishnu and themselves as pervading in the bodies of others and bind themselves with ties of love to this body, which is subjects to death and with those who are related to it, fall into hell. Those persons, who have not yet experienced identity with the Supreme Spirit, though they have passed the stage of indeci sion and are steadfast in pursuing the first three objects of life i e., performance of righteous duties, acquisition of wealth and satisfaction of desires, destroy their spiritual self These heretics know no peace since they consider spiritual ignorance, to be real knowledge and sink, having failed to do what they ought to have done, while they are frustrated in their desires by the afflux of time 2–7

The King said : Please tell us now which colour His Divinity assumes and at what time. Please tell us about the names with which and the rites with which He is worshipped by men. 8

Sage Karabhajana said In the age of Truth (Satya Yuga), Vishnu is white in colour, has four arms, wears matted hair and is dressed in bark-garments. He bears on his person a skin of black antilope, sacred thread, garlands of Rudraksha berries and a staff and keeps a wooden water-pot. At that time, men are of a pacific temprerament and harbour no vengeace. They are friendly and equanimous and worship God by performing penance, and restraint of inward and

हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः। ईश्वरः पुरुषोऽव्यक्तः परमात्मेति गीयते ॥११॥
त्रेतायां रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखलः। हिरण्यकेशस्त्रय्यात्मा स्रुक्स्रुवाद्युपलक्षणः ॥१२॥
तं तदा मनुजा देवं सर्वदेवमयं हरिम्। यजन्ति विद्यया त्रय्या धर्मिष्ठा ब्रह्मवादिनः ॥१३॥
विष्णुर्यज्ञः पृश्निगर्भः सर्वदेव उरुक्रमः। वृषाकपिर्जयन्तश्च उरुगाय इतीर्यते ॥१४॥
द्वापरे भगवाञ्छ्यामः पीतवासा निजायुधः। श्रीवत्सादिभिरङ्कैश्च लक्षणैरुपलक्षितः ।१५॥
तं तदा पुरुषं मर्त्या महाराजोपलक्षणम्। यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप ॥१६॥
नमस्ते वासुदेवाय नमः सङ्कर्षणाय च। प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः ॥१७॥
इति द्वापर उर्वीश स्तुवन्ति जगदीश्वरम्। नानातन्त्रविधानेन कलावपि यथा शृणु ॥१८॥
कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदम्। यज्ञैः सङ्कीर्तनप्रायैर्यजन्ति हि सुमेधसः ॥१९॥

outward feelings Vishnu is then eulogised with the names of Hansa, Suparna, Vaikuntha, Dharma, Yogeshwara, Amala, Ishwara, Purusha, Avyakta and Paramatma 9-11

In the age called Treta (the age of the three Vedas), He is red in colour, has four arms and wears a triple girdle. His hair is golden in colour The three Vedas constitute his soul Two types of sacrificial ladles constitute His paraphernalia Men are then religious, engage themselves in spiritual discourses and worship His Divinity Vishnu, who comprises all gods, by following the precepts of the three Vedas He is then called Vishnu, Yagna, Prishnigarbha, Sarvadeva, Urukrama, Vrishakapi, Jayauta and Urugaya 12-14

In the age called Dwapara, His Divinity is brown in colour, wears yellow garments and bears his own special arms He is characterised by a curl of hair on his breast and others characteristics King ! Mortals, who desire to achieve absolution, then worship the Supreme Being, who is known as the Supreme King by following the precepts of the Vedas and mystical formularies King ! Men then pray to the Lord of the Universe as under 15-18

I bow to thee. I bow to Vasudeva I bow to Sankershana, Pradyumna, and Aniruddha I bow to His Divinity I bow to Narayana, Rishi, the magnanimous Supreme Spirit, the Lord of the Universe who identifies Himself with the universe and who is the soul of all creatures."

ध्येयं सदा परिभवघ्नमभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरुष ते चरणारविन्दम् ॥२०॥

त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदगादरण्यम् ।
मायामृगं दयितयेप्सितमन्वधावद् वन्दे महापुरुष ते चरणारविन्दम् ॥२१॥

एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः । मनुजैरिज्यते राजन् श्रेयसामीश्वरो हरिः ॥२२॥

कलिं सभाजयन्त्यार्या गुणज्ञाः सारभागिनः । यत्र संकीर्तनेनैव सर्वः स्वार्थोऽभिलभ्यते ।
यतो विन्देत परमां शान्तिं नश्यति संसृतिः ॥२३॥

नारद उवाच

धर्मान् भागवतानित्थं श्रुत्वाथ मिथिलेश्वरः । जायन्तेयान् मुनीन् प्रीतः सोपाध्यायो ह्यपूजयत् ।

Now, hear how He is worshipped in the Age called Kali with various mystical formularies. Men who have a virtuous mind generally worship His Divinity with ritual sacrifices in which enlogus of Vishnu predominate. He is then dark in colour, which is, however, lustrous, is accompanied by His attendants and bears weapons on his person and limbs They pray as under: 19

Supreme Lord Protector of tbe humble ! I bow to Thy lotus-like feet, which are always the object of meditation, destroy humiliation yield desired objects are the abode of holiness, are eulogised by God Shiva and Indra, yield protection, remove distress of devotees and serve as the bark for crossing the ocean of worldly existence. Supreme virtuous Lord ! Having renounced the magnificence of sovereignty though it was such as would be coveted by even gods and was, therefore, difficult to be renounced, at the bidding of your father, you went to the forest and chased the fantom deer, which was coveted by your beloved consort (in your incarnation as Rama). I bow to thy lotus-like feet. 20-21

King ! His Divinity Vishnu, who is capable of imparting bliss, is worshipped, by men, who happen to exist in the various ages, as would be suitable to His names and forms of the particular age. Worthy men, who appreciate particular merits and who intend to utilize the best in any thing, welcome, however, the age of Kali, in which all personal desires are achieved by only glorification of Vishnu, which confers supreme bliss and ends metempsychosis. 22-23

ततोऽन्तर्दधिरे सिद्धाः सर्वलोकस्य पश्यतः। राजा धर्मानुपातिष्ठन्नवाप परमां गतिम् ॥२५॥
त्वमप्येतान् महाभाग धर्मान् भागवतान्श्रुतान्। आस्थितःश्रद्धया युक्तो निःसङ्गो यास्यसे परम्
मापत्यबुद्धिमकृथाः कृष्णे सर्वात्मनीश्वरे। मायामनुष्यभावेन गूढैश्वर्यं परेऽव्यये ॥२७॥

श्रीशुक उवाच

एतच्छ्रुत्वा महाभागो वसुदेवोऽतिविस्मितः। देवकी च महाभागा जहतुर्मोहमात्मनः ॥२८॥
इतिहासमिमं पुण्यं धारयेद् यः समाहितः। स विधूयेह शमलं ब्रह्मभूयाय कल्पते ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे पञ्चमोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

श्रीशुक उवाच

अथ ब्रह्माऽऽत्मजैर्देवैः प्रजेशैरावृतोऽभ्यगात्। भवश्च भूतभव्येशो ययौ भूतगणैर्वृतः ॥१॥

Narada said: Having thus heared the course of conduct to be followed by devotees of Vishnu, the King of Mithila was delighted. He and his priests then worshipped the sages who were sons of Jayanta, Thereafter the accomp'ished souls disappeared within the sight of all persons The king followed the religious precepts and attained final beatitute Highly lucky Vasudeva ! By having recourse to these religious precepts prescribed for devotees of Vishnu, with faith thou too shalt develope detachment from worldly pleasures and attain supreme bliss. Do not consider Krishna who has incarnated Himself as a man by His faculty of "Illusion", as your mere son, since He is the soul of all, God and is Supreme and eternal, but His divinity stands concealed. 24-27

Shree Shukadeva said · On hearing this, highly lucky Vasudeva was much astonished Very lucky Devakee and he, thereupon abandoned their infatuation. Whoever, bears in mind this narrative with composure, gets rid of his impurities and becomes fit for being absorbed in the Supreme Spirit. 28-29

Thus ends chapter five of Book XI.

CHAPTER VI

Shree Shukadev said: Thereafter, Brahma, accompanied by his

गन्धर्वाप्सरसो नागाः सिद्धचारणगुह्यकाः । द्वारकामुपसंजग्मुः सर्वे कृष्णदिदृक्षवः ॥२
व्यचक्षतावितृप्ताक्षाः कृष्णमद्भुतदर्शनम् । गीर्भिश्चित्रपदार्थाभिस्तुष्टुवुर्जगदीश्वरम् ॥३

नताः स्म ते नाथ पदारविन्दं बुद्धीन्द्रियप्राणमनोवचोभिः ।
यच्चिन्त्यतेऽन्तर्हृदि भावयुक्तैर्मुमुक्षुभिः कर्ममयोरुपाशात् ॥४॥

शुद्धिर्नृणां न तु तथेड्य दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।
सत्त्वात्मनामृषभ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसम्भृतया यथा स्यात् ॥५॥

स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः ।
यः सात्वतैः समविभूतय. आत्मवद्भिर्व्यूहेऽर्चितः सवनशः स्वरतिक्रमाय ॥६॥

यश्चिन्त्यते प्रयतपाणिभिरध्वराग्नौ त्रय्या निरुक्तविधिनेश हविर्गृहीत्वा ।
अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभिः परमभागवतैः परीष्टः ॥७॥

sons, gods progenitors of the creation, Shiva who is the controller the past and the future and who was accompanied by hosts of globlins-divine minstrels, celestial damsels, serpents. accomplished so bards and demi-gods, went to Dwaraka, as all of them were desir of having an audience with Krishna They did see Krishna of mar llous personality, but their eyes did not feel contentment by sim having a glimpse of Him. They offered prayer to the Lord of t world with eulogies having diverse words and meanings. 1-3

The Gods said: Master! We bow to' Thy lotus-like feet w our intellect, sensual organs, life-breaths, mind and speech. Thy f are meditated upon in the recesses of their hearts by those who a desirous of being liberated from the heavy bonds created by worl activities and who have devotional fervour. Praiseworthy eminent Lor Evil-minded men are not as such purified by learning knowled study of sacred lore, charity, penance and religious rites as men sublime mind are purified by implicit faith in Thee, nurtured a augmented by hearing about thy glory. The feet are meditated on l sages with hearts wet with devotional fervour for attaining bliss : Th are worshipped by devotees of Vishnu in accordance with the spiritu hierarchy of Aniruddha, Pradyumna. Sankarshena and Vasudeva f attaining equal status with His Divinity Vishnu They are worshipp in mornings, noon-time and evenings by those who are spiritual f going beyond heaven (salvation). They are meditated upon in fires ritual sacrifices in accordance with the rites prescribed in Vedas an

नस्योतगाव इव यस्य वशे भवन्ति ब्रह्मादयस्तनुभृतो मिथुरर्द्यमानाः ।
कालस्य ते प्रकृतिपुरुषयोः परस्य शं नस्तनोतु चरणः पुरुषोत्तमस्य ॥८॥

बादरायणिरुवाच

इत्यभिष्टुय विबुधैः सेशः शतधृतिर्हरिम् । अभ्यभाषत गोविन्दं प्रणम्याम्बरमाश्रितः ॥९॥

ब्रह्मोवाच

भूमेर्भारावताराय पुरा विज्ञापितः प्रभो । त्वमस्माभिरशेषात्मंस्तत्तथैवोपपादितम् ॥१०॥
धर्मश्च स्थापितः सत्सु सत्यसंधेषु वै त्वया । कीर्तिश्च दिक्षु विक्षिप्ता सर्वलोकमलापहा ॥११॥
यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम । शरच्छतं व्यतीयाय पञ्चविंशाधिकं प्रभो ॥१२॥
ततः स्वधाम परमं विशस्व यदि मन्यसे । सलोकाँल्लोकपालान् नः पाहि वैकुंठकिङ्करान् ॥१३॥

श्रीभगवानुवाच

अवधारितमेतन्मे यदात्थ विबुधेश्वर । कृतं वः कार्यमखिलं भूमेर्भारोऽवतारितः ॥१४॥

Nirukta (which deals with etymological interpretations of Vedic words) by holding oblations in folded hands. They are sought after in spiritual union with the Supreme Spirit by ascetics, who are great devotees of Vishnu and who are desirous of securing knowledge of your Divinity's faculty of "delusion", with which they are affected May the feet of your Supreme Lordship-the image of Time-, who is above "Nature" and spirit and who controls Brahma', other gods corporeal beings, who are being oppressed by each other, like a string passed through the nose of bulls for an controlling them, confer bliss on us 4-8

Shree Shukadeva said : After thus eulogising Krishna, the gods, Brahma and Shiva, who were then standing in the heavens, bowed to Him and told Him as under : 9

Brahma said : My Lord ! Soul of all ! We had formely solicited Thee to remove the burden of the Earth. hast accomplished that Thou hast also established righteousness among holy persons who are adherants of truth and hast spread in all quarters, Thy glory, which is capable of destroying sins of all people. Supreme Lord ! Since Your worship incarnated in the race of Yadus, one hundred and twenty five autumns have elapsed. If Thou deemest it proper, please come to Thy great abode and protect the guardians of the quarters of the world the world and us, who are desirous of serving Thee. 10-13

तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम् । यद्यसंहृत्य दृप्तानां यदूनां विपुलं कुलम् ॥१५॥
गन्तास्म्यनेन लोकोऽयमुद्वेलेन विनङ्क्ष्यति । यास्यामि भवनं ब्रह्मन्नेतदन्ते तवानघ ॥१६॥

श्रीशुक उवाच

इत्युक्तो लोकनाथेन स्वयम्भूः प्रणिपत्य तम् । सह देवगणैर्देवः स्वधाम समपद्यत ॥१७॥
अथ तस्यां महोत्पातान् द्वारवत्यां समुत्थितान् । विलोक्य भगवानाह यदुवृद्धान् समागतान् ॥

श्रीभगवानुवाच

एते वै सुमहोत्पाता व्युत्तिष्ठन्तीह सर्वतः । प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम् ॥१९॥
वयं च तस्मिन्नाप्लुत्य तर्पयित्वा पितॄन् सुरान् । वृजिनानि तरिष्यामो दानैर्नौभिरिवार्णवम् २०

श्रीशुक उवाच

एवं भगवताऽऽदिष्टा यादवाः कुलनन्दन । गन्तुं कृतधियस्तीर्थं स्यन्दनान् समयूयुजन् ॥२१॥
तन्निरीक्ष्योद्धवो राजन् नित्यं कृष्णमनुव्रतः । प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभाषत ॥२२॥

His Divinity said: Lord of the Gods ! I have already decided to do what thou hast requested Me to do. I have done all that had to be done for you and have removed the burden of the Earth This race of Yadu has, however, grown arrogant on account of its prowess, heroism and dignified status. If I were to leave this Earth without destroying this great race of arrogant Yadavas, this world would come to be destroyed by this insolvent races. Faultless Brahma ! I will come to your abode after its destruction 14-16

Shree Sukadeva said · Having been thus informed by the Lord of the worlds, His Divinity Brahman bowed to Him and went to his abode, accompanied by the multitudes of the deities. Thereafter, on observing unusual phenomena forbiding calamities in Dwarka, His Divinity told assembled elderly Yadavas. as under: 17-18

His Divinity said : These unsual phenomena forbidding disasters are occuring everywhere We should, therefore, go away to highly holy Prabhasa Do not delay. He will bathe in holy water there, give oblations of water to manes and Gods and pass through the disasters, as one would swim across an ocean in a boating. 20

Shree Shukadeva said : Noble king ! Having been thus advised by His Divinity, the Yadavas decided to go to the Shrine and yoked

उद्धव उवाच

देवदेवेश योगेश पुण्यश्रवणकीर्तन । संहृत्यैतत् कुलं नूनं लोकं संत्यक्ष्यते भवान् ॥२३॥
नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव । त्यक्तुं समुत्सहे नाथ स्वधाम नय मामपि ॥२४॥
वातरशना य ऋषयः श्रमणा ऊर्ध्वमन्थिनः । ब्रह्माख्यं धाम ते यान्ति शान्ताः संन्यासिनोऽमलाः ॥
वयं त्विह महायोगिन् भ्रमन्तः कर्मवर्त्मसु । त्वद्वार्तया तरिष्यामस्तावकैर्दुस्तरं तमः ॥२६॥

श्रीशुक उवाच

एवं विज्ञापितो राजन् भगवान् देवकीसुतः । एकान्तिनं प्रियं भृत्यमुद्धवं समभाषत ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे उत्तरार्धे षष्ठोऽध्यायः ॥६॥

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horses to their chariots. On observing that Yadhava, who was over devoted to Krishna, bowed to Him with his head, folded his hands and told him as under. 21-22

Uddhava said : Lord of Gods ! Master of superhuman faculties ! You purify these who hear about your exploits and recite them Your Divinity shall certainly destroy this race and leave this world Keshava ! I am not able to leave your lotus-like feet even for half a moment Master ! Please take me also to your abode Sages who have only the atmosphere as their apparel, who are ascetics, observe celibacy, are tranquil, have renounced worldly pleasures and are sinless, go to Thy adode. Great Master of superhuman faculties ! I am, however, rambling in the cult rituals in this world I will, however, swim across this unfordable gloom of worldly existence by reciting stories of Thy exploits in the company of thy devotees. 23-26

Shree Shukadeva said : King ! When His Divinity son of Devakee -was thus solicited, He told His dear and faithful devotee Uddhava as under. 27

Thus ends chapter six of Book XI



अथ सप्तमोऽध्यायः

श्रीभगवानुवाच

मया निष्पादितं ह्यत्र देवकार्यमशेषतः । यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ॥१॥
कुलं वै शापनिर्दग्धं नङ्क्ष्यत्यन्योन्यविग्रहात् । समुद्रः सप्तमेऽह्न्येतां पुरीं च प्लावयिष्यति ॥२॥
यर्ह्येवायं मया त्यक्तो लोकोऽयं नष्टमङ्गलः । भविष्यत्यचिरात् साधो कलिनापि निराकृतः ॥३॥
त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु । मय्यावेश्य मनः सम्यक् समदृग् विचरस्व गाम् ॥४॥
यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः । नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥५॥
तस्माद् युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् । आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥६॥
ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् । आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे ॥७॥
सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः । पश्यन् मदात्मकं विश्वं न विपद्येत वै पुनः ॥८॥

CHAPTER VII

His Divinity said: I have accomplished the entire task of the gods in this world, for doing which I had incarnated Myself with a fraction of Myself at the request of Brahma. My race, which has been condemned by the curse, shall also be destroyed by internecine conflict and the sea shall drown this city on the seventh day hence. Holy man! When this world would be abandoned by Me, it will be bereft of suspiciousness and shall soon be defiled by the age of Kali. Thou shouldst, therefore, discard all offection for thy friends and relatives, repose thy mind in Me, be equanimous and move about on this earth. Thou shouldst know that whatever is perceived with mind, eyes and ears and is the object of speech is only an "Illusion"- only a conception of the mind and is perishable. Thou shouldst therefore, control all thy organs senses and activities, conceive this world as an extension in thyself and thyself as having been concentrated in Me When thou will be endowed with spiritual knowledge, and feel that all the creatures are but thyself, thou shalt feel contented with the experience of the spirit and shalt not be frustrated by obstacles in thy spiritual quest. A man, who has friendly feelings for all creatures, has definite, knowledge aud experience of the Supreme Spirit and considers the universe as identical with Me, would not again get frustrated. 1-8

उद्धव उवाच

निःश्रेयसाय मे प्रोक्तस्त्यागः संन्यासलक्षणः। त्यागोऽयं दुष्करो भूमन् कामानां विषयात्मभिः॥

सोऽहं ममाहमिति मूढमतिर्विगाढस्त्वन्मायया विरचितात्मनि सानुबन्धे।
तत्त्वञ्जसा निगदितं भवता यथाहं संसाधयामि भगवन्ननुशाधि भृत्यम्॥१०॥

तस्माद् भवन्तमनवद्यमनन्तपारं सर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम्।
निर्विण्णधीरहमु ह वृजिनाभितप्तो नारायणं नरसखं शरणं प्रपद्ये॥११॥

श्रीभगवानुवाच

प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः। समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात्॥१२॥
अत्राप्युदाहरन्तीममितिहासं पुरातनम्। अवधूतस्य संवादं यदोरमिततेजसः॥१३॥
अवधूतं द्विजं कंचिच्चरन्तमकुतोभयम्। कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मवित्॥१४॥

Uddhav said: All pervasive Master! You have preached to me renunciation, which connotes absolute renunciation of worldly possessions and attachments, but such renunciation of worldly pleasures is difficult to practise by those who hanker after them. I am myself also enveloped by Your faculty of "Illusion". I am infatuated by such feelings as "I am" and mean in respect of attachments created by myself, Your Divinity! please, therefore, give me such instructions wherby I may easily accomplish what you have preached. I, therefore, resign myself to you-faultless, infinite omniscient and overlord of all. Your Vaikuntha is infinite. I have become despondent and have been afflicted with miseries. I have, therefore, come to the protection of yourself since you are Narayana (an incarnation of Vishnu like Krishna) comrade of Nara. 9-11

His Divinity said: Men, who have a clear idea about the real nature of the material world as being identical with the Supreme Spirit, themselves redeem their souls from impious pursuits. In this respect, this old story about the discourse between Yadu of unmeasurable prowess and an ascetic (Dattatreya), who had renounced all wordly attachments is being recited. On seeing this asectic, who was a young Brahmin and was moving about free from any danger from anywhere, Yadu, who was conversant with righteous practices, asked him as under. 12-14

यदुरुवाच

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा। यामासाद्य भवाँल्लोकं विद्वांश्चरति बालवत् ॥१५॥
जनेषु दह्यमानेषु कामलोभदवाग्निना। न तप्यसेऽग्निना मुक्तो गङ्गाम्भःस्थ इव द्विपः ॥१६॥

ब्राह्मण उवाच

सन्ति मे गुरवो राजन् बहवो बुद्ध्युपाश्रिताः। यतो बुद्धिमुपादाय मुक्तोऽटामीह ताञ्छृणु ॥१७॥
पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः। कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद् गजः ॥१८॥
मधुहा हरिणो मीनः पिङ्गला कुररोऽर्भकः। कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ॥१९॥
एते मे गुरवो राजंश्चतुर्विंशतिराश्रिताः। शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥२०॥
भूतैराक्रम्यमाणोऽपि धीरो दैववशानुगैः। तद् विद्वान् न चलेन्मार्गादन्वशिक्षं क्षितेर्व्रतम् ॥२१॥
विषयेष्वाविशन् योगी नानाधर्मेषु सर्वतः। गुणदोषव्यपेतात्मा न विषज्जेत वायुवत् ॥२२॥

Yadu said : Spiritual Master ! Though you are not enagaged in worldly activities, how is it that you have this extremely wise intellect achieving which your Reverence has been moving about in the world with the simplicity of a child ? Just as an elephant, which is standing in the water of the Ganges remains immune from heat of fire, you are not being afflicted by the wild fire of desires and cupidity, though you are staying among people who are being afflicted by it 15-16

The Brahmins said : King ! I have many preceptors selected by me, relying on my intellect I receive precepts from them and move about as a free man. Hear who they are The earth, wind, sky, water, fire, the Moon, the Sun, dove, bea constrictor, sea, moth, honeybee, elephant, collector of honey, deer, fish, courtesan Pingala, osprey, child, virgin, mauufactures of arrows, serpent, spide and the wasp. King ! These are my twenty four preceptors on whom I rely. I have learnt my maximum from these. 17-20

A man, who, through oppressed by other creatures realizes that their actions are governed by the power of destiny, should not swerve from the righteous path I have learned this code of conduct from the Earth, (since the Earth does not swerve from its destined path of revolutions, though it is being trampled upon by all creatures) 21

While enjoying worldly objects, which might be available to an ascetic from all sides and which have varied characteristic properties,

तेजोऽबन्नमयैर्भावैर्मेघाद्यैर्वायुनेरितैः । न स्पृश्यते नभस्तद्वत् कालसृष्टैर्गुणैः पुमान् ॥२३॥
स्वच्छः प्रकृतितः स्निग्धो माधुर्यस्तीर्थभूर्नृणाम् । मुनिः पुनात्यपां मित्रमीक्षोपस्पर्शकीर्तनैः २४
तेजस्वी तपसा दीप्तो दुर्धर्षोदरभाजनः । सर्वभक्षोऽपि युक्तात्मा नादत्ते मलमग्निवत् ॥२५॥
विसर्गाद्या श्मशानान्ता भावा देहस्य नात्मनः । कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना ।
गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति । न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ॥२७॥

he should keep himself detached from their merits and demerits and should not be attached to them, like the wind (which remains unaffected by the qualities of the objects with which it comes into contract) 22

Just as the sky is not affected by clouds etc. which are propelled by the wind, a man should not be affected by dispositions of wind, which are created by light, water and food (which are principal ingriedients of the body) and by particular reasons 23

An ascetic, who has affinity to water (which has qualities of clarity inherent cohesion and sweetness), which becomes the object of pilgrimage for men and purifies the latter by sight ablution and recital of its name and who is clean, affectionate by nature and sweet-tempered, becomes an object of pilgrimage for men and purifies the latter by sight, contact and recital of his name. 24

An ascetic, who is brilliant, lustrous on account of his penance, unapproachable, has only his belley to serve as utensils and who is equanimous though he eats all things, makes no distinction between different objects, becomes sinless, like fire (which is bright, shining with heat and unapproachable and has its innerself as its utensils (for receiving oblations), consumes all things, makes no distinction between different objects and does not retain impurities) 25

The various conditions of man, commencing with birth and ending with cemetry, are caused by time, which not manifest and pertain to his body and not to his soul, just as the various phases of the Moon are caused by time, which is not manifest and which do not belong to the Moon herself. 26

An ascetic, accepts worldly objects through his sensual organs and rerounces them as demanded by circumstances but does not get atta-

नातिस्नेहः प्रसङ्गो वा कर्तव्यः क्वापि केनचित्। एवं कुटुम्ब्यशान्तात्मा द्वन्द्वारामः पतत्रिवत्।
पुष्णन् कुटुम्बं कृपणः सानुबन्धोऽवसीदति ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे सप्तमोऽध्यायः ॥७॥



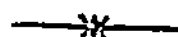
अथाष्टमोऽध्यायः

ग्रासं सुमृष्टं विरसं महान्तं स्तोकमेव वा। यदृच्छयैवापतितं ग्रसेदाजगरोऽक्रियः ॥१॥
मुनिः प्रसन्नगम्भीरो दुर्विगाह्यो दुरत्ययः। अनन्तपारो ह्यक्षोभ्यः स्तिमितोद इवार्णवः ॥२॥
दृष्ट्वा स्त्रियं देवमायां तद्भावैरजितेन्द्रियः। प्रलोभितः पतत्यन्धे तमस्यग्नौ पतङ्गवत् ॥३॥

ched to them, just as the Sun absorbs water with its rays (in the summer) and discharge it in the form of rain (in the monsoon) (without any feeling of attachment to the water) 27

A man should not develope much affection for or association with any one anywhere. If he were to do this, he would come to be humiliated and experience anguish like the dove (which got caught in a fowler's share, when it approached the latter onseeing its mate and young ones caught in it). A house-holder also similarly loses peace of mind and seeks pleasure in the world of mutually opposite qualities, while maintaining his family and thus becomes miserable and is ruined along with his relatives 28

Thus ends chapter seven of Book XI



CHAPTER VIII

Brahmin Dattatreya continued An ascetic, following the example of the boa constrictor should eat whatever food comes by per chance whether it be very delicious or tasteless, much or little but he should not exert for it. 1

An ascetic should be of a delightful but serious temperment. His mind should be extremely unfathomable. He should be hard to be overcome. His aim should be the infinite Supreme Spirit. His mind should be above agitation, like unto the ocean of placid water, which is pellucid, deep, difficult to be delved in, unapproachable, of infinite limit and which is not agitated. 2

स्तोक स्तोकं ग्रसेद् ग्रासं देहो वर्तेत यावता। गृहानहिंसन्नातिष्ठेद् वृत्तिं माधुकरीं मुनि. ॥४॥
सर्वत. सारमादद्यात् पुष्पेभ्य इव षट्पद. ॥४॥

सायतन श्वस्तनं वा न सगृह्णीत भिक्षुक । मक्षिका इव सगृह्णन् सह तेन विनश्यति ॥५॥
पदापि युवतीं भिक्षुर्न स्पृशेद् दारवीमपि। स्पृशन् करीव बध्येत करिण्या अङ्गसङ्गत. ॥६॥
ग्राम्यगीतं न शृणुयाद् यतिर्वनचर क्वचित्। शिक्षेत हरिणाद् बद्धान्मृगयोर्गीतमोहितात् ॥७॥
जिह्वयातिप्रमाथिन्या जनो रसविमोहित. । मृत्युमृच्छत्यसद्बुद्धिर्मीनस्तु बडिशैर्यथा ॥८॥
तावज्जितेन्द्रियो न स्याद् विजितान्येन्द्रिय पुमान्। न जयेद् रसन यावज्जित सर्वं जिते रसे ॥

A man, who has not restrained his sensuel organs, is enticed by a woman's amours, since a woman is but an image of the "Illusive faculty" of the Divinity and he falls into the dark gloom of the hell, just as a butter-fly falls into fire (being enticed by its brightness) 3

An ascetic should eat as little food as would enable him to maintain his body and by begging from house to house, just as a bee obtains honey from various flowers (without hurting them) 4

A mendicant should not store food for the evening or for the morrow, since if he were to store food, he would be ruined like a bee (collector of honey) which comes to be destroyed by storing honey. 5

A recluse should not touch a young maiden, even with his foot, even if she were merely a wooden doll If he were to touch her, he would get entangled in the circuit of worldly life, by attachment to her body, like unto a bull-elephant getting ensnared due to his attachment to the body of a cow-elephant 6

An ascetic, while moving about in forests, should not hear an obscene song at any place He should learn a lesson from the instance of the deer which was ensnared by getting fascinated by the singing of a hunter 7

An evil-mind man, who is fascinated by tastes of the extremely harrowing tongue meets death like the foolish fish which met death on being caught by a fish-hook A man, who might have competely subdued his sensual organs, has not really subdued them so long as he has not subdued his sense of taste, since when the sense of taste is subdued, all senses come to be subdued. 8-9

आशा हि परमं दुःखं नैराश्यं परमं सुखम्। यथा संछिद्य कान्ताशां सुखं सुष्वाप पिङ्गला॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धेऽष्टमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

परिग्रहो हि दुःखाय यद् यत् प्रियतमं नृणाम्। अनन्तं सुखमाप्नोति तद् विद्वान् यस्त्वकिंचनः
सामिषं कुररं जघ्नुर्बलिनो ये निरामिषाः। तदामिषं परित्यज्य स सुखं समविन्दत ॥२॥
न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम्। आत्मक्रीड आत्मरतिर्विचरामीह बालवत्।३।
द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ। यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः
वासे बहूनां कलहो भवेद् वार्ता द्वयोरपि। एक एव चरेत् तस्मात् कुमार्या इव कङ्कणः ॥५॥

A hope involves great misery, while absence of hope affords much happiness, e g courtesan Pingala could sleep with comfort, when she snapped her hope of meeting her paramour. 10

Thus ends chapter eight of Book XI.



CHAPTER IX

Brahmin Dattatraya continued : Material possessions result in ultimate misery, though these are most coveted by men A man, who realizes this and keeps no property, attains unlimited haspiness. e g stronger birds, which had no flesh struck an osprey, which had some flesh (with a desire to take away the flesh from it) When, however, the osprey threw away the flesh, it became happy. 1–2

I am indifferent to respectful consideration and to insult. I have no anxiety which worries men having homes and children. Sporting with and indulging in my spiritual self I move about with the indiff erence of a child Only two types of men are free from anxiety and remain immersed in great joy : (1) a man, who is foolish and ignorant like a child and (2) a man, who is beyond the effects of the qualities of sublimity, mundanity and "darkness" (having attained spiritual bliss). 3–4

If many people live together, quarrel might ensue among them. If two persons stay together, they waste their time in talking. An

तदेवमात्मन्यवरुद्धचित्तो न वेद किंचिद् बहिरन्तरं वा ।
यथेषुकारो नृपतिं व्रजन्तमिषौ गतात्मा न ददर्श पार्श्वे ॥६॥

एकचार्यनिकेतः स्यादप्रमत्तो गुहाशयः । अलक्ष्यमाण आचारैर्मुनिरेकोऽल्पभाषणः ॥७॥
यथोर्णनाभिर्हृदयादूर्णां संतत्य वक्त्रतः । तया विहृत्य भूयस्तां ग्रसत्येवं महेश्वरः ॥८॥
यत्र यत्र मनो देही धारयेत् सकलं धिया । स्नेहाद् द्वेषाद् भयाद् वापि याति तत्तत्सरूपताम् ॥
कीटः पेशस्कृतं ध्यायन् कुड्यां तेन प्रवेशितः । याति तत्सात्मतां राजन् पूर्वरूपमसंत्यजन् ॥
एवं गुरुभ्य एतेभ्य एषा मे शिक्षिता मतिः । स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदतः प्रभो ॥

देहो गुरुर्मम विरक्तिविवेकहेतुर्बिभ्रत् स्म सत्त्वनिधनं सततार्त्युदर्कम् ।
तत्त्वान्यनेन विमृशामि यथा तथापि पारक्यमित्यवसितो विचराम्यसङ्गः ॥१२॥

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ascetic *should, therefore, move about alone*, e g *if a virgin wears a single* bangle on each arm, there is no noise or friction between the bangles 5

Just as a manufacture of arrows did not observe his King when he passed by him, since his mind was concentrated in the arrow, an ascetic whose mind is concentrated in his spiritual self does not observe anything else outside or within himself 6

An ascetic should move about alone like a snake He should have no fixed residence, should reside in a cave, should not allow himself to be recognized by modes of his activities, should not seek co-operation of others and should speak little 7

Just as a spider brings out fibres of saliva from within itself through its mouth, weaves them into a web withdraws the latter and swallows it, the Supreme Lord *creates the universe, sports with it and* withdraws it within Himself 8

King ! A worm placed by a bee in a hole, thinking of it continuously and is converted into a bee s form without abandoning its former worm s body, similarly, a man achieves the form of whichever object in which it concentrates his entire mind with his intellect, either through love, emity or fear 9-10

In this way, I have learnt lessons *from these (twenty four)* preceptors. King ! I have also learnt lesson from my body Hear me I will tell them to you The body is my preceptor, since it is the cause of freedom from worldly attachments it has the characteristics of birth and death and is continuously subject to pain. Moreover, I am able to

सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या वृक्षान् सरीसृपपशून् खगदंशमत्स्यान्।
तैस्तैरतुष्टहृदयः पुरुषं विधाय ब्रह्मावलोकधिषणं मुदमाप देवः ॥१३॥

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते मानुष्यमर्थदमनित्यमपीह धीरः।
तूर्णं यतेत न पतेदनुमृत्यु यावन्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥१४॥

एवं संजातवैराग्यो विज्ञानालोक आत्मनि। विचरामि महीमेतां मुक्तसङ्गोऽनहंकृतिः ॥१५॥

श्री भगवानुवाच

अवधूतवचः श्रुत्वा पूर्वेषां नः स पूर्वजः। सर्वसङ्गविनिर्मुक्तः समचित्तो बभूव ह ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे नवमोऽध्यायः ॥९॥



ponder over the elements because of it (since it is composed of these elements). Dear me! Notwithstanding these lessons derived from the body, I have come to the decision that it does not belong to me, I, therfore, move about without feeling attachment for it. After creating bodies of various types with His "Illusion" by his own power, such as trees, serpants, animals, birds, gad-flies and fishes, God felt dissatisfied at heart He therefore, created man, having intellect, which enabled him to have perception of the Supreme Spirit, and became glad. Having obtained this human body, which is extremely difficult to obtain, though it is transit, after several births, a steadfast man should make expeditious efforts for attaining salvation, before it meets with demise, bacause it is subject to death. It alone affords an opportunity to achieve the highest aim of life, while sensual enjoyments are available to all the other bodies also. Having thus developed my sense of detachment and having spiritual knowledge to guide me, I move about in this world, without ego and any attachment. 12-15

His Divinity said: On hearing the sermon of the acetic, that ancestor of our ancestors, became free from all worldly attachments, and attained equanimity. 16

Thus ends chapter nine of Book XI



अथ दशमोऽध्यायः

श्रीभगवानुवाच

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः। वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥१॥
निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्त्यजेत्। जिज्ञासायां सम्प्रवृत्तो नाद्रियेत् कर्मचोदनाम् ॥२॥
जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु। उदासीनः समं पश्यन् सर्वेष्वर्थमिवात्मनः ॥३॥
विलक्षणः स्थूलसूक्ष्माद् देहादात्मेक्षिता स्वदृक्। यथाग्निर्दारुणो दाह्याद् दाहकोऽन्यः प्रकाशकः
योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि। संसारस्तन्निबन्धोऽयं पुंसो विद्याच्छिदात्मनः ।५।
तस्माज्जिज्ञासयाऽऽत्मानमात्मस्थं केवलं परम्। संगम्य निरसेदेतद्वस्तुबुद्धिं यथाक्रमम् ॥६॥
न देहिनां सुखं किंचिद् विद्यते विदुषामपि। तथा च दुःखं मूढानां वृथाहंकरणं परम् ॥७॥

CHAPTER X

His Divinity said: A man, has resigned himself to Me, should bear in the mind the duties of his class, as prescribed by Me and pursue the customary duties of his caste, family and the particular stage of his life, without nursing any desire in his heart. A man, who has resigned himself to Me, may engage in such activities as are suitable for one who has retired from active life, but he should avoid such activities as a man of active life has to engage in. He should then engage himself in the quest for the Supreme Spirit, and pay no attention to worldly activities. He should develop passive attitude towards his wife, children, homestead, agriculture, releatives and wealth and have the feeling of equanimity towards all. Just as fierce fire which burns wood and another fire which gives light are different from the wood, the soul, which is the self-illuminous is quite distinct in character from the materiel and subtle body, and only oversees the worldly objects. This mundane existence tends to be the bond for the subtle body of a man, which is composed of the qualities of sublimity mundanity and "darkness". Spiritual knowledge would snap this bond of the soul. A mad should, therefore, know the spirit, which is absolute and Supreme and dwells in the body itself, by engaging in spiritual quest and should drive away, the prescribed stages the feeling about its being identical with the body. I-6

Even learned men do not have the least happiness. So also fools do not feel unhappiness. Egotism about possession of knowledge is,

यदि प्राप्तिं विघातं च जानन्ति सुखदुःखयो । तेऽप्यद्धा न विदुर्योगं मृत्युर्न प्रभवेद् यथा ॥८॥
को न्वर्थं सुखयत्येनं कामो वा मृत्युरन्तिके। आघातं नीयमानस्य वध्यस्येव न तुष्टिदः ॥९॥
गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान् । जीवस्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्यसौ ॥१०॥
यावत् स्याद् गुणवैषम्यं तावन्नानात्वमात्मन । नानात्वमात्मनो यावत् पारतन्त्र्यं तदैव हि ॥११॥
यावदस्यास्वातन्त्र्यं तावदीश्वरतो भयम् । य एतत् समुपासीरंस्ते मुह्यन्ति शुचार्पिताः ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे भगवदुद्धवसंवादे दशमोऽध्यायः ॥ १० ॥

अथैकादशोऽध्यायः

उद्धव उवाच

गुणेषु वर्तमानोऽपि देहजेष्वनपावृतः । गुणैर्न बद्ध्यते देही बद्ध्यते वा कथं विभो ॥१॥

therefore, futile. The learned men may have knowledge about ways of achieving happiness. They do not, however, know and remedy by adopting which death may not prevail. Which wealth or sensual enjoyment would afford happiness when death is near? Wealth and sensual pleasures do not afford any comfort to a man, who has been condemned to a sentence of death and is being led to gallows 7-9

The sensual organs engage in activities and the constituents of nature activate the sensual organs. This soul, when united with the constituents of nature, enjoys fruits of the actions. As long as there is disequilibrium in the constituents of nature, one feels variety in different souls and the soul feels bondage as long as the feeling variety of souls persists. One experiences apprehension from God so long only as the soul does not experience independance Those who resort to this egotism are bewildered and come to grief. 10-12

Thus ends chapter ten of Book XI.

CHAPTER XI

Uddhava said: My Lord! How is it that though a man may abide in the constituents of nature, which are concomitants of the body he is sometimes neither enveloped by them nor chained to them? 1

श्रीभगवानुवाच

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः। गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥२॥
शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया। स्वप्नो यथाऽऽत्मनः ख्यातिः संसृतिर्न तु वास्तवी॥
विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम। मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥४॥
एकस्यैव ममांशस्य जीवस्यैव महामते। बन्धोऽस्याविद्ययानादिर्विद्यया च तथेतरः ॥५॥
अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते। विरुद्धधर्मिणोस्तात स्थितयोरेकधर्मिणि ॥६॥

सुपर्णावेतौ सदृशौ सखायौ यदृच्छयैतौ कृतनीडौ कृतनीडौ च वृक्षे।
एकस्तयोः खादति पिप्पलान्नमन्यो निरन्नोऽपि बलेन भूयान् ॥७॥
आत्मानमन्यं च स वेद विद्वानपिप्पलादो न तु पिप्पलादः।
योऽविद्यया युक् स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः ॥८॥

His Divinity said A soul is said to be 'fettered" or being "free" in accordance with the effect of the concomitants of nature on it, which are under my control. This description of the soul is, however, not real. Since, however, the concomitants of nature have their root in "Illusion". I myself am neither fattered nor free. Just as a dream is but a projection of the intellect, grief, infatuation, happiness, misery, birth and death of the body are also projection of the intellect, caused by the "Illusion". The concept of worldly existence is, therefore, not real. Uddhava ! You should know that spiritual knowledge and spiritual ignorance of creatures constitute my onward manifestations. They are primordial, respectively cause the soul's fetters and emancipation and are created by the "Illusion". Highly talented Uddhava ! The soul is singular and a part or Myself. Its bondago, which is caused by spiritual ignorance, exists from eternity, while its emancipation is brought about by spiritual knowledge 2-5

Dear Me ! I will now describe to you the distinguishing characteristics of the fettered soul and of the emancipated soul, since they have mutually opposite characteristics, though they have the same character. They are like two birds having beautiful wings and are similar in appearance. They are friends and have voluntarily built their nests on the same tree (body) one of them (the souls) eats food consisting of its berries (i.e. enjoys worldly pleasures). While the other (emanicipated soul or the Supreme Spirit) does not eat them (i.e. does not get attached to worldly pleasure), but is superior in vigour. The bird which

देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद् यथोत्थितः । वर्तमानोऽबुधस्तत्र कर्तास्मीति निबध्यते
यस्य स्युर्वीतसंकल्पाः प्राणेन्द्रियमनोधियाम् । वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः॥
न स्तुवीत न निन्देत कुर्वत साध्वसाधु वा । वदतो गुणदोषाभ्यां वर्जितः समदृङ् मुनिः ॥११॥
न कुर्यान्नवदेत् किंचिन्नध्यायेत् साध्वसाधु वा । आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः॥
एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि । उपारमेत विरजं मनो मय्यर्प्य सर्वगे ॥१३॥
मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः । लभते निश्चलां भक्ति मय्युद्धव सनातने ॥१४॥

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does not eat the berries (ie) the emancipated soul or the supreme spirit), has knowledge (spiritual knowledge) and knows itself and the other bird (the soul) but the bird (the soul) which eats the berries, (ie enjoys worldly pleasures) does not know even itself (ie. the true character of the soul, which is a part of the Supreme Spirit) nor the other bird (ie the Supreme Spirit) Whoever is contaminated with spiritual ignorance remains eternally fettered while whoever has spiritual knowledge remains eternally emancipated, Just as a man, who awakes from a dream, realizes that what he had seen in the dream was but an illusion, a man, who has spiritual knowledge, relizes that he is not the individual soul residing in the body (but is a part of the spirit) though he continues to dwell in the body (as a soul). A man who has no spiritual knowledge, feels that it is he who is engaged in worldly activities, while he dwells in the body as a soul, and is, there fore, bound with fetters of worldly life A man, functions of whose life breaths, sensual organs, mind and intellect are free from desires, remains immune from the constituents of nature associated with the body, though his soul continues, to dwell in the body. An ascetic, who is free from feeling the effects of merits and demerits of objects and is equanimous, neither applauds one who does him. good, nor condemns one who does something unpleasant to him. An ascetic, who diverts himself in spiritual knowledge, should not engage himself in doing either a meritorious or a wicked act, should not speak kind or unkind words or think about good or evil but he should move about with an equanimous mind, as if he were dull-witted Having thus got rid of the misapprehension about the soul being distinct from the Supreme Spirit, he should, with the desire of acquiring knowledge of the Supreme Spirit, cease to be concerned with worldly activities, and dedicate his mind, which has become detached from worldly objects to Me, who

सत्सङ्गलब्धया भक्त्या मयि मां स उपासिता। स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥१५॥

उद्धव उवाच

साधुस्तवोत्तमश्लोक मतः कीदृग्विधः प्रभो। भक्तिस्त्वय्युपयुज्येत कीदृशी सद्भिरादृता ॥१६॥

श्रीभगवानुवाच

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम्। सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥१७॥
कामैरहतधीर्दान्तो मृदुः शुचिरकिंचनः। अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥१८॥
अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः। अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥१९॥
आज्ञायैवं गुणान् दोषान्मयाऽऽदिष्टानपि स्वकान्। धर्मान् संत्यज्य यः सर्वान् मां भजेत स सत्तमः
सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम्। भूरात्मा सर्वभूतानि भद्र पूजापदानि मे ॥२१॥

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am omnipresent, Uddhava! A man, who engages himself in righteous activities, acquisition of wealth and worldly desires, keeping Me in view, achieves unfliching devotion to Me, who am eternal. By means of his devotion to Me, which he learns by association with saintly person, he soon reaches my abode, to which he is guided by the latter. 6–15

Uddhava said: Illustrious Lord! What type of a man, in your view, is a saint? What type of devotion to you is approved by saints and is useful? 16

His Divinity said: A saint is merciful, does not harbour malice for any one and is forbearing towards all creatures. His strength consists of truth. He is equanimous and of service to all His intellect is not marred by desire for sensual employments. He has a tender heart. He is pious. He has no property. He has no desires He is sparing in his diet. He is calm, steady, serious and steadfast. He resigns himself to me and has control over the six properties of hunger, thirst, sorrow fascination, old age and death. He is humble and has respect for others He is competent, friendly and compassionate. He has spiritual knowledge. Since he knows the merits and demerits of all those precepts also which have been given by me, he avoids them and resorts to Me alone 17–20

My good friend! The Sun, fire. Brahmins, cows, devotees of Vishnu, sky, wind, water. the Earth, one's soul, and all creatures are objects for worshipping Me. One should worship Me in the Sun by

सूर्ये तु विद्यया त्रय्या हविषाग्नौ यजेत माम् । आतिथ्येन तु विप्राग्र्ये गोष्वङ्ग यवसादिना ।२२।
वैष्णवे बन्धुसत्कृत्या हृदि खे ध्याननिष्ठया । वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः ॥२३॥
स्थण्डिले मन्त्रहृदयैर्भोगैरात्मानमात्मनि । क्षेत्रज्ञं सर्वभूतेषु समत्वेन यजेत माम् ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकादशोऽध्यायः ॥११॥



अथ द्वादशोऽध्यायः

श्रीभगवानुवाच

अथैतत् परमं गुह्यं शृण्वतो यदुनन्दन । सुगोप्यमपि वक्ष्यामि त्वं मे भृत्यः सुहृत् सखा ॥१॥
न रोधयति मां योगो न सांख्यं धर्म एव च । न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥२॥
व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः । यथावरुन्धे सत्सङ्गः सर्वसङ्गापहो हि माम् ॥३॥

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reciting hymns from the three Vedas; in fire by offering ritual oblation in a Brahmin by offering hospitality, in cows by feeding them with grass etc. in a devotee of Vishnn by cordially treating him as a relative in the cavity of the heart by meditation on Me; in the wind by considering it as the principal life-wind; in water by offering oblations, chief among which is water; in an alter constructed on ground by recitation of Vedic hymns; in the soul dwelling in one's self by offering dishes of food. He should worship the Supreme soul in all creatures by the feeling of equanimity. 2I-24

Thus ends chapter eleven of Book XI



CHAPTEE XII

His Divinity said : Uddhava ! Since you have been hearing my sermon with rapt attention and since you are my minister, and my affectionate friend, I will tell you a secret, though it requires to be well guarded. The philosophy of Yoga involving abstract meditation, the philosophy of Sankhya about final emancipation of the soul from the fetters of worldly existence by correct knowledge of the elements constituting the world, religious observance, study of the Vedas, penance, renunciation of the world, ritual sacrifices, construction of works of public utility, charity, religious acts of devotion and austerity, worship of deities, recitation of Vedic

सत्सङ्गेन हि दैतेया यातुधाना मृगा खगा । गन्धर्वाप्सरसो नागा सिद्धाश्चारणगुह्यका ॥४॥
विद्याधरा मनुष्येषु वैश्या शूद्रा. स्त्रियोऽन्त्यजा. । बहवो मत्पदं प्राप्तास्त्वाष्ट्रकायाधवादय. ॥
ते नाधीतश्रुतिगणा नोपासितमहत्तमा । अव्रतातप्ततपस. सत्सङ्गा·मामुपागता ॥६॥
केवलेन हि भावेन गोप्यो गावो नगा मृगा· । येऽन्ये मूढधियो नागा सिद्धा मामीयुरञ्जसा ॥
तस्मात्त्वमुद्धवोत्सृज्य चोदना प्रतिचोदनाम् । प्रवृत्तं च निवृत्तं च श्रोतव्य श्रुतमेव च ॥८॥
मामेकमेव शरणमात्मानं सर्वदेहिनाम् । याहि सर्वात्मभावेन मया स्या ह्यकुतोभय ॥९॥

उद्धव उवाच

सशय शृण्वतो वाचं तव योगेश्वरेश्वर । न निवर्तत आत्मस्थो येन भ्राम्यति मे मन ॥१०॥

hymns, pilgrimage to holy shrines, voluntary religious observance and restraint of sensual organs do not win Me over as, association with saintly persons does since it is instrumental in doing away with attach ment to worldly ties It was by association with saintly persons that demons, evil spirits, animal birds, celestial songsters, celestial nymphs, serpents, accomplished souls, bards, demi-gods, semi-divine beings, Vaishyas, Shoodras, women and inferior tribes, demon Vritra Prahlada and several others had reached my abode These had neither studied the Vedas nor served great personages, nor observed religious vows nor performed penance, but they had attained Me by association with saintly persons Milk-maids, cows trees, animals, serpents, accomplished souls and others had attained Me effortlessly only by their devotion, engendered in them by association with saintly persons. 1-7

Uddava ! You should therefore have recourse to Me alone-the very soul of all creatures with all thy heart leaving aside scriptural injunctions and prohibitions, the cult of rituals the cult of renunciation of worldly life, as well as the epics and the Vedas Be completely secure by having recourse to Me 8-9

Uddhava said . Master of ascetics ! Eventhough I have been hearing your sermon, the doubt embedded in my heart is not removed My mind is, therefore, wavering 10

His Divinity said : Though God is unmanifest, singular and primordial, He is shrouded with the three constituents of nature, sustains

श्रीभगवानुवाच

अयं हि जीवस्त्रिवृदब्जयोनिरव्यक्त एको वयसा स आद्यः ।
विश्लिष्टशक्तिर्बहुधेव भाति बीजानि योनिं प्रतिपद्य यद्वत् ॥११॥

यस्मिन्निदं प्रोतमशेषमोतं पटो यथा तन्तुवितानसंस्थः ।
य एष संसारतरुः पुराणः कर्मात्मकः पुष्पफले प्रसूते ॥१२॥

द्वे अस्य बीजे शतमूलस्त्रिनालः पञ्चस्कन्धः पञ्चरसप्रसूतिः ।
दशैकशाखो द्विसुपर्णनीडस्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः ॥१३॥

अदन्ति चैकं फलमस्य गृध्रा ग्रामेचरा एकमरण्यवासाः ।
हंसा य एकं बहुरूपमिज्यैर्मायामयं वेद स वेद वेदम् ॥१४॥

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life and scatters His energy, when He assumes the role of Brahma the creator He then appears to be manifold, like seeds, which get multiplied on being sown in a field. Just as a piece of cloth is constituted of the warp and the woof, this entire universe is woven crosswise and lengthwise in Him. It is He, who is thus Primordial tree in the form of this world, which produce flowers and fruits in the form of activities and their consequences. This free sprouts from two seeds (meritorious and sinful acts). It has hundreds of roots (desires). Its trunk is forked into three stems (the three constitutents of nature viz, sublimity, mundanity and "darkness") It has five boughs (the five primary, elements of other wind, light, water. and Earth). and ooze five juices (touch, flavour form, sound and scents). It has eleven smaller branches (five organs of perception viz, skin, tongue, eyes, ears and nose, five organs of activity vis, hands, feet, voice, anus and generating organ and mind) It constitutes nests for two beautiful birds (viz. the Supreme soul and individual soul). Its bark consists of three layers (the humours of the body viz, wind, bile and phlem). It yields two sorts of fruits (viz. happiness and misery) It reaches the orb of the Sun. Vultures living in flooks (i e materialists) eat one sort of the fruits (viz. misery), while swans (i e. saintly persons) living in forests eat the other sort of fruit (viz. bliss) A man, who knows this mysterious bird (the Supreme Spirit), which assumes many forms through spiritual preceptors, has proper knowledge of the Vedas. You should, therefore, destory the constitutents of nature enveloping the soul steadfastly and vigilantly with the sharp-edged axes of spiritual knowledge, obtained by serving a spiritual preceptor, realize the true

एवं गुरूपासनयैकभक्त्या विद्याकुठारेण शितेन धीरः ।
विवृश्च्य जीवाशयमप्रमत्तः सम्पद्य चात्मानमथ त्यजास्त्रम् ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे द्वादशोऽध्यायः ॥१२॥

अथ त्रयोदशोऽध्यायः

श्रीभगवानुवाच

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः । सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि ॥१॥
सत्त्वाद् धर्मो भवेद् वृद्धात् पुंसो मद्भक्तिलक्षणः । सात्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते ॥२॥
धर्मो रजस्तमो हन्यात् सत्त्ववृद्धिरनुत्तमः । आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥३॥
आगमोऽपः प्रजा देशः कालः कर्म च जन्म च । ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतवः ॥४॥
सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये । ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥५॥

nature of the spirit and then cast away even the axe of spiritual knowledge 11-15

Thus ends chapter twelve of Book XI

CHAPTER XIII

His Divinity said The three constitutents of nature, viz sublimity mundanity and 'darkness" belong to intellect and not to the soul one should destroy the other two constituents of nature (viz mundanity and "darkness" by sublimity and then do away with the sublimity also by sublimity itself With augmentation of the quality of sublimity, religiosity, charactrised by devotion to Me is born, in a man The quality of sublimity is born of recourse to men of sublime nature and religiosity ensure from such an association Religiosity born of the augmentation of the quality of sublimity is matchless since it destroys mundanity and "darkness" Irreligiosity, which has its roots in these two latter qualities is also immediately destroyed as soon as these are destroyed Scriptures, water, people, country, time, activities, birth, meditation, sacred hymns, and consecretion-these ten are the cause of qualities of a man A man should therefore resort to only good things so that the quality of sublimity is augmented He attains religiosity therefrom Spiritual knowledge, which results in destruction of the cognizance of the body, spring from the religiosity 1-5

उद्धव उवाच

विदन्ति मर्त्याः प्रायेण विषयान् पदमापदाम्। तथापि भुञ्जते कृष्ण तत्कथं श्वखराजवत् ॥६॥

श्रीभगवानुवाच

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि। उत्सर्पति रजो घोरं ततो वैकारिकं मनः ॥७॥
रजोयुक्तस्य मनसः संकल्पः सविकल्पकः ततः कामो गुणध्यानाद् दुःसह स्याद्धि दुर्मतेः ॥८॥
करोति कामवशगः कर्माण्यविजितेन्द्रियः। दुःखोदर्काणि सम्पश्यन् रजोवेगविमोहितः ॥९॥
रजस्तमोभ्यां यदपि विद्वान् विक्षिप्तधीः पुनः। अतन्द्रितो मनो युञ्जन् दोषदृष्टिर्न सज्जते ॥१०॥
एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभि। सर्वतो मन आकृष्य मय्यद्धाऽऽवेश्यते यथा ॥
पुत्रा हिरण्यगर्भस्य मानसाः सनकादयः। पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥१२॥

Uddhava said: Krishna! The mortals knew that sensual enjoy ments are mostly abodes of calamities. Despite this, they indulge in them like dogs, donkeys and goats. 6

His Divinity said · Since the false sense of self-illusion takes hold of the heart of a man, who is negligent of spirituality, the horrible quality of mundanity creeps over his fickle mind. Thoughts of a man whose mind is overcome by the quality of mundanity become indecisive. Thereafter, the fool nurtures, the irrestible desire of sensual pleasures though constant thinking about the quality of mundanity. Since he has not controlled his sensual organs, and is cought in the grip of desires after sensual pleasures, he makes efforts to fulfil such desires, though he observes that the latter and in miseries, because his mind has been bemumbed by the impact of the quality of mundanity A man who has spiritual knowledge, and knows the harm caused by sensual pleasure, however, remains alert, restrains his mind and doe not become attached to them even if his mind were distracted once in a while by the qualities of mundanity and "darkness". My disciple Sanker and others-have preached the mode of achieving concentration on the Supreme Spirit and directed that a man should only withdraw his mind from all things and repose it directly in Me. 7-11

Sanaka and his three brothers, who are sons of Brahma and were born of his mind, asked their father about the subtle ultimate goal of the School of Yoga (concentration on the Supreme Spirit) as follows 12

सनकादय ऊचुः

गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रभो। कथमन्योन्यसंत्यागो मुमुक्षोरतितितीर्षोः ॥१३॥

श्रीभगवानुवाच

एवं पृष्टो महादेवः स्वयम्भूर्भूतभावनः। ध्यायमानः प्रश्नबीजं नाभ्यपद्यत कर्मधीः ॥१४॥

स मामचिन्तयद् देवः प्रश्नपारतितीर्षया। तस्याहं हंसरूपेण सकाशमगमं तदा ॥
ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति ॥१५॥

इत्यहं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा। यदवोचमहं तेभ्यस्तदुद्धव निबोध मे ॥१६॥

वस्तुनो यद्यनानात्वमात्मनः प्रश्न ईदृशः। कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः ॥१७॥

पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः। को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ॥१८॥

मनसा वचसा दृष्ट्या गृह्यतेऽन्यैरपीन्द्रियैः। अहमेव न मत्तोऽन्यदिति बुध्यध्वमञ्जसा ॥१९॥

Sanaka and his brothers said : Lord ! The mind thinks about the qualities of sublimity, mundanity and "darkness" and the qualitles pervade the mind. How can a man, who de-ires to cross this hurdle, separate them from each other ? 13

His Divinity said : When the great self-born deity–Brahma) who is the creator of all ereatures, was thus asked, he thought over the problem but he could not get at its core, since his mind remained engrossed in activities. That deity therefore, thought of Me, with the desire of getting over the problem. Thereupon, I approached him. assuming the form of a swan. The Sanaka brothers, placed Brahma at their head and asked Me who I was Uddhava ! Hear what I lold the sages, who were desirous of knowing the true nature of the Supreme Spirit and who asked me, about it 14–16

I said "Brahmins ! If there be, in fact severalty of the soul, how is this question proper and what would be the basis of my telling you about it? When all creatures are, in fact, similar, having been constituted of the five primary elements (ether, wind, light, water and earth), your question "Who are you ? " has no sense and is simply an exercise in speech. Whatever is the object of mind, speech, sight or of even any other sensual organ, it is myself alone. You should know that there is truly nothing else but Me.

गुणेष्वाविशते चेतो गुणाश्चेतसि च प्रजाः। जीवस्य देह उभयं गुणाश्चेतो मदात्मनः ॥२०॥

गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया। गुणाश्च चित्तप्रभवा मद्रूप उभयं त्यजेत् ॥२१॥

जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः। तासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥

यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः। मयि तुर्ये स्थितो जह्यात् त्यागस्तद्गुणचेतसाम् ॥

अहंकारकृतं बन्धमात्मनोऽर्थविपर्ययम्। विद्वान् निर्विद्य संसारचिन्तां तुर्ये स्थितस्त्यजेत् ॥

मयैतदुक्तं वो विप्रा गुह्यं यत् सांख्ययोगयोः। जानीत माऽऽगतं यज्ञं युष्मद्धर्मविवक्षया ॥२५॥

मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम्। सुहृदं प्रियमात्मानं साम्यासङ्गादयोऽगुणाः ॥२६॥

My sons! The mind thinks of the qualities of sublimity, mundanity and "darkness" and the latter permeate the mind. Both the qualities and the mind thus confound the body with the soul, which is, however, in fact, myself A man should, therefore, identify himself with Me and should be free both from the influence of the mind, which constantly thinking of the qualities since it is attached to them and from the influence of the qualities, since they are born of the mind. 17–21

The states of wakefulness, dreaming and sleep are caused by functions of the intellect (not of the soul, which functions in all the States), which is affected by the qualities. The characteristics of the soul are distinct, which is evident from the fact that it functions only as an overseer. Since the soul's this bond of worldly life is caused by the qualities and functions of the intellect, a man, who is in the final fourth state in which his soul becomes one with the Supreme Spirit, should free himself from this bond, which would result in the mutual disassociation of the qualities and the mind realizing that the bond caused by his ego is calamitous to the soul. A man, who is in the final fourth state in which the soul becomes one with the Supreme Spirit, should develope disgust for worldly life and shun thinking about it. 22–24

Sages! What I have preached to you is the secret of the Sankhya and the Yoga systems of philosophy. Know me to be Vishnu, come to preach your religious duty to you. Since I am free from the constituents of nature and desires, all the qualities, such as mental equilibrium, detachent from worldy attractions etc. resort to me. 25–26

तैरहं पूजितः सम्यक् संस्तुतः परमर्षिभिः। प्रत्येयाय स्वकं धाम पश्यतः परमेष्ठिनः ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे त्रयोदशोऽध्यायः ॥१३॥



अथ चतुर्दशोऽध्यायः

उद्धव उवाच

वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिनः। तेषां विकल्पप्राधान्यमुताहो एकमुख्यता ॥१॥
भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः। निरस्य सर्वतः सङ्गं येन त्वय्याविशेन्मनः ॥२॥

श्रीभगवानुवाच

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता। मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥३॥
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा। ततो भृग्वादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः ॥४॥
तेभ्यः पितृभ्यस्तत्पुत्रा देवदानवगुह्यकाः। मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः ॥५॥

Uddhava After the great sages worshipped and eulogized me, I returned to my abode within sight of Brahma. 27

Thus ends chapter thirtten of Book XI



CHAPTER XIV

Uddhava said Exponents of the Vedas prescribe several means of attaining beautitude. Are these alternatively important or is any one of them most important ? My Lord ! Exclusive devotion to God preached by you, is however, independent of anything else and enables a man to throw off all sorts of worldly a sociations and to concentrate his mind on you. 1–2

His Divinity said This lore, known as the Vedas, had come to be destroyed in course of time on the occasion of the general destruction of the world. Thereafter I preached it, in the first instance to Brahma. It deals with devotion to Me He preached it to his first son Manu. The seven great spiritual sages-Bhrigu and others-received the lo e from the latter Their sons-gods, demons, demi-gods, men, accomplished souls, celestial musicians, demi-gods and heavenly choristers received the lore from their respective fathers Views of men thus vary

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता। मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि॥१३॥

वाग् गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति॥१४॥

यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम्।
आत्मा च कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम्॥१५॥

तस्मादसदभिध्यानं यथा स्वप्नमनोरथम्। हित्वा विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः॥१६॥

उद्धव उवाच

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम्। ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि॥१७॥

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम्। हस्तावुत्सङ्ग आधाय स्वनासाग्रकृतेक्षणः॥१८॥

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fast devotion to Me purifies even those who belong to the lowest caste by birth. Even religious merits attained by observing truth and mercy or by learning coupled with penance do not truly purify a man, whose heart is devoid of devotion to Me. The speech of a man who has devotional fervour for Me is interrupted by sobbing. His heart melts He weeps frequently but laughs rarely He sings aloud and dances without feeling ashamed Such a devotee sanctifies the world. Just as gold, when it is heated in fire leaves it impurities and when it is cooled by blowing, it resumes its original colour, The soul becomes devoted to Me by concentrated devotion after shaking off its close, attachment to wor dly activities A man should therfore, shun thoughts about worldly objects which are unreal, sit in a secluded place and meditate on Me, without lassitude 12-16

Uddhava said: Lotus-eyed Krishna ! It would be proper if you tell me, how a man, who is desirous of attaining salvation, should meditate on you Which of your forms and which quality of yours should he meditate on ? 17

His Divinity said: Seated on a level seat a devotee should keep his body so erect, as would give him ease He should place his hands on his lap and concentrate his eyes on the tip of his nose. He should then cleanse the channel of the life-wind by a deep inhalation, confine the breath by closing the mouth and both the nostrils with fingers of the right hand and exhale the breath through one of the nostrils, after

एवं प्रकृतिवैचित्र्याद् भिद्यन्ते मतयो नृणाम् । श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥६॥
धर्ममेके यशश्चान्ये कामं सत्यं दमं शमम् । अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् ॥७॥
केचिद् यज्ञतपोदानं व्रतानि नियमान् यमान् । आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः ॥
दुःखोदर्कास्तमोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः ॥८॥
अकिंचनस्य दान्तस्य शान्तस्य समचेतसः । मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥९॥
निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् । अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः ॥१०॥

निष्किंचना मय्यनुरक्तचेतसः शान्ता महान्तोऽखिलजीववत्सलाः ।
कामैरनालब्धधियो जुषन्ति यत् तन्नैरपेक्ष्यं न विदुः सुखं मम ॥११॥

भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् । भक्तिः पुनाति मन्निष्ठा श्वपाकानपि संभवात्

due to diversity of their temperaments, who talks about different kinds of beautitude in accordance with their respective activities and respective tastes. Some men prescribe religious observances as the goal of a man's life; some prescribe achieving renown; some prescribe fulfilment of worldly desires and some prescribe the observance of truth restraint of sensual organs and restraint of passion as the goal of man's life. Others talk of self-interest or might or charity or enjoyment of worldly pleasures as the goal. Some say that ritual sacrifices, penance, charity, self-control and observance of religious precepts is the goal The heaven and other worlds, attained by such activities have, however, a beginn ing and an end. Besides, they end in misery, are replete with gloom, after mean delight and are full of grief. 3–8

On the other hand, a man who has renounced all his property, has restrained his sensual organs, subdued his passions, is equanimous and whose mind remains content with dedication to Me, feels that all the quarters afford happiness. I follow my devotee, who has no desires. Wishing to be purified with the dust of the feet of my devotee, who is holy, free from passions, and equanimous and who has no enemies, I follow him. The exclusive happiness which is experienced by my eminent devotees, who do not keep any property, whose minds are devoted to Me, who have subdued their passions, who love all creatures and whose mind is not overcome by worldly desires, cannot be experienced by others. I am the very soul of saintly persons and dear to them. 9–11

I could be won over with only faithful devotional fervour. Stead-

धर्मः सत्यदयोपेतो विद्या वा तपसान्विता। मद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनाति हि ॥१३॥

वाग् गद्गदा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च।
विलज्ज उद्गायति नृत्यते च मद्भक्तियुक्तो भुवनं पुनाति ॥१४॥

यथाग्निना हेम मलं जहाति ध्मातं पुनः स्वं भजते च रूपम्।
आत्मा च कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथो माम् ॥१५॥

तस्मादसदभिध्यानं यथा स्वप्नमनोरथम्। हित्वा विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः ॥१६॥

उद्धव उवाच

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम्। ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि ॥१७॥

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम्। हस्तावुत्सङ्ग आधाय स्वनासाग्रकृतेक्षणः ॥१८॥

fast devotion to Me purifies even those who belong to the lowest caste by birth. Even religious merits attained by observing truth and mercy or by learning coupled with penance do not truly purify a man, whose heart is devoid of devotion to Me. The speech of a man who has devotional fervour for Me is interrupted by sobbing. His heart melts He weeps frequently but laughs rarely He sings aloud and dances without feeling ashamed Such a devotee sanctifies the world Just as gold, when it is heated in fire leaves it impurities and when it is cooled by blowing, it resumes its original colour, The soul becomes devoted to Me by concentrated devotion after shaking off its close, attachment to wor dly activities A man should therfore, shun thoughts about worldly objects which are unreal, sit in a secluded place and meditate on Me, without lassitude 12-16

Uddhava said : Lotus-eyed Krishna ! It would be proper if you tell me, how a man, who is desirous of attaining salvation, should meditate on you Which of your forms and which quality of yours should he meditate on ? 17

His Divinity said : Seated on a level seat, a devotee should keep his body so erect, as would give him ease He should place his hands on his lap and concentrate his eyes on the tip of his nose. He should then cleanse the channel of the life-wind by a deep inhalation, confine the breath by closing the mouth and both the nostrils with fingers of the right hand and exhale the breath through one of the nostrils, after

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः ॥१९॥
हृत्पुण्डरिकमन्तःस्थमूर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥२०॥
कर्णिकायां न्यसेत् सूर्यसोमाग्नीनुत्तरोत्तरम् । वह्निमध्ये स्मरेद् रूपं ममैतद् ध्यानमङ्गलम् ॥२१॥
समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् । सुकुमारमभिध्यायेत् सर्वाङ्गेषु मनो दधत् ॥२२॥
इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः । बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥
तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत् । तच्च त्यक्त्वा मदारोहो न किंचिदपि चिन्तयेत्
एवं समाहितमतिर्मामेवात्मानमात्मनि । विचष्टे मयि सर्वात्मन् ज्योतिर्ज्योतिषि संयुतम् ॥
ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः । संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः ॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे चतुर्दशोऽध्यायः ॥१४॥



confining it for the prescribed period He may even reverse the process. He should control his sensual organs and gradually carry on the above practice. The heart-lotus inside the body the hollow-stalk whereof points upwards and the tip whereof points downward, should be meditated on us having its tip upwards and to be blooming, having eight petals and a pericarp. The devotee should imagine the Sun, the Moon and the other in the pericarp and should meditate on the Fire-god on My this form, which is auspicious for meditation, has proportionate limits, is extremely serene, and has four long and handsome arms. While directing his mind on all the limbs, he should meditate on my beautifully youthful body A steadfast devotee should mentally withdraw his sensual organs from their respective subjects and wholly direct it to Me with the help of his intellect When the mind becomes steady on My body, My devotee should steady it in the sky. He should abandon that too and should not think of anything. When his mind is thus composed, he sees Me-the Supreme Spirit-within himself and feels the lustre of the whole soul absorbed in the divine lustre. The misapprehension of a devotee, who thus concentrates his mind in such intense meditation, about matter, activity and knowledge, soon disappears. 18-20

Thus ends chapter fourteen of Book XI.



अथ पञ्चदशोऽध्यायः

श्रीभगवानुवाच

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः। मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥१॥
सिद्धयोऽष्टादश प्रोक्ता धारणा योगपारगैः । तासामष्टौ मत्प्रधाना दशैव गुणहेतवः ॥२॥
अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः । प्रकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥३॥
गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति। एता मे सिद्धयः सौम्य अष्टौ चौत्पत्तिका मताः ॥४॥
अनूर्मिमत्त्वं देहेऽस्मिन् दूरश्रवणदर्शनम् । मनोजवः कामरूपं परकायप्रवेशनम् ॥५॥
स्वच्छन्दमृत्युर्देवाना सहक्रीडानुदर्शनम् । यथासंकल्पसंसिद्धिराज्ञाप्रतिहतागतिः ॥६॥

CHAPTER XV

His Divinity said Superhuman powers present themselves before a comtemplative ascetic, who has subdued his sensual organs is equanimous, has mastered his breath and reposes his mind in Me Experts in abstract meditation have mentioned eighteen supernatural powers arising from steady mastery over breath Eight of them are principally inherent in Me and only ten of them have the quality of sublimity as their cause

The principal superhuman powers are reducing the size of one's body to that of an atom (Anima) increasing the size of one's body to any extent (Garima), assuming extreme lightness (Laghima), acquisition of any thing by sensual organs (Praapti) irrestible will to obtain things heard of or seen (Prakamya) mastery over others enabling one to induce capacity in others (Feshita), subjugation of the constitutents of nature so as to remain from their influence (Vashita), and suppresoion of passions (Kamavasuyita) Gentle Uddhava ! My these eight super-human faculties are esteemed as having been born into Me 1-4

The others are Absence of natural impulses of this body, like thirst, hunger etc (Anoormitwa), the faculty of hearing and seeing things from any distance (Doorshrahavana and Dooradarshana), motion of the body with the speed of mind (Manojava), assuming any body as desired (Kamaroopa), penetrating one's soul in to any other body (Parakayapravesha), meeting death at any desired time (Swechchhanda mrityutwa), ability to witness sports of celestial damsels in the company

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता । अग्न्यर्काम्बुविषादीनां प्रतिष्टम्भोऽपराजयः ॥७॥
एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः । यया धारणया या स्याद् यथा वा स्यान्निबोध मे ॥८॥
भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः । अणिमानमवाप्नोति तन्मात्रोपासको मम ॥९॥
महत्यात्मन्मयि परे यथासंस्थं मनो दधत् । महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥१०॥
परमाणुमये चित्तं भूतानां मयि रञ्जयन् । कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् ॥११॥
धारयन् मय्यहंतत्त्वे मनो वैकारिकेऽखिलम् । सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मनाः ॥१२॥

of gods (Devasahakreedanudarshana), power of accomplishing any desired object (Yathasankalpasansiddhi), power to compel obedience to one's command without opposition (Agreyatihatagati), faculty of knowing the past, the present and the future (Trikalgnatwa), immunity from mutually opposite qualities (like cold and heat). (Adwandwatwa), the faculty of knowing minds of others (Parchittabhignatwa). resistance to the effects of fire, sun, water, poison etc. (Praitshtambha), and immunity from defeat (Aparajaya). These superhuman powers, which are attained by contemplation of the Supreme Spirit and mastery over breath. have been recounted only by way of illustration. 5-7

Now, hear from Me, which suprehuman powers could be attained by which type of mastery of the breath

My devotee, who concentrates his mind while identifying it with the subtle five elements, in Me-the cause of these subtle primary elements-attains the faculty of reducing the size of his body to that of an atom (Faculty of Anima).

If he reposes his mind in the great primary elements of nature and then concentrates in Me-the cause of his great primary element, he attains the power of increasing his size to any extent, particularly to that of any individual creature (Faculty of Mahima).

A contemplative ascetic, who propitiates Me by concentrating his mind in Me-the cause of the atom of the elements-he would attain the faculty of assuming extreme lightness (faculty of laghima), which constitutes the subtle all pervading spirit.

If my devotee, is attached to Me-the element of ego which has the tendency of deviating from the soul's natural state-, he attains identity with all his sensual organs, which results in the power of obtaining anything (Faculty of Praapti).

महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् । प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥१३॥
विष्णौ त्र्यधीश्वरे चित्तं धारयेत् कालविग्रहे । स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम् ॥१४॥
नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते । मनो मय्यादधद् योगी मद्धर्मा वशितामियात् ॥१५॥
निर्गुणे ब्रह्मणि मयि धारयन् विशदं मनः । परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥१६॥
श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि । धारयञ्छ्वेततां याति षडूर्मिरहितो नरः ॥१७॥
मय्याकाशात्मनि प्राणे मनसा घोषमुद्वहन् । तत्रोपलब्धा भूतानां हंसो वाचः शृणोत्यसौ ॥१८॥
चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि । मां तत्र मनसा ध्यायन् विश्वं पश्यति सूक्ष्मदृक् ॥१९॥

Whoever concentrates his mind in Me the very soul of the great primary element-like a piece of thread passing through beads he attainsathe power of irresistible will (Faculty of Prakamya which be longs to Me who am supreme and whose origin is unmanifest

If a man concentrates his mind in Vishnu who is the supreme master of all and whose corpus consists of time he attains the power of such supremacy that he would be able to direct the activities of all bodies and souls (Faculty of Eeshita)

A contemplative devotee, who reposes his mind in Me i e Narayan who is known as tureeya (Supreme Spirit with which the soul becomes one in its final fourth state of emancipation) and who is invoked under the epithet of Bhagvat (i e the Supreme Spirit endowed with magnificence righteousness, glory, prosperity knowledge and detachment from worldly objects) is endowed with My characteristics and attains the power of subjugating every one (Faculty of Vashita)

If he concentrates his pure mind in Me i e the Supreme Spirit which is not affected by the three constituents of nature (viz sublimity mundanity and 'darkness, he attains the state of extreme delight in which the passions are completely suppressed (Faculty of Kamavasayita) 8 16

A man who concentrates his mind in Me the overlord of Sheva taweepa (one of the eighteen divisions of the world) who is holy and righteous he attains a state of holiness in which he is not affected by the six natural impulses of the body (viz thirst hunger fear sleep old age and death) (Faculty of Annormimative)

मनो मयि सुसंयोज्य देहं तदनु वायुना। मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥२०॥
यदा मन उपादाय यद् यद् रूपं बुभूषति। तत्तद् भवेन्मनोरूपं मद्योगबलमाश्रयः ॥२१॥
परकायं विशन् सिद्ध आत्मानं तत्र भावयेत्। पिण्डं हित्वा विशेत् प्राणो वायुभूतः षडङ्घ्रिवत्
उपासकस्य मामेवं योगधारणया मुनेः। सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥२३॥
अन्तरायान् वदन्त्येता युञ्जतो योगमुत्तमम्। मया सम्पद्यमानस्य कालक्षपणहेतवः ॥२४॥

A man, who concentrates his mind on Me-the life-breath which is pervassive like the sky, he hears like the Supreme soul, the speech of creatures pervading it (Doorashravana)

A man, who fixes his eyes on the Sun and lets the sun reflect in his eyes and then meditates on Me, at the point where the eye-sight and the reflection meet, he attains such acuteness of sight that he would be able to see every thing in the universe (Dooradarshana)

If a man attaches his mind to Me and then joins his body with wind by the force of contemplation by Me, his body goes simultaneously with his mind, wherever the latter goes (Faculty of Manojava).

Whatever form a contemplative ascetic desires to assume after withdrawing his mind from the external world and the its objects, he assumes that form since he has then recourse to the power of my mysterious faculties (Faculty of Kamaroopa)

An asectic who desires to enter the body of another person or creature, should assume himself to be in that body. His life-breath would then leave his own body and enter the other body, since his life-breath would take the form of wind, like unto the a bee leaving one flower and entering into the petals of another flower (faculty of Parakayapravesh) 17-22

All the suprehuman powers, which have been enumerated above, serve an ascetic who thus worships Me by steady abstraction of his mind. Saintly persons, however, say that these superhuman powers, serve as impediments and their attainment involves waste of time in the case of a devotee, who is engaged in contemplation of the Supreme Spirit and is trying to attain Me, since I am the object and the master of all superhuman powers and of contemplative devotion, knowledge of

सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः । अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ।२५।

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे पञ्चदशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

उद्धव उवाच

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् । सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भवः ॥१॥

येषु येषु च भावेषु भक्त्या त्वां परमर्षयः । उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥२॥

याः काश्च भूमौ दिवि वै रसायां विभूतयो दिक्षु महाविभूते ।
ता मह्यमाख्याह्यनुभावितास्ते नमामि ते तीर्थपदाङ्घ्रिपद्मम् ॥३॥

श्रीभगवानुवाच

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदां वर । युयुत्सुना विनशने सपत्नैरर्जुनेन वै ॥४॥

the Supreme Spirit, righteousness and exponents of spiritual knowledge. 23-25

Thus ends chapter fifteen of Book XI

CHAPTER XVI

Uddhava said : You are the manifestation of the great Supreme Spirit in person, which has no beginning or end You are the cause of creation, protection and demise of all creatures. Please tell me in which objects great sages meditate on you with devotional fervour and attain beautitude. Your exalted Reverence ! Please tell me which are the particular *manifestations in which you manifest yourself on the Earth,* the heaven the neither religious aud the quarters. I bow to your holy lotus-like feet. 1-3

His Divinity said ; You excel in making inquiries. I was asked this very question on the battle-field by Arjuna, who was about to be engaged in war with his enemies. 4

Uddhava : I am the soul of these creatures, *as well as their* friend and God I am Myself all these creatures, as well as the cause of their creation, existence and destruction. I am the *motion of those*

मनो मयि सुसंयोज्य देहं तदनु वायुना । मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥२०॥
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परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् । पिण्डं हित्वा विशेत् प्राणो वायुभूतः षडङ्घ्रिवत्
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अथ षोडशोऽध्यायः

उद्धव उवाच

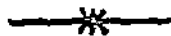
त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम्। सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भवः ॥१॥
येषु येषु च भावेषु भक्त्या त्वां परमर्षयः। उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥२॥
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श्रीभगवानुवाच

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदां वर। युयुत्सुना विनशने सपत्नैरर्जुनेन वै ॥४॥

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CHAPTER XVI

Uddhava said: You are the manifestation of the great Supreme Spirit in person, which has no beginning or end. You are the cause of creation, protection and demise of all creatures. Please tell me in which objects great sages meditate on you with devotional fervour and attain *beautitude. Your exalted Reverence!* Please tell me which are the particular *manifestations* in which you manifest yourself on the Earth, the heaven the neither religious aud the quarters. I bow to your holy lotus-like feet 1-3

His Divinity said: You excel in making *inquiries.* I was asked this very question on the battle-field by Arjuna, who was about to be engaged in war with his enemies. 4

Uddhava : I am the soul of these creatures, as well as their friend and God. I am Myself all these creatures, as well as the cause of their creation, existence and destruction. I am the motion of those

अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः । अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥९॥
अहं गतिर्गतिमतां कालः कलयतामहम् । गुणानां चाप्यहं साम्यं गुणिन्यौत्पत्तिको गुणः ॥१०॥
गुणिनामप्यहं सूत्रं महतां च महानहम् । सूक्ष्माणामप्यहं जीवो दुर्जयानामहं मनः ॥११॥
हिरण्यगर्भो वेदानां मन्त्राणां प्रणवस्त्रिवृत् । अक्षराणामकारोऽस्मि पदानिच्छन्दसामहम् ॥१२॥
इन्द्रोऽहं सर्वदेवानां वसूनामस्मि हव्यवाट् । आदित्यानामहं विष्णू रुद्राणां नीललोहितः ॥१३॥
ब्रह्मर्षीणां भृगुरहं राजर्षीणामहं मनुः । देवर्षीणां नारदोऽहं हविर्धान्यस्मि धेनुषु ॥१४॥
सिद्धेश्वराणां कपिलः सुपर्णोऽहं पतत्रिणाम् । प्रजापतीनां दक्षोऽहं पितॄणामहमर्यमा ॥१५॥
मां विद्ध्युद्धव दैत्यानां प्रह्लादमसुरेश्वरम् । सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम् ॥१६॥

who walk and the time of those who count things Of the various qualities I am the quality of equability of the meritorious, I am their innate nature I am the thread of ropes and the greatest among the great Among subtle objects I am the soul and among the invincible I am the mind I am Brahma of the Veda and the sacred syllable One among the sacred formulae of prayers Among letters, I am the letter 'A and lines of stansas in the case of Vedic hymns Among all the gods I am Indra and among the Vasu deities I am Fire carrying oblations to the gods invoked by respective hymns I am Vishnu among the divinities and Neelalohita among Rudras (inferior manifestations twelve in number, of Shiva) I am sage Bhrigu among spiritual sages and Manu among royal ages I am Narada among divine sages and Kamadhenu (desire-yielding celestial cow) among cows I am Kapila among the renowned accomplished souls and the divine eagle among birds I am Daksha among the first ten progenitors of the world and chief Aryama among the manes Know Me to be Prahlada-King of demons among the demons, the Moon among the celestial constellations and vegetation Kuber (God of riches) among Yakshas (a class of cemigolds attendants of Kubera) and goblins, Airavata (elephant of Indira-King of Gods) among best elephants Varuna (the presiding deity of water) among acquatic creatures, the Sun among illuminous and blazing objects and King among human beings I am the Ganges among holy rivers and the ocean among large flowing sheets of water I am the bow among weapons and Shankara-the destroyer of demon Tripura, among archers I am Vasishtha among royal priests and Brihaspati (preceptors of gods) among exponents of the Vedas I am the Brahmayagna (recitation of the Vedas being the

ऐरावतं गजेन्द्राणां यादसां वरुणं प्रभुम् । तपतां द्युमतां सूर्यं मनुष्याणां च भूपतिम् ॥१३॥

तीर्थानां स्रोतसां गङ्गा समुद्रः सरसामहम् । आयुधानां धनुरहं त्रिपुरघ्नो धनुष्मताम् ॥१४॥

पुरोधसां वसिष्ठोऽहं ब्रह्मिष्ठानां बृहस्पतिः । यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामविहिंसनम् ॥१५॥

धर्माणामस्मि सन्न्यासः क्षेमाणामबहिर्मतिः । कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविःष्वहम् १६

व्यवसायिनामहं लक्ष्मीः कितवानां छलग्रहः । तितिक्षास्मि तितिक्षूणां सत्त्वं सत्त्ववतामहम् ॥१७॥

अहमेतत्प्रसंख्यानं ज्ञानं तत्त्वविनिश्चयः । मयेश्वरेण जीवेन गुणेन गुणिना विना ।
सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् ॥१८॥

तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः । वीर्यं तितिक्षा विज्ञानं यत्र यत्र समेंऽशकः ॥१९॥

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primary duties of Brahmins, Kshatriyas and Vaishyas) among prescribed acts of worship and non-violence among sacred vows I am the principle of self control among modes of contemplation of the Supreme Spirit and counsel in the case of men who are desirous of victory I am the science of metaphysics in the case of men of proficiency In the case of followers of the faculty of Khyati (discriminating objects by appropriate designation) I am the principle of option I am the cult of renunciation among religious duties and the principle of seeing inwards among the principles aiming at security I am the Kusha grass among various creeping vegetations and clarified butter prepared from cows milk among oblations I am wealth in the case of men of industry and the art of playing at dice in the case of cheats I am endurance in patient persons and virility in virile persons I am the enumeration of all the elements, spiritual knowledge and the determination of the real nature of the soul and the material world as being identical with Supreme Spirit pervading the universe Besides God and soul, constituents of nature (viz sublimity, mundanity and 'darkness' and the soul possessing these constituents of nature are not different from Me-the soul of all. There is nowhere any object without Me Wherever there is splendour, opulence, glory, magnificence, modesty, charity, beauty good luck, valour, forberance and knowledge of the Supreme Spirit, there is there a part of Myself 5-19

Dedicate to Me, therefore, your speech mind, lifebreaths, sensual organs and soul. You will then not have to undergo metempsychosis again. Your worldly course would then come to an end as the resnlt

वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च ।आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ।
मद्भक्तियुक्तया बुद्ध्या ततः परिसमाप्यते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

उद्धव उवाच

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्भक्तिलक्षणः । वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि ॥१॥
यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् । स्वधर्मेणारविन्दाक्ष तत् समाख्यातुमर्हसि ॥२॥
पुरा किल महाबाहो धर्मं परमकं प्रभो । यत्तेन हंसरूपेण ब्रह्मणेऽभ्यात्थ माधव ॥३॥
स इदानीं सुमहता कालेनामित्रकर्शन । न प्रायो भविता मर्त्यलोके प्रागनुशासितः ॥४॥
वक्ता कर्ताविता नान्यो धर्मस्याच्युत ते भुवि । त्वक्ते महीतले देव विनष्टं कः प्रवक्ष्यति ॥५॥

श्रीभगवानुवाच

धर्म एष तव प्रश्नो नैःश्रेयसकरो नृणाम् । वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥६॥

of absorption of your intellect by your devotion to Me 20

Thus ends chapter sixteen Book of XI

CHAPTER XVII

Uddhava said : Lotus-eyed Krishna ! It would be proper for you to tell me about the course of conduct prescribed for persons of all castes and of all stages of life and also for all others, which is characterised by devotion to you and which you had preached in the past, since by following it in accordance with the religious status devotional fervour is generated in men. My Lord ! Long armed Krishna ! Destroyer of foes ! Consort of the Laxmi (goddess of wealth) ! The great course of conduct, which had been preached by you to Brahma after assuming the form of a swan, in the past, will not mostly prevail now, in this mortal world because very long time has elapsed since then. Unfailing master ! There is no other man in this Earth, who can preach, protect or formulate that course of conduct prescribed by you My Lord ! who will preach the forgotten religion when you will have left the Earth ? 1-5

His Divinity said . Uddhava ! Your this question is fair. Hear

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः। त्रेतामुखे महाभाग मुखबाहूरुपादजाः।
वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ॥७॥
वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः। आसन् प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः ॥८॥
शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम्। मद्भक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः ॥९॥
तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः। स्थैर्यं ब्रह्मण्यतैश्वर्यं क्षत्रप्रकृतयस्त्विमाः ॥१०॥
आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम्। अतुष्टिरर्थोपचयैर्वैश्यप्रकृतयस्त्विमाः ॥११॥
शुश्रूषणं द्विजगवां देवानां चाप्यमायया। तत्र लब्धेन संतोषः शूद्रप्रकृतयस्त्विमाः ॥१२॥
अहिंसा सत्यमस्तेयमकामक्रोधलोभता। भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥१३॥

from Me the course of conduct prescribed *for persons of all castes and* of all stages of life, since it would be conductive to welfare of men. 6

It is mentioned in scriptures that men belonged to only one caste viz., "Hansa" in the era called Satya (or Krita) in the beginning. Blessed Uddhava! Brahmins, Kshatriyas, Vaishyas and Shoodras were created respecttvely from the mouth, arms, thighs and feet of the magnificent Supreme spirit in the beginning of the era-called Treta and were characterised by their respective modes of life. Natural disposition of men of the various castes and stages of life followed the sources of their creation. The lower the part of the corpus of the Supreme Spirit from which a particular caste was born, the lower was its natural disposition and the higher the part of the corpus of its birth, the higher was its natural disposition. 7-8

Equanimity. control of passions, penance, cleanliness, contenment, forbearance, rectitude of conduct, mercifulness, truth and devotion to Me : these constiute the natural disposition of a Brahmin fire of energy, might. courage, endurance, generosity, industriousness, steadfastness, respect for Brahmins, and affluence; these constitute the natural disposition of the Kshatriyas. Belief in sacred traditions, devotion to charity, absence of hypocracy, service of Brahmins, absence of contentment in amassing wealth : these constitute the natural disposition of the Vaishyas. Service of Brahmins, gods and cows without fraud and contentment with whatever is obtained by such service : these constitute the natural disposition of shoodras. Abstaining from killing and from giving pain to others in thought, word or deed, truthfulness, abstaining

द्वितीयं प्राप्यनुपूर्व्याज्जन्मोपनयनं द्विजः । वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहूतः ॥१४॥
अग्न्यर्काचार्यगोविप्रगुरुवृद्धसुराञ्छुचिः । समाहित उपासीत संध्ये च यतवाग् जपन् ॥१५॥
एवंवृत्तो गुरुकुले वसेद् भोगविवर्जितः । विद्या समाप्यते यावद् बिभ्रद् व्रतमखण्डितम् ॥१६॥
एवं बृहद्व्रतधरो ब्राह्मणोऽग्निरिव ज्वलन् । गुरवे दक्षिणां दत्त्वा स्नायाद् गुर्वनुमोदितः ॥१७॥
गृहं वनं वोपविशेत् प्रव्रजेद् वा द्विजोत्तमः । आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत् ॥१८॥
गृहार्थी सदृशीं भार्यामुद्वहेदजुगुप्सिताम् । यवीयसीं तु वयसा तां सवर्णामनुक्रमात् ॥१९॥
इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् । प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥२०॥
ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते । कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥२१॥

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from thieving, freedom from desires, anger and greed, and desire to do what is agreeable and beneficial to all creatures constitute the code of conduct for all the castes. 9-13

A boy of the twice-born castes (Brahmins, Kshatriyas and vaishyas) should, after his second birth i. e. investiture with the sacred thread in the prescribed succession of sacred rites, stay with the family, of his teacher, subdue his passions and study the Vedas when called by the teacher for the purpose. Becoming clean and composed, he should propitiate fire, the Sun, his spiritual guide, cows, Brahmins, elderly persons, and gods, offer morning and evening prayers, restrain his speech while doing so and mutter prescribed sacred formulas He should follow this behaviour while residing with the family of his teacher, avoid material pleasures, and observe calibacy without interruption. Observing this code of conduct and shining like fire, a Brahmin should offer remuneration to his teacher, and perform the ceremony of bathing prescribed to be performed at the time of leaving the house of the teacher and leave it with the approval of the latter. 14-17

A good Brahmin, Kshatriya or Vaishya may either become a house holder or stay in a forest as an anchorite or renounce worldly attachment and become an ascetic or he may *enter these stages in succession.* My devotee should not act contrary to these instructions. 18

If he desires to become a house-holder he should marry a suitable bride, who has no blemishes, who is younger then him in age and belongs to his caste or to the castes next to that of his in order. Performance of ritual sacrifices, study of Vedas and charity are duties

शिलोञ्छवृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ।
मय्यर्पितात्मा गृह एव तिष्ठन् नातिप्रसक्तः समुपैति शान्तिम् ॥२२॥

सीदन् विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत्। खड्गेन वाऽऽपदाक्रान्तो न श्ववृत्त्या कथंचन ॥२३॥
वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययाऽऽपदि। चरेद् वा विप्ररूपेण न श्ववृत्त्या कथंचन ॥२४॥
यदृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा। धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत् क्रतून् ॥२५॥
कुटुम्बेषु न सज्जेत न प्रमाद्येत् कुटुम्ब्यपि। विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥२६॥
पुत्रदाराप्तबन्धूनां सङ्गमः पान्थसङ्गमः। अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥२७॥
इत्थं परिमृशन् मुक्तो गृहेष्वतिथिवद् वसन्। न गृहैरनुबध्येत निर्ममो निरहंकृतः ॥२८॥

common to all the twiceborn Acceptance of charity, teaching of Vedas and conducting ritual sacrifices are functions, which are permissible to only Brahmins. It is not desirable that this Brahmin's body should be used for satisfying mean worldly pleasures. It should be used for mortifiation performing penance and for this attaining inexhaustible bliss after death Any Brahmin, Kshtriya or Vaishya, who is content in his mind with whatever is obtained by gleaning foodgrains from threshing floors after thier owners have carried away produce of their fields or from near shops after they are closed for the day, practices the great religious duty of detachment from worldly affairs, is not excessively attached to them and resigns himself to me, attains bliss even if he were to lead the life of a house-holder.

Brahmin, who may be in distress, may pass over the difflcult time by selling things by following the profession of a trader. If he were confronted with adversity even thus, he should live by the sword but never by the dog's life of servitude.

A Kshatriya, who may be in distress, may live by taking up the profession of a Vaishya or by hunting or by following the life of a Brahmin, but should never live the dog's life of servitude.

Every Brahmin, Kshatriya and Vaishya should perform ritual sacrifices with money that may have come by chance or that may be earned by clean methods without causing hardship to those he is bound by duty to maintain.

A house-holder should not have intense attachment to duties pertaing to and cares of his family. He should however, not be negligent in discharging these duties. A wise man should note that the course of

अहो मे पितरौ वृद्धौ भार्या बालात्मजाऽऽत्मजाः। अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥
एवं गृहाशयाक्षिप्तहृदयो मूढधीरयम् । अतृप्तस्ताननुध्यायन् मृतोऽन्धं विशते तमः ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे सप्तदशोऽध्यायः ॥१७॥



अथाष्टादशोऽध्यायः

श्रीभगवानुवाच

वनं विविक्षुः पुत्रेषु भार्यां न्यस्य सहैव वा । वन एव वसेच्छान्तस्तृतीयं भागमायुषः ॥१॥
कन्दमूलफलैर्वन्यैर्मेध्यैर्वृत्तिं प्रकल्पयेत् । वसीत वल्कलं वासस्तृणपर्णाजिनानि च ॥२॥
ग्रीष्मे तप्येत पञ्चाग्नीन् वर्षास्वासारषाड् जले। आकण्ठमग्नः शिशिरे एवं वृत्तस्तपश्चरेत् ॥३॥

worldly life is evanescent and should realize the Supreme Spirit as if he had seen it thought it is invisible The association with sons, wife relatives and friends is transitory like the association of co-travellers. They disappear after demise of the body just as a dream disappears when sleep ends Though a house-holder may live in his house, he is virtually emancipated if he were to reflect like this A man who has no feeling of "meum' and is free from egotism does not become fettered with ties of home "Oh My parents are old, my wife is yet young and my sons have no children How will they be, able to seivive without me ? They would then be helpless, miserable and unhappy ?" with such feelings, the fool, whose heart is tossed by attachment to his home, remains discontended while continuing to think of these relatives and enters blinding darkness (i e the life of lower creatures) after death 19-30

Thus ends chapter seventeen of Book XI



CHAPTER XVIII

His Divinity said A Brahmin, who is desirous of embracing the order of forest-dwelling anchorites, should either entrust his wife to his son or take her with him and reside only in a forest for a third part of his life free from passions. He should live on sacred bulbous roots, edible roots and fruits and wear garments made of barks of trees, grass, leaves or skins In the summer, he should mortify his body by sitting in the midst of four fires and enduring heat of the Sun In

अग्निपक्वं समश्नीयात् कालपक्वमथापि वा । उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा ॥४॥
स्वयं संचिनुयात् सर्वमात्मनो वृत्तिकारणम् । देशकालबलाभिज्ञो नाददीतान्यदाऽऽहृतम् ॥५॥
एवं चीर्णेन तपसा मुनिर्धमनिसंततः । मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥६॥
यदासौ नियमेऽकल्पो जरया जातवेपथुः । विरागो जायते सम्यङ्न्यस्ताग्निः प्रव्रजेत्ततः ॥७॥
दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं पिबेज्जलम् । सत्यपूतां वदेद् वाचं मनःपूतं समाचरेत् ॥८॥
मौनानीहानिलायामा दण्डा वाग्देहचेतसाम् । नह्येते यस्य सन्त्यङ्ग वेणुभिर्न भवेद् यतिः ॥९॥
एकश्चरेन्महीमेतां निःसङ्गः संयतेन्द्रियः । आत्मक्रीड आत्मरत आत्मवान् समदर्शनः ॥१०॥

the monsoon, he should endure sharp-driving showers. In the winter he should remain immersed neck-deep in water In these ways, he should practise penance He should eat food, which may have been cooked with fire or which may have ripened with time The food may be pounded with a mortar or with a stone In the alternative he may use his teeth for a pestle An anchorite should himself fetch daily all things required for his maintenance, having regard to the nature of the country, time and his ability, but he should not consume what might have been fetched at another time An anchorite, whose body is covered with visible veins, due to emaciation caused by the penance and adores Me–the image of penance–would attain Me via the world of sages 1–6

When his body becomes tremulous due to old age and he becomes so disabled that he cannot observe the prescribed rules of conduct and feels aversion to worldly life he should relinquish the sacred fire (which he had been worshipping till then) and take to the fourth stage of life viz: that of a recluse (Sanyasi), which involves complete renoucement of worldly life. A recluse should place his foot on the ground after ascertaining that it does not come into contact with any impurity He should drink water, which has been purified by filtering it through a piece of cloth He should speak words, which are purified by truth, aud do only those acts, which his mind considers pure Dear Me ! Taciturnity, freedom from desires and restraint of breath during meditation of the Supreme Spirit are respectively the vertitable staffs for controlling respectively the speech, body and mind and not those of bamboo, since one does not become a Sannyasi by only carrying the latter He should have no company, should control his sensual

विविक्तक्षेमशरणो मद्भावविमलाशयः। आत्मानं चिन्तयेदेकमभेदेन मया मुनिः ॥११॥

बुधो बालकवत् क्रीडेत् कुशलो जडवच्चरेत्। वदेदुन्मत्तवद् विद्वान् गोचर्यां नैगमश्चरेत् ॥१२॥

नोद्विजेत जनाद् धीरो जनं चोद्वेजयेन्न तु। अतिवादांस्तितिक्षेत नावमन्येत कंचन।
देहमुद्दिश्य पशुवद् वैरं कुर्यान्न केनचित् ॥१३॥

अलब्ध्वा न विषीदेत कालेऽशनं क्वचित्। लब्ध्वा न हृष्येद् धृतिमानुभयं दैवतन्त्रितम् ॥१४॥

भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः। गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥१५॥

ब्रह्मचर्यं तपः शौचं संतोषो भूतसौहृदम्। गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम् ॥१६॥

इति मां यः स्वधर्मेण भजेन्नित्यमनन्यभाक्। सर्वभूतेषु मद्भावो मद्भक्तिं विन्दते दृढाम् ॥१७॥

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be self-possessed and be equanimous. A recluse should reside in a secluded but safe place, have a pure heart devoted to Me and should meditate on the spirit as being not distinct from Me. 7-11

Even if he were wise, he should behave as if he were an ignorant child. Even if he were clever, he should behave as if he were stupid. Even if he were learned he should behave as if he were insane. Even if he were well-versed in the Vedas, he should behave as if he were foolish like a bull He should be patient He should neither feel disgusted with people, nor should himself cause disgust to people. He should avoid reproof and should not despise anyone for (injury to) his body, He should remain so contented that he should not feel depressed when, at times, he does not get food; nor should he rejoice when he gets it, since both these factors are dependant on the destiny. 12-14

The religious merit of a recluse lies in restraint of passions and harmlessness: that of a forest-dwelling anchorite lies in performance of penance and meditation on the supreme spirit, that of a house-holder lies in protection of all creatures and performance of ritual sacrifices and that of a student-celibate lies in serving his teacher. Celibacy penance, uprightness, contentment, love for all creatures and cohabitation with wife also constitute duties of a house-holder, while my adoration is the duty of members of all the castes in all stages of life Whoever adores Me in accordance with the duties of his caste and particular stage in life, without resorting to anyone else, and regards all creatures as Myself developes firm devotion to Me. 15-17

एतत्तेऽभिहितं साधो भवान् पृच्छति यच्च माम्। यथा स्वधर्मसंयुक्तो भक्तो मां समियात्परम्॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे अष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

श्रीभगवानुवाच

तपस्तीर्थं जपो दानं पवित्राणीतराणि च। नालं कुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥१॥
तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव। ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावित ॥२॥
ज्ञानविज्ञानयज्ञेन मामिष्ट्वाऽऽत्मानमात्मनि। सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽगमन् ॥३॥

त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो मायान्तराऽऽपतति नाद्यपवर्गयोर्यत्।
जन्मादयोऽस्य यदमी तव तस्य किं स्युराद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये ॥४॥

Saintly Uddhava said I have told *this to you in response to* your inquiry as to how My devotee who follows the duties of caste and particular stage in life, may attain Me the Supreme Spirit 18

Thus ends chapter eighteen of Book XI



CHAPTER XIX

His Divinity said *Penance, pilgrimage muttering prayers and other sacred activities are not enough for achieving that final beatitude which can be attained with a fraction of spiritual knowledge Uddhava!* Thou shouldst, therefore, know thy spiritual self by achieving spiritual knowledge When thou art thus equipped with spiritual knowledge and understanding thou shouldst devote thyself to Me with devotional fervour, since sages have attained Me the overlord of all ritual sacrifices and the abode of final beatitude-by adoring Me in their spiritual selves by achieving spiritual knowledge with devotional fervour and understanding Uhhava ! Out of three phases of the soul consisting of birth, intermediate state of existence and death, to which thou art subject, only the intermediate state of existence is oberved by man himself The first and the phases are not observed This is due to the influence of Maya, How art thou (i e the soul) concerned, therefore, with these phases ? The soul which exists at birth and at death is the same which exists in the intermediate state of existence 1–4

उद्धव उवाच

ज्ञानं विशुद्धं विपुलं यथैतद् वैराग्यविज्ञानयुतं पुराणम् ।
आख्याहि विश्वेश्वर विश्वमूर्ते त्वद्भक्तियोगं च महद्विमृग्यम् ॥५॥

श्रीभगवानुवाच

नवैकादश पञ्च त्रीन् भावान् भूतेषु येन वै । ईक्षेताथैकमप्येषु तज्ज्ञानं मम निश्चितम् ॥६॥
एतदेव हि विज्ञानं न तथैकेन येन यत् । स्थित्युत्पत्त्यप्ययान् पश्येद् भावानां त्रिगुणात्मनाम् ॥७॥
आदावन्ते च मध्ये च सृज्यात् सृज्यं यदन्वियात् । पुनस्तत्प्रतिसंक्रामे यच्छिष्येत तदेव सत् ।
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् । प्रमाणेष्वनवस्थानाद् विकल्पात् स विरज्यते ॥९॥

Uddhava said : Lord of the univers ! Please tell me how one can achieve extensive, pure and primeval spiritual knowledge, which is free from passion and pregnant with wisdom, Image of the universe ! Please tell me about the cult of devotion to thee, which is fit to be sought after by eminent men 5

His Divinity said . It is my definite opinion that spiritual know ledge consists of the knowledge that only one entity (the supreme spirit) pervades the nine elements of nature, spirit, the great primodial element, ego, sound, (the object of the sense of hearing and property of ether), the sense of visualizing form and colour, the sense of taste and the sense of smell, the eleven elements of sense and activity viz, five organs of perception (the skin, tongue eyes, ears and nose), five organs of activity (the organ of speech, hands, feet, anus and the organ of generation) and mind, the five primary elements of ether, wind, light, water and earth, and the three constituents of nature viz sublimity, mundanity and 'darkness'-all of which exist in all creatures spiritual knowledge consists of the realization that the above primary substances are not perceived as such but as the supreme spirit, which is the cause of the creation, existence and destruction of all objects, which possess the three constituents of nature, that entity which creates all objects in the first stage, which constitutes the created objects in the intermediate stage and which follows them at their destruction and which remains after its destruction is the Reality i e the Supreme spirit As there is uncertainty and absence of finality in the authority of the Vedas, in the apprehension by the sensual organs, in tradition a instructions and in conclusion by inference, the common conception of

कर्मणां परिणामित्वादाविरिञ्चादमङ्गलम् । विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥१०॥
यदात्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृंहितम् । धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥११॥
धर्मो मद्भक्तिकृत् प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् । गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादयः ॥१२॥

श्रीभगवानुवाच

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसंचयः । आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥१३॥
शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मदर्चनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ।
पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥१४॥

शमो मन्निष्ठता बुद्धेर्दम इन्द्रियसंयमः । तितिक्षा दुःखसम्मर्षो जिह्वोपस्थजयो धृतिः ॥१५॥
दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् । स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ॥१६॥

the world cannot be sustained. A man, *therefore, gets disgusted* with the world and renounces *worldly* attachments. Since the fruits of religious rites are limited and happiness in the domain of Brahma also does not constitute real welfare, a wise man should look at the latter unobservable pleasures as unreal as the visible pleasures of the world. When the placid mind, which has been dedicated to Me, is nourished with the quality of sublimity, it achieves religiosity, freedom from *passions, divine faculties and spiritual knowledge. It has been decided that* religiosity is that attitude of mind which engenders devotion to Me. Spiritual knowledge constitutes experience of the feeling of the existence of only the Supreme spirit throught the universe; freedom from passions consists of detachment from the characteristics of all objects; and divine faculties consitute the Superhuman powers of reducing one's size to *that of an atom etc.* 6–12

Abstaining from killing or giving pain to others in thought, word and deed, truthfulness, obstaining from thieving, detachment fromworldly ties, modesty, abstaining from accumulation of property, belief in God and sacred traditions, celibacy, taciturnity steadiness, forbearance and absence of fear are moral duties. Purity, muttering, prayers, perfor mance of penance, *offering* oblations to gods into consceerated fire, religious. faith, hospitality, *My worship, visits* to places of pilgrimage philanthroply contentment and *service of one's spiritual preceptor* are self-imposed religious observances. Dear *Me ! If these rules are observed* they would yield whatever is desired.

Devotion to Me constitutes mental poise; restraint of sensual organs

ऋतं च सूनृता वाणी कविभि परिकीर्तिता । कर्मस्वसंगमः शौचं त्यागः संन्यास उच्यते ।१७।
धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः । दक्षिणा ज्ञानसंदेशः प्राणायामः परं बलम् ॥१८॥
भगो म ऐश्वरो भावो लाभो मद्भक्तिरुत्तमः । विद्याऽऽत्मनि भिदाबाधो जुगुप्सा ह्रीरकर्मसु ।१९।
श्रीर्गुणा नैरपेक्ष्याद्याः सुखं दु.खसुखात्ययः । दुःखं कामसुखापेक्षा पण्डितो बन्धमोक्षवित् २०
मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः । उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥२१॥
नरकस्तमउन्नाहो बन्धुर्गुरुरहं सखे । गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥२२॥
दरिद्रो यस्त्वसंतुष्टः कृपणो योऽजितेन्द्रिय. । गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥२३॥

constituese self-restraint; complete tolerance of hardship constitutes endurance, vanquishing the impulses of the tongue and the generating organ constitute courage; giving up the desire to inflict punishment for any wrong constitutes the greatest charity, renouncement of desires is regarded as penance. vanquishing innate disposition constitutes valour and equanimity constitutes truth. Truthful and pleasant speech has been called divine law by sages Detachment from worldly activities constitutes personal purification and abandorment of desires is called renunciation. Religiousity constitutes covetable wealth for men. I the greatest divinity constitute ritual sacrifices. The message of spiritual knowledge constitutes the gift to be given to Brahmins at the completion of religious rites. Restraint of breath during mental recitation of sacred formulas constitutes the greatest strength My position as the supreme Lord constitutes excellance and devotion to Me constitutes the greatest gain Rejection of separation from the supreme spirit constitutes learning Aversion to improper activities constitutes modesty. Virtues consisting of indifference to means of worldly happiness and others constitute riches. Absence of the feeling of miseries and happiness constitutes real happiness. Expectation of achieving worldly desire and happiness on the other hand constitute misery. A man who knows how to be released from the trammels of worldly existence is a learned man. A man who equates hims lf with the body etc. is a real fool. Sacred precepts about Me are regarded as the correct path. Distraction of the mind is the wrong path. Rise of the quality of sublimity constitutes heaven. Projection of the quality of Spiritual ignorance constitute hell My friend! I constitute true relatives and spiritual preceptor. The human body constitutes a home. A man, who is rich in virtues, is really rich A disconteted man is a poor man. A man who has not

किं वर्णितेन बहुना लक्षणं गुणदोषयो.। गुणदोषदृशिर्दोषो गुणस्तूभयवर्जित.॥२४॥

। इति श्रीसंक्षिप्त भागवते एकादशस्कन्धे एकोनविंशोऽध्याय ॥१९॥



अथ विंशोऽध्यायः

उद्धव उवाच

गुणदोषभिदादृष्टिमन्तरेण वचस्तव । नि श्रेयसं कथं नृणां निषेधविधिलक्षणम् ॥१॥

श्रीभगवानुवाच

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित्
निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु । तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ।३।
यदृच्छया मत्कथादौ जातश्रद्धस्तु य. पुमान् । न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिद ॥

vanquished his sensual organs is a really miserable man A man whose mind is not excessively attached to the the three constitutents of nature is a real master, and a man whose mind is attached to them is quite the opposite-a slave What is the use more eleboration ? The characteries of virtues and faults are that the fault lies in looking at virtues and defects as such and the virtue lies in indifference to them. 13-24

Thus ends chapter nineteen of Book XI



CHAPTEE XX

His Divinity said I have prescribed three courses with the desire of confering b iss on men Spiritu al kno vledg , performance of religious rites and devotion to God No other remedy exists anywhere for atta ining bliss The course of spiritual knowledge is meant for those who have developed aversion for religious ri es and have therefore, renounced them The course of performance of religious rites is meant for those, however, who have not developed aversion for them and harbour worldly desires On the other hand a man in whom faith in accounts etc. relating to Me has been engendered and who h s, at the same time not developed aversion for religious rites but is not much attached to them, the cou se of devotion to God affords success in attaining bliss A man who carries on the duties of his station in life, while living in

अस्मिँल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः। ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया॥
एतद् विद्वान् पुरा मृत्योरभवाय घटेत सः। अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम्॥६॥

नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम्।
मयानुकूलेन नभस्वतेरितं पुमान् भवाब्धिं न तरेत् स आत्महा॥७॥

यदाऽऽरम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः। अभ्यासेनात्मनो योगी धारयेदचलं मनः॥८॥

धार्यमाणं मनो यर्हि भ्राम्यदाश्वनवस्थितम्। अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत्।
एष वै परमो योगो मनसः संग्रहः स्मृतः॥९॥

निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः। मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया॥१०॥
यमादिभिर्योगपथैरान्वीक्षिक्या च विद्यया। ममार्चोपासनाभिर्वा नान्यैर्योग्यं स्मरेन्मनः॥११॥

this world, and is sinless and pious, either achieves pure spiritual knowledge or devotion to Me, if he so, desires. A wise man, should bear in mind that this body is useful in attaining beatitude, though it is mortal and should therefore, endeavour to prevent rebirth, before his death.

This pre-eminent human body is virtually a boat, which is easily obtained though it is rare (among bodies of other creatures), very efficient, has a spiritual preceptor as it helps and is being propelled by Me serving as favourable mind A man, who does not cross the ocean of worldly life with it, commits spiritual suicide. 2-7

When an ascetic feels aversion for worldly activities, becomes free from worldly attachments and has controlled his sensual organs, he should make his mind steady by spiritual meditation. If the mind rambles and becomes unsteady, while it is being steadied. a diligent ascetic should bring it under control by adopting means of fulfilling its desires. Since control of mind is the greatest means of attaining beatitude 8-9

The mind of a man, who has got aversion for religious rites, who has become free from worldly attachments and who has grasped the precepts of his spiritual preceptor, abandons evil materialistic attitude by pondering over these factors again and again. The mind becomes aware of the proper object by religious observances, the path of the contemplation of the Supreme spirit and study of metaphysics or by

यदि कुर्यात् प्रमादेन योगी कर्म विगर्हितम् । योगेनैव दहेदंहो नान्यत्तत्र कदाचन ॥१२॥

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु । ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ।

जुषमाणश्च तान् कामान् दुःखोदर्कांश्च गर्हयन् ॥१३॥

प्रोक्तेन भक्तियोगेन भजतो मासकृन्मुने । कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥१४॥

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥१५॥

नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् । तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥१६॥

न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः । साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥१७॥

एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः । क्षेमं विन्दन्ति मत्स्थानं यद् ब्रह्म परमं विदुः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे विंशोऽध्यायः ॥२०॥



worship of and meditation on Me-by no other means. If a devotee does any prohibited act through lassitude, he could burn away his sin by meditation on Me-in no other manner

A man in whom faith in accounts relating to Me has been engendered, who has aversion for all worldly activities, who has a firm determination and who is, therefore My delighted faithful devotee should have recourse to Me All worldly desires harboured by a devout man in his heart would perish if he repeatedly adores Me in accordance with the aforesaid cult of devotion, since I would establish Myself in his heart The bonds tying the heart of a man with worldly attachments are cut off, all his doubts are shattered and effects of his worldly activities are worn out, when he has vision of Me-the soul of all creatures 10-15

Absence of desires is the greatest and fullest bliss. Devotion to Me is, therefore, engendered in a man who has neither any hopes nor desires Those saintly persons who are exclusively devoted to Me, who have an equanimous mind and who have gone beyond the pale of intellect become exempt from the effects of virtues and vices Those devotees, who put into practice the precepts preached by Me, reach My abode, which confirs welfare and which comprises the great supreme spirit, since they have realized it 16-18

Thus ends chapter twenty of Book XI



उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्यापाश्रयात्कृष्ण दृश्यते न भिदा तयोः ।
छेत्तुमर्हसि सर्वज्ञ महान्तं संशयं हृदि ॥१३॥

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ।
आत्मा यदेषामपरो य आद्यः स्वयानुभूत्याखिलसिद्धसिद्धिः ॥१४॥

उद्धव उवाच

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो । उच्चावचान् यथा देहान् गृह्णन्ति विसृजन्ति च ।
तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः ॥१५॥

श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् । लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥१६॥
ध्यायन्मनोऽनुविषयान् दृष्टान् वानुश्रुतानथ । उद्यत् सीदत् कर्मतंत्रं स्मृतिस्तदनु शाम्यति १७

verily born from the primary elements differently. All these enumerations are equitable, What does not become learned men ? 4–12

Uddhava said Krishna ! Though nature and the supreme soul have different characteristics of their own, no distinction is apparent between them, since they are mutually intermingled. Omniscient Lord ! It would be proper if you remove this doubt, which invests my mind. 13

His Divinity said Eminent Uddhava ! Nature and the supreme soul have different charactristics This creation is subject to continuous change and is pregnant with a mixture of the qualities of sublimity, mundanity and spiritual ignorance. The soul is, however, quite distinct from these qualities. It is primordial and its existence is entirely self proved, since it is established by experience. 14

Uddhava said : Lord ! Govind ! Please tell me how persons, whose minds are turned away from you, come to have bodies of higher and lower creatures and abandon them This matter is difficult to be understood by persons having no spiritual bias 15

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केचित् सप्तदश प्राहुः षोडशैके त्रयोदश । गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि ॥३॥
युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा । मायां मदीयामुद्गृह्य वदतां किं नु दुर्घटम् ॥४॥
यासां व्यतिकरादासीद् विकल्पो वदतां पदम् । प्राप्ते शमदमेऽप्येति वादस्तमनु शाम्यति ॥५॥
परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यप्रसंख्यानं यथा वक्तुर्विवक्षितम् ॥६॥
पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः । ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥७॥
श्रोत्रं त्वग् दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः । वाक्पाण्युपस्थपाय्वङ्घ्रिकर्माण्यङ्गोभयं मनः ८
शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः । सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥९॥
षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान् । तैर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत् ॥१०॥
चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः । जातानि तैरिदं जातं जन्मावयविनः खलु ॥११॥
इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम् । सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥

Krishna ! Thus they speak of different numbers cf elements. Please tell me why they differ. 1–3

His Divinity said: What the theologists say is always proper. *What is difficult for those who resort to My "Illusion" when they speak.* 'he indeciciveness among the contestants is the result of blending together ., various powers When, however, a man attains mental composure ubdues *his passions, the indeciciveness ceases Eminent Uddhava !* 'h ··imary elements have mixed with each others, their number rlier and later sages, depends upon the desire of the er. *Dear me ! I have mentioned nine primary elem·* eme soul, nature, the great element, ego, ether, wind, th. Ears, eyes, skin, nose and tongue are organs *perception. Speech, hands, generating organ, anus,* activity. Consciousness and mind are additoinal d, perception of form, feeling of touch, smell *senses* With these and the qualities of subli- tual ignorance, the unmanifest supreme soul n the case of those who contend that there ve primary elements (ether, wind, light, xth supreme soul, it may be pointed out which were created by god from Himself vaded it. those who contend that there hat light, water and earth emanted from

शब्दब्रह्म सुदुर्बोधं प्राणेन्द्रियमनोमयम् । अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रवत् ॥१५॥
मां विधत्तेऽभिधत्ते मां विकल्प्यापोह्यते त्वहम् । एतावान् सर्ववेदार्थः शब्द आस्थाय मां भिदाम्
मायामात्रमनूद्यान्ते प्रतिसिद्धय प्रसीदति ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकविंशोऽध्याय: ॥२१॥



अथ द्वाविंशोऽध्यायः

उद्धव उवाच

कति तत्त्वानि विश्वेश संख्यातान्यृषिभिः प्रभो । नवैकादश पञ्च त्रीण्यात्थ त्वमिह शुश्रुम ॥१॥
केचित् षड्विंशतिं प्राहुरपरे पञ्चविंशतिम् । सप्तैके नव षट् केचिच्चत्वार्येकादशापरे ॥२॥

psed by the gloom Uddhava ! A creature, which is devoid of sense, becomes listless When a man thus becomes devoid of sense his self-interest in this life and in the life after death are ruined.

The fruit of religious rites (heaven), about which you have heard, does not constitute beatitude. It has only been prescribed as being most palatable. (to beginners in search of beatitude) and only with the desires of leading a man to beatitude, like sugar-coating to medicines, which makes the latter palatable The Vedas are most difficult to understand, They constitute the very life, sensual organs and mind and are boundless, deep and difficult of being delved into like the sea. They enjoin worship of Me and speak about me, when they refer to others gods, who are to be ultimately eliminated. This much is the import of all the Vedas though they refer to other gods. 14-16

Thus ends chapter twenty one of Book XI.



CHAPTER XXII

Uddhava said : Lord of the universes : My Lord ! How many primary elements have been mentioned by sages ? We have heard you here saying that there are groups of nine, eleven, five and three elements. Some say that there are twentysix elements. Others say that there are twenty-five elements, some say that there are seven; some say that there are nine; some say that there are six; others say that there are eleven; some say that there are seventeen; some say that there are sixteen and some say that there are thirteen elements. Longlived

केचित् सप्तदश प्राहुः षोडशैके त्रयोदश। गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि ॥३॥
युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा। मायां मदीयामुद्गृह्य वदतां किं नु दुर्घटम् ॥४॥
यासां व्यतिकरादासीद् विकल्पो वदतां पदम्। प्राप्ते शमदमेऽप्येति वादस्तमनु शाम्यति ॥५॥
परस्परानुप्रवेशात् तत्त्वानां पुरुषर्षभ। पौर्वापर्यप्रसंख्यानं यथा वक्तुर्विवक्षितम् ॥६॥
पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः। ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥७॥
श्रोत्रं त्वग् दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः। वाक्पाण्युपस्थपाय्वङ्घ्रिकर्माण्यङ्गोभयं मनः ८
शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः। सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥९॥
षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान्। तैर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत् ॥१०॥
चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः। जातानि तैरिदं जातं जन्मावयविनः खलु ॥११॥
इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम्। सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् ॥

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उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्यापाश्रयात्कृष्ण दृश्यते न भिदा तयोः ।
छेत्तुमर्हसि सर्वज्ञ महान्तं संशयं हृदि ॥१३॥

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ।
आत्मा यदेषामपरो य आद्यः स्वयानुभूत्याखिलसिद्धसिद्धिः ॥१४॥

उद्धव उवाच

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो । उच्चावचान् यथा देहान् गृह्णन्ति विसृजन्ति च ।
तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः ॥१५॥

श्रीभगवानुवाच

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् । लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥१६॥
ध्यायन्मनोऽनुविषयान् दृष्टान् वानुश्रुतानथ । उद्यत् सीदत् कर्मतन्त्रं स्मृतिस्तदनु शाम्यति १७

verily born from the primary elements differently All these enumerations are equitable, What does not become learned men ? 4–12

Uddhava said: Krishna ! Though nature and the supreme soul have different characteristics of their own, no distinction is apparent between them, since they are mutually intermingled. Omniscient Lord ! It would be proper if you remove this doubt, which invests my mind. 13

His Divinity said: Eminent Uddhava ! Nature and the supreme soul have different charactristics. This creation is subject to continuous change and is pregnant with a mixture of the qualities of sublimity, mundanity and spiritual ignorance. The soul is, however, quite distinct from these qualities It is primordial and its existence is entirely self-proved, since it is established by experience. 14

Uddhava said; Lord ! Govind ! Please tell me how persons, whose minds are turned away from you, come to have bodies of higher and lower creatures and abandon them This matter is difficult to be understood by persons having no spiritual bias 15

His Divinity said: The mind of men has constant contact with the five sensual organs It is, therefore, saturated with ideas of activity and travels from one day to another. The soul, which is quite distinct

विषयाभिनिवेशेन नात्मानं यत् स्मरेत् पुनः । जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः ॥१८॥
जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद । विषयस्वीकृतिं प्राहुर्यथा स्वप्नमनोरथः ॥१९॥
स्वप्नं मनोरथं चेत्थं प्राक्तनं न स्मरत्यसौ । तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥२०॥
तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः । आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् २१
क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा । श्रेयस्कामः कृच्छ्रगत आत्मनाऽऽत्मानमुद्धरेत्

उद्धव उवाच

यथैवमनुबुध्येयं वद नो वदतां वर । सुदुःसहमिमं मन्ये आत्मन्यसदतिक्रमम् ।
विदुषामपि विश्वात्मन् प्रकृतिर्हि बलीयसी ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे द्वाविंशोऽध्यायः ॥२२॥



from these, simply follows the mind The mind, which becomes engaged with activities which may crop up reflects upon the objects which have been seen or heard of. When these activities cease, their memory also disappear with them. The mind does not remember the spirit, due to its attachment to worldly objects! Complete oblivion of the worldly objects in the case of a creature for any reason whatever amounts to death, generous Uddhava! Sages have said that whole-hearted acceptance of worldly objects by a creature by identifying the body with the soul amounts to birth. This is, however, illusory like fulfillment of one's desire in a dream Just as a man does not remember his dream or desire (but is engrossed in current dream or desire), the soul considers its own previous self as not having existed in the past (but considers its present existence as its only existence) 16-20

Uddhava! you should not, therefore, enjoy worldly objects with your wicked sensual organs. You should see this uncertain world as a *misapprehension, arising out of rejection of the spiritual self.* A man, who is desirous of attaining bliss, should himself succour the spirit, whether he is distracted, insulted, jeered at, subjected to calumny or confronted with any trouble 21-22

Uddhava said : Eminent Preacher! Supreme soul! Please explain this to me in such a way that I may understand it. I consider that excesses of wicked persons are extremely intolerable. Nature overpowers even learned men 23

Thus ends chapter twenty two of Book XI.



अथ त्रयोविंशोऽध्यायः

श्रीभगवानुवाच

बार्हस्पत्य स वै नात्र साधुर्वै दुर्जनेरितैः । दुरुक्तैर्भिन्नमात्मानं यः समाधातुमीश्वरः ॥१॥
न तथा तप्यते विद्धः पुमान् बाणैः सुमर्मगैः । यथा तुदन्ति मर्मस्था ह्यसतां परुषेषवः ॥२॥
कथयन्ति महत्पुण्यमितिहासमिहोद्धव । तमहं वर्णयिष्यामि निबोध सुसमाहितः ॥३॥
अवन्तिषु द्विजः कश्चिदासीदाढ्यतमः श्रिया । वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः ॥४॥
दुःशीलस्य कदर्यस्य द्रुह्यन्ते पुत्रबान्धवाः । दारा दुहितरो भृत्या विषण्णा नाचरन् प्रियम् ॥५॥
धर्मकामविहीनस्य च्युतस्योभयलोकतः । अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रम ॥६॥
ज्ञातयो जगृहुः किंचित् किंचिद् दस्यव उद्धव । दैवतः कालतः किंचिद् ब्रह्मबन्धोर्नृपार्थिवात् ॥७॥

CHAPTER XXIII

His Divinity said: Disciple of Brihaspati ! A man, who is not able to keep his mind composed when he is assailed with buses uttered wicked persons in this world is not a saint, though a man, who is wounded with arrows, which have pierced his vitals, is not afflicted so much as by the barbs of abuses of wicked men, which have pierced his vitals Uddhava ! Learned men recite to a merit-yielding story in this regard I am reciting it Hear it with a composed mind 1-3

There was a certain Brahmin in Malwa, who was very rich in wealth He lived on agriculture and was miserly passionate, greedy and extremely irascible Since he was immoral and miserly, his sons, reletives, wife, daughters and servants hated him, did not behave to his liking He had therefore, become despondents He had failed to secure either religious merit or to fulfil his worldly desires, and had thus lost happiness in the other world The wealth ammassed by him with much effort and labour, was also destroyed Uddehava ! his relatives took away some of the wealth of that unworthy Brahmin and thieves stole some of it Some of it was destroyed by accident, some by affilux of time and some was forfeited by the king As his wealth thus come to be destroyed, he could not do anything involving religious merit or which could yield worldly pleasures He was also neglected by his relatives. Thereupon, he was filled with endless anxiety Since he had lost his wealth, he b came miserable and pondered over his plight for a long time When he was thus depressed and his throat

स एवं द्रविणे नष्टे धर्मकामविवर्जितः। उपेक्षितश्च स्वजनैश्चिन्तामाप दुरत्ययाम् ॥८॥
तस्यैवं ध्यायतो दीर्घं नष्टरायस्तपस्विनः। खिद्यतो बाष्पकण्ठस्य निर्वेदः सुमहानभूत् ॥९॥
स चाहेदमहो कष्टं वृथाऽऽत्मा मेऽनुतापितः। न धर्माय न कामाय यस्यार्थायास ईदृशः ॥१०॥
प्रायेणार्थाः कदर्याणां न सुखाय कदाचन। इह चात्मोपतापाय मृतस्य नरकाय च ॥११॥
अर्थस्य साधने सिद्धे उत्कर्षे रक्षणे व्यये। नाशोपभोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम् १२
स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः। भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च १३
एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम्। तस्मादनर्थमर्थाख्यं श्रेयोऽर्थी दूरतस्त्यजेत् ॥१४॥
भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा। एकास्निग्धाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥
अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः। त्यजन्त्याशु स्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥
स्वर्गापवर्गयोर्द्वारं प्राप्य लोकमिमं पुमान्। द्रविणे कोऽनुषज्जेत मर्त्योऽनर्थस्य धामनि ॥१७॥

was choked with tears, he developed complete indifference to worldly life and said: "Alas! I have unnecessarily afflcted my soul with remorse. My such efforts for collecting wealth have not been useful in achieving either religious merit or in achieving worldly happiness. wealth of miserly persons never serves to give them happiness It causes them suffering during their life time and lands them into hell after their death. Man have to undergo exertion, fear, anxiety and embarrassment in securing means for earning wealth and its acquisition, expansion, protection, spending, enjoyment and destruction, Theft, violence, fraud, lust, anger, arrogance, conceit, discard, enmity, treachery, rivalry and evil habits-these fifteen calamities of men are believed to have their roots in wealth. A man who wants to attain bliss should shun from a distance the calamity which goes under the name of wealth. Brothers, wives, parents, and relatives, who are normally united and affectionate, are all soon converted into enemies for the sake of a single 'cowrie" (a small shell used as the smallest amout of money in by gone days). Forsaking affection, all of sudden, they become impetuous, their anger is kindled, they enter into rivalry, abondon each other and commit murders for the sake of a small amount. Having come to this world, which is a door to heaven and beatitude, which man would develope attachment to wealth, which is the abode of calamities, though he is mortal? A man who does not share his wealth wigh gods, Brahmans, sages, parents, creatures, relatives, brothers, partners and himself, is like a Yaksha (a demi-god, who is said to be the protector of wealth) and degrades

देवर्षिपितृभूतानि ज्ञातीन् बन्धूंश्च भागिनः। असंविभज्य चात्मानं यक्षवित्तः पतत्यधः ॥१८॥
नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः। येन नीतो दशामेतां निर्वेदश्चात्मनः प्लवः ॥१९॥

श्रीभगवानुवाच

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तम। उन्मुच्य हृदयग्रन्थीन् शान्तो भिक्षुरभून्मुनिः ॥२०॥
स चचार महीमेतां संयतात्मेन्द्रियानिलः। भिक्षार्थं नगरग्रामानसङ्गोऽलक्षितोऽविशत् ॥२१॥
तं वै प्रवयसं भिक्षुमवधूतमसज्जनाः। दृष्ट्वा पर्यभवन् भद्र बह्वीभिः परिभूतिभिः ॥२२॥
केचित्त्रिवेणुं जगृहुरेके पात्रं कमण्डलुम्। पीठं चैकेऽक्षसूत्रं च कन्थां चीराणि केचन ॥२३॥
तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः। क्षिपन्त्येकेऽवजानन्त एष धर्मध्वजः शठः ॥२४॥
एवं स भौतिकं दुःखं दैविकं दैहिकं च यत्। भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत ॥२५॥
परिभूत इमां गाथामगायत नराधमैः। पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥२६॥

himself God Vishnu, who virtually constitutes all gods, has been verily pleased with me, since he has reduced me to this plight, because complete indifference to worldly objects is virtually a boat (for crossing the ocean of worldly life) 4-19

His Divinity said Having thus decided in his mind and having resolved the knots binding his heart to worldly life, that eminent Brahmin of Malwa became a recluse, maintaining himself on alms He controlled his sensual organs, mind and life-breaths, moved on the Earth, shunned worldly attachments and visited cities and villages unnoticed, for begging alms Good Uddhava ! On seeing this aged ascetic, wicked men slighted him with various insults, Some snatched away his triadic staff, some his dining plate some his wooden water-pot-since his grass-carpet, some his rosary of Rudraksha barries, some his patched garment and some his tattered clothes, others threatened him, saying 'This man is a thief" Some insulted him alleging "This man is a religious hypocrite and a rogue' He recognized that whatever distress-material, phusical or caused by destiny-was imposed by destiny had to be endured Having been thus despised by wicked men, with a view to deride him, he sang the following verses, remained steadfast in his religious duties and relied on fortitude arising from his quality of sublimity : 20-26

The Brahmin sang : Learned men say that neither these people nor gods nor planets nor actions nor particular time are the cause of

द्विज उवाच

नायं जनो मे सुखदु.खहेतुर्न देवतात्मा ग्रहकर्मकाला. ।
मनः परं कारणमामनन्ति ससारचक्रं परिवर्तयेद् यत् ॥२७॥

मनो गुणान् वै सृजते वलीयस्ततश्च कर्माणि विलक्षणानि ।
शुक्लानि कृष्णान्यथ लोहितानि तेभ्य. सवर्णा सृतयो भवन्ति ॥२८॥

दानं स्वधर्मो नियमो यमश्च श्रुत च कर्माणि च सद्व्रतानि ।
सर्वे मनोनिग्रहलक्षणान्ता परो हि योगो मनस समाधि ॥२९॥

समाहितं यस्य मन प्रशान्तं दानादिभि किंयद् तस्य कृत्यम् ।
असंयत यस्य मनो विनश्यद् दानादिभिश्चेदपर किमेभि ॥३०॥

मनोवशेऽन्ये ह्यभवन् स्म देवा मनश्च नान्यस्य वश समेति ।
भीष्मो हि देव. सहस. सहीयान् युञ्ज्याद् वशे तस हि देवदेव. ॥३१॥

त दुर्जयं शत्रुमसह्यवेगमरुन्तुद तन्न विजित्य केचित् ।
कुर्वन्त्यसद्विग्रहमत्र मर्त्यैर्मित्राण्युदासीनरिपून् विमूढाः ॥३२॥

देहं मनोमात्रमिम गृहीत्वा ममाहमित्यन्धधियो मनुष्या. ।
एषोऽहमन्योऽयमिति भ्रमेण दुरन्तपारे तमसि भ्रमन्ति ॥३३॥

happiness or miseries The mind which revolves the wheel of worldly existence, is the greatest cause of them The mind which is very powerfull, produces the qualities of sublimity, mundanity and spiritual ignorance These qualities are the cause of different types of activities which respectively have the charateristies of sublimity, mundanity and spiritual ignorance, which cause unconscious impressions of similar types Charity, religious duties religious observances, moral duties study of scriptures, ritual sacrifices, and austere religious observances-all these have characteristics which culminate in restraint of mind Composure of mind is the greatest cause of deep meditation, say what is the use of charity etc to a man whose mind is not composed and cool What else is one to attain by charity etc, if his mind is uncontrolled and is rambling Other sensual organs are controlled by the mind The mind, however is not subdued by another agent A sensual organs is terrific and powerful Whoever is more powerful and brings it under control becomes the god of gods Without vanquishing that unconquerable enemy, which has intolerable impetus and wounds the vitals, some fools enter into useless conflict with other mortals in this world or make others friends or treat them as neutrals or as enemies

सुखदु सप्रदो नान्य· पुरुषस्यात्मविभ्रमः । मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥२४॥

श्रीभगवानुवाच

तस्माद् सर्वात्मना तात निगृहाण मनो धिया । मय्यावेशितया युक्त एतावान् योगसंग्रहः ॥२५॥
य एता भिक्षुणा गीता ब्रह्मनिष्ठा समाहित· । धारयञ्छ्रावयञ्छृण्वन् द्वन्द्वैर्नैवाभिभूयते ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे त्रयोविंशोऽध्याय ॥२३॥

अथ चतुर्विंशोऽध्यायः

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि सांख्यं पूर्वैर्विनिश्चितम् । यद् विज्ञाय पुमान् सद्यो जह्याद् वैकल्पिकं भ्रमम्
आसीज्ज्ञानमथो ह्यर्थ एकमेवाविकल्पितम् । यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥२॥

Foolish men consider this body as 'I" or as mine" Though these conceptions are only a creation of the mind, they think "This is myself and this is another" due tomisapprehension and wonder about in endless spiritual ignorance. 27-34

His Divinity said No other man gives happiness or causes misery, The conception that he does to only a misapprehension. The worldly illusion about friends, neutrals and enemies stems from spiritual ignorance. Dear Me ! You should, therefore, control your mind and be composed by concentrating your mind on Me This is the gist of the cult of concentrating ones one mind in the Supreme spirit. Whoever bears in mind, hears or preaches this sorg sung by the recluse and which is devoted to the supreme spirit, with a composed mind, is not overcome by the mutually opposite qualites of happiness and misery etc

Thus ends chapter twenty three of Book XI

CHAPTER XXIV

His Divinity said I will now describe to you the Sankhya system of philosophy evolved by former teachers of philosophy, since its knowledge instantly removes confusion caused by uncertainty (about real bliss) 1

Formerly, there was only one object, which had no alternative viz spiritual knowledge, in the age of Satya (Truth), since people were

तन्मायाफलरूपेण केवलं निर्विकल्पितम् । वाङ्मनोऽगोचरं सत्यं द्विधा समभवद् बृहत् ।३।
तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका । ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते ॥४॥
तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः । मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥५॥
तेभ्यः समभवत् सूत्रं महान् सूत्रेण संयुतः । ततो विकुर्वतो जातोऽहङ्कारो यो विमोहनः ॥६॥
वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत् । तन्मात्रेन्द्रियमनसां कारणं चिदचिन्मयः ॥७॥
अर्थस्तन्मात्रिकाज्जज्ञे तामसादिन्द्रियाणि च । तैजसाद् देवता आसन्नेकादश च वैकृतात् ।८॥
मया संचोदिता भावाः सर्वे संहत्यकारिणः । अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥९॥
देवानामोक आसीत् स्वर्भूतानां च भुवः पदम् । मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात् परम्
अधोऽसुराणां नागानां भूमेरोकोऽसृजत् प्रभुः । त्रिलोक्यां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम्

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then skillful in discrimination That truth (spiritual knowledge), which was absolute, had no alternative, was extensive and was not the object of speech and mind, split itself into two entities, as the outcome of 'Illusion". One of the entities was Prakriti (Nature) which constituted both its cause and effect, the other entity constituted spiritual knowledge and is known as Purusha (Soul) When the Prakriti was agitated by Me (Supreme Spirit) and united with Purusha it developed the qualities of sublimity, mundanity "darkness" From these qualities developed activity Mahat (the great element viz intellect) was then united with the activity Ego which is seductive, emanated there from the ego developed three-fold into the qualities of change, light and darkness This ego, which is both animate and inanimate, is the cause of the subtle primary elements (such as touch, sound, taste, from and smell) sensual organs and mind The subtle primary elements produced object The sensual organs emanated from the quality of darkness, Deities presiding over the sensual organs emanated from the quality of light and the eleven organs (viz five organs of senses five organs of activity and mind) emanated from the quality of sublimity Induced by Me, all these objects combined and became active They produced an egg, which was an excellent abode for me

The heaven became the abode of deities the ethereal region became the abode of spirits and the Earth became the abode of mortals The abodes of accomplished souls was above these three worlds His Divinity created the abode of demons and serpants below the Earth.

योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः। महर्जनस्तपः सत्यं भक्तियोगस्य मद्गतिः ॥१२॥
मया कालात्मना धात्रा कर्मयुक्तमिदं जगत्। गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति ॥१३॥
अणुर्बृहत् कृशः स्थूलो यो यो भाव प्रसिध्यति। सर्वोऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च ॥१४॥
सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः। महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम्।
पञ्चत्वाय विशेषाय कल्पते भुवनैः सह ॥१५॥
अन्ने प्रलीयते मर्त्यमन्नं धानासु लीयते। धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते ॥१६॥
अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे। लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥१७॥
रूपं वायौ स च स्पर्शे लीयते सोऽपि चाम्बरे। अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु।
योनिर्वैकारिके सौम्य लीयते मनसीश्वरे। शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥१९॥

All fruits of activities which are actuated by the three qualities, are to be enjoyed in the three worlds. The regions of Mahar, Jana, Tapas and Satya are the unmixed fruits of concentration in God and abandonment of passions, while the fruit of the cult of devotion to God is attainttaining Me.

Energized by Me-the embodiment of Time-the worldly man who is engaged in activities and in which current of the three quilities flow rises or sinks (in accordance with quality, which predominates in him). All objects-tiny or large, thin or massive, which are produced, are pregnant with Nature and soul. The creation, which has the object of infusing the qualities into all objects, continues to exist and end eternally so long as I oversee it and dissolves into the five elements along with the other worlds thereafter. The mortal body then dissolves into food (the lowest form in which the Supreme spirit is manifested) The food dissolves into corn and the latter dissolves into earth The earth dissolves into small and the latter dissolves into water The water dissolves into its own quality of taste, which dissolves into light The light dissolves into form and the latter dissolves into wind. The wind dissolves into touch, which dissolves into ether. The ether dissolves into the primary subtle element of sound and the sensual organs dissolve into their original sources Gentle Uddhava ! The latter dissolves into the inconstant mind, which controls them. Sound dissolves into the powerful ego, which dissolves into the great subtle element The latter, which has the qualities of knowledge and activity dissolves into the unmainfest. The eternal time dissolves into the

स लीयते महान् स्वेषु गुणेषु गुणवत्तमः । तेऽव्यक्ते सम्प्रलीयन्ते तत् काले लीयतेऽव्यते ॥२०॥
कालो मायामये जीवे जीव आत्मनि मय्यजे । आत्मा केवल आत्मस्थो विकल्पापायलक्षणः ।
एष सांख्यविधि प्रोक्तः संशयग्रन्थिभेदन । प्रतिलोमानुलोमाभ्यां परावरदृशा मया ॥२२॥

॥ इति श्रीसङ्क्षिप्तभागवते एकादशस्कन्धे चतुर्विंशोऽध्याय ॥२४॥

अथ पञ्चविंशोऽध्यायः

श्री भगवानुवाच

सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः । वृत्तयो वर्णितप्रायाः संनिपातमथो शृणु ॥१॥
संनिपातस्त्वहमिति ममेत्युद्धव या मतिः । व्यवहारः संनिपातो मनोमात्रेन्द्रियासुभिः ॥२॥
धर्मे चार्थे च कामे च यदासौ परिनिष्ठितः । गुणानां सनिकर्षोऽयं श्रद्धारतिधनावहः ॥३॥
प्रवृत्तिलक्षणे निष्ठा पुमान यर्हि गृहाश्रमे । स्वधर्मे चानु तिष्ठेत गुणानां समितिर्हि सा ॥४॥

Supreme Soul, which is possessed of Illusion'. The supreme soul dissolves into Me–the eternal *supreme spirit, which resides in itself though* it appears to have the characteristies of variety and end The process *of creation of the world according to the Sankhya system of philosophy* which cuts the knot of doubt, has been thus explained by Me, since I *am able to see the prior and posterior things* 22

Thus ends chapter twenty four of Book XI

CHAPTER XXV

His Divinity said : I have mostly described the functions of the sublimity, mundanity and "darkness'. Now, hear about their tombinit ons Udkhav ! Thebelief about "I" and "meum" is the result of such a combination The affairs conducted by mind, elements, sensual organs and life-breath *are thus the result of such combinations When such a combination is directed to religiosity,* acquisition of wealth and fulfilment of desires, *it promotes faith, wealth* and love respectively When a man is in the order of a house-holder, which is characterized by activities and *remains steadfast in the duties* of his order, it signifies a combinat on of the qualities It should be deduced that man is endowed with the quality of sublimity if he has

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः । कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥५॥
सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे । चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥६॥
यदेतरौ जयेत् सत्त्वं भास्वरं विशदं शिवम् । तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥७॥
यदा जयेत्तमः सत्त्वं रजः सङ्गं भिदा चलम् । तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥८॥
यदा जयेद् रजः सत्त्वं तमो मूढं लय जडम् । युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥९॥
एधमाने गुणे सत्त्वे देवानां बलमेधते । असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥१०॥
सत्त्वे प्रलीनाः स्वर्यान्ति नरलोकं रजोलयाः । तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥११॥
मदर्पण निष्फलं वा सात्त्विकं निजकर्म तत् । राजसं फलसंकल्पं हिंसाप्रायादि तामसम् ॥१२॥
कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् । प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥१३॥

mental quieitness etc with the quality of mundanity if he has worldly desires etc. and with the quality of "darkness" if he has anger etc. 1-5

Sublimity, mundanity and 'darkness" are the qualities of a soul and not Mine. They are born in mind of creatures. A man, who is affected by them, is tied down to metempsychosis. 6

When the bright, clear and propitious quality of sublimity vanquished the other two qualities, a man is endowed with happiness, religiosity, spiritual knowledge etc. When the quality of mundanity, which is characterized, by association, separation and fickleness. overpowers the qualities of sublimity and "darkness" a man is endowed with activity, fame and wealth and suffers from unhappiness When the quatity of "darkness", which is characterized by dullness, inactivities and frigidity overpowers the other two qualilies a man suffers from grief, dullness, delusion, sleepiness violent temper and hope. 7-9

Uddhava! When the quality of sublimi[illegible] increases, [illegible]gth of gods increases; when the quality of mundanit[illegible], str[illegible] evil spirits increases, and when the quality of 'dar[illegible] [illegible]ases [illegible] of demons increases. Those who are absorbed [illegible]

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते। तामसं द्यूतसदनं मन्निकेतं तु निर्गुणम् ॥२५॥
सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः। तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः
सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी। तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा
पथ्यं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम्। राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि ॥२७॥
सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम्। तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥२८॥

harm to others, it has the quality of "darkness." Identification of one's self with the supreme spirit constitutes knowledge having the quality of sublimity. The belief of being distinct from the supreme spirit constitutes knowledge having the quality of mundanity. Ordinary knowledge has the quality of "darkness", while knowledge which relates to Me is *immune from the influenee of these qualities. Residence* in a forest has the qulity of sublimity; residence in a multitude has the quality of mundanity; residence in a gambling house has the quality of "darkness", while my temple is immune from the influence of these qualities, A man, who performs religious rites without any desires, has the quality of sublimity. A man, who performs them, blinded with desires, has the quality of mundanity. A man, who performs them without observing rules of scriptures, has the quality of "darkness", while a religious rite, which has Me as the object, is immune from the influence of these qualities. Faith in the Supreme spirit has the quality of sublimity; faith in religious rites has the quality of mundanty Faith, in irreligious activities has the quality of "darkness", while faith in worshipping Me is immune from the influence of these qualities. Food, which is wholesome, and clean and is obtained without effort is said to have the quality of sublimity, and that which is most palatable to sensual organs *has the quatity of mundanity.* Food, which causes suffering and is impure, has the quality of "darkness". Happiness arising from spiritual experience has the quality of sublimity, while happiness arising from satisfaction of passions has the quality of mundanity. Happiness which arises from humiliation and infatuation has the quality of "darkness" while happiness arising from taking refuge in Me is immune from these qualities. Materials, country, fruits of actions, time, knowledge, activities, nature of activities, faith, condition, appearance, devotion all of them, have any of these qualities. Eminent Uddhava! All innate properties which are occupied by the

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः। कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥५॥
सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे। चित्तजा यैस्तु भूतानां सज्जमानो निबध्यते ॥६॥
यदेतरौ जयेत् सत्त्वं भास्वरं विशदं शिवम्। तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥७॥
यदा जयेत्तमः सत्त्वं रजः सङ्गं भिदा चलम्। तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥८॥
यदा जयेद् रजः सत्त्वं तमो मूढं लयं जडम्। युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥९॥
एधमाने गुणे सत्त्वे देवानां बलमेधते। असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥१०॥
सत्त्वे प्रलीनाः स्वर्यान्ति नरलोकं रजोलयाः। तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥११॥
मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत्। राजसं फलसंकल्पं हिंसाप्रायादि तामसम् ॥१२॥
कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत्। प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥१३॥

mental quieitness etc with the quality of mundanity if he has worldly desires etc. and with the quality of "darkness" if he has anger etc. 1-5

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When the bright, clear and propitious quality of sublimity vanquished the other two qualities, a man is endowed with happiness, religiosity, spiritual knowledge etc. When the quality of mundanity, which is characterized, by association, separation and fickleness. overpowers the qualities of sublimity and "darkness" a man is endowed with activity, fame and wealth and suffers from unhappiness. When the quatity of "darkness", which is characterized by dullness, inactivities and frigidity overpowers the other two qualilies a man suffers from grief, dullness, delusion, sleepiness violent temper and hope. 7-9

Uddhava! When the quality of sublimity increases, strength of gods increases; when the quality of mundanity increases, strength of spirits increases, and when the quality of 'darkness" increases, strength of demons increases. Those who are absorbed in the quality of sublimity go to heaven, those who cling to the quality of mundanity go to the world of men, and those who are swallowed up in two quality of "darkness" go to hell, while those who are not affected by these qualities attain Me. A religious rite, which is performed because it is one's duty to do so, without desire of any gain and which is dedicated to Me, is an act having the quality of sublimity. If it is performed with the desire of gain it has the quality of mundanity and if it involves excess of

वन तु सात्त्विको वासो ग्रामो राजस उच्यते। तामसं द्यूतसदनं मन्निकेत तु निर्गुणम् ॥१४॥
सात्त्विक. कारकोऽसङ्गी रागान्धो राजस. स्मृत.। तामस. स्मृतिविभ्रष्टो निर्गुणो मदपाश्रय.
सात्त्विक्याध्यात्मिकी श्रद्धा कर्म श्रद्धा तु राजसी। तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा
पथ्यं पूतमनायस्तमाहार्यं सात्त्विक स्मृतम्। राजस चेन्द्रियप्रेष्ठ तामसं चार्तिदाशुचि ॥१७॥
सात्त्विकं सुखमात्मोत्थं विषयोत्थ तु राजसम्। तामस मोहदैन्योत्थ निगुण मदपाश्रयम् ॥१८॥

harm to others, it has the quality of "darkness" Identification *of one's* self with the supreme spirit constitutes knowledge having the quality of sublimity The belief of being distinct from the supreme spirit constitutes knowledge having *the quality of mundanity* Ordinary knowledge has the quality of "darkness", while knowledge which relates to Me is immune from the influenee of *these qualities* Residence *in a forest* has the *qulity of sublimity, residence in a multitude has the* quality of mundanity, residence in a gambling house has the quality of "darkness', while my temple is immune from the influence of these qualities, A man, who performs *religious rites without any desires, has* the quality of sublimity A man, who performs them, blinded with desires, has the quality of mundanity A man, who performs them without observing rules of scriptures, has the quality of "darkness", while a religious rite, which has Me as the object, is immune from the influence of these qualities Faith in the Supreme spirit has the quality of sublimity, faith in religious rites has the quality of mundanty Faith, in irreligious activities has the quality of darkness", while faith *in worshipping* Me *is immune from* the influence of these qualities Food, which is wholesome, and clean and is obtained without effort is said to have the quality of sublimity, and that which is most *palatable to sensual organs has the* quatity of mundanity Food, which causes suffering and is impure, has *the quality of* "darkness" Happiness arising from spiritual experience has the quality of sublimity, while *happiness arising* from satisfaction of passions has the quality of mundanity. Happiness which arises from *humiliation and infatuation* has the quality of "darkness" while happiness arising from taking refuge *in* Me *is* immune from these qualities Materials, country, fruits of actions, time, knowledge, activities, nature of activities, faith, *condi*-tion, appearance, devotion all of them, have any of these qualities Eminent Uddhava ! All innate properties which are occupied by the

द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकः। श्रद्धावस्थाऽऽकृतिर्निष्ठा त्रैगुण्यः सर्व एव हि १९
एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः । येनेमे निर्जिताः सौम्य गुणा जीवेन चित्तजाः
भक्तियोगेन मन्निष्ठो मद्भावाय प्रपद्यते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे पञ्चविंशोऽध्यायः ॥२५॥



अथ षड्विंशोऽध्यायः

श्रीभगवानुवाच

मल्लक्षणमिमं कायं लब्ध्वा मद्धर्म आस्थितः। आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥१॥
गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया। गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुतः।
वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्गुणैः ॥२॥
सङ्गं न कुर्यादसतां शिश्नोदरतृपां क्वचित्। तस्यानुगस्तमस्यन्धे पतत्यन्धानुगान्धवत् ॥३॥

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supreme soul and nature and whatever is seen, heard or thought of by intellect, have these qualities. This metempsychosis of men is connected with his qualities and actions 10-19

Gentle Uddhava! A man vanquished these qualities, which originate in the mind who is devoted to Me with devotional fervour according to the cult of devotion to Me, merges in Me. 20.

Thus ends chapter twenty fifth of Book XI



CHAPTER XXVI

His Divinity said : Having achieved this human body, the aim whereof is to serve as an instrument for attaining Me, a man, who remains steadfast in his devotion to Me, attains Me-the incarnation of joy and the Supreme Spirit, which resides in himself When a man is released from the life of living beings; which is affected by the qualities of sublimity, mundanity and "darkness" by adherance to spiritual knowledge, he is not affected by the qualities, since they are not real, though he may be living with these qualities and though they are found every where, as they are illusory.

A man should never associate with one who revels in carnal pleasures and voracity, since whoever associates with such a man falls

ेलः सम्राडिमां गाथामगायत बृहच्छ्रवाः । उर्वशीविरहान्मुह्यन् निर्विण्णः शोकसंयमे ॥४॥

विदेह उवाच

किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा । किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् ॥५॥
पुंश्चल्यापहृतं चित्तं को न्वन्यो मोचितुं प्रभुः । आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥६॥
क्वायं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः । क्व गुणाः सौमनस्याद्या ह्यध्यासोऽविद्यया कृतः
त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंहतौ । विण्मूत्रपूये रमतां कृमीणां कियदन्तरम् ॥८॥
अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् । विषयेन्द्रियसंयोगान्मनः क्षुभ्यति नान्यथा ॥९॥
तस्मात् सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः । विदुषां चाप्यविश्रब्धः षड्वर्गः किमु मादृशाम्

श्रीभगवानुवाच

ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् । सन्त एतस्य छिन्दन्ति मनोव्यासङ्गमुक्तिभिः ॥११॥
यथोपश्रयमाणस्य भगवन्तं विभावसुम् । शीतं भयं तमोऽप्येति साधून् संसेवतस्तथा ॥१२॥

into blinding darkess of the hell, like a blind man following another blind man. Emperor Pururavas-son of Mercury-through Ila-whose mind was disturbed by separation from his consort Urvashi, and who had become despondent as he had failed to control his grief, had sung the following verses ! 1–4

Pururavos said : Of what use are learning, penance, charity, study of scriptures, seclusion and restraint of speech to a man whose mind has been captivated by women? Who else but His Divinity Vishnu master of ascetics–is able to relieve the mind, which has been captivated by an unchaste woman? There is a great difference between this dirty (female) body, which has a foul smell etc and is impure and quolities like possession of a lofty mind etc The false attribute of its attractiveness has been caused by spiritual ignorance. What difference is there between worms and men who dally with a body which is but a heap of skin, flesh, blood, sinews, fet, marrow, and bones and which is full of feaces and urine? A man who is alive to his interests should not, therefore, associate with women and libidinous men, because the mind is agitated only by contact with objects of worldly pleasures and sensual organs –not otherwise. He should not, therefore, allow his sensual organs to come into contact with women or with libidnous men. Even men having spiritual knowledge Should not trust the five sensual organs (viz, ears,

सन्तो ब्रह्मविद शान्ता नौर्दृढेवाप्सु मज्जताम्। देवता बान्धवा सन्त सन्त आत्माहमेव च ॥
वैतसेनस्ततोऽप्येवमुर्वश्या लोकनिःस्पृह । मुक्तसङ्गो महीमेतामात्मारामश्चचार ह ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे षड्विंशोऽध्यायः ॥२६॥



अथ सप्तविंशोऽध्याय

उद्धव उवाच

क्रियायोग समाचक्ष्व भवदाराधनं प्रभो। यस्मात्त्वां ये यथार्चन्ति सात्वताः सात्वतर्षभ ॥१॥
एतत् कमलपत्राक्ष कर्मबन्धविमोचनम् । भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर ॥२॥

eyes, nose tongue and skin) and mind What to talk of men like me then ?" 5-10

His Divinity said : A talented man should, therefore, shun the company of wicked people and associate with saints Saints would remove attachments of his mind by words of advice Just as cold fear and darkness disappear when a man has recourse to His Divinity fire, frigidity, danger of metempsychosis and absence of spiritual enlightenment of a man, who serves saints disappear Saints have spiritual knowledge and are calm They could be likened to a steady boat, which rescues men who are being drowned in water Saints are virtually gods and relatives Indeed saints are my spiritual self 11 13

Thereafter Pururavas also became free from his mundane desire for reunion with Urvashi He became free from wordly attachment, sought spiritual knowledge and moved about in the world 14

Thus ends chapter twentysix of Book XI



CHAPTER XXVII

Uddhava said : My Lord ! Eminent Yadava Please tell me about the cult of rituals meant for adoration of your Divinity, in accordance with which and in the manner in which your devotees worship you lotus-eyed Krishna ! Lord of gods of the universe ! Please tell this to me your affectionate devotee since it is calculated to snap the bonds of worldly activities with which a soul is tied 1-2

श्रीभगवानुवाच

वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः। त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥३॥
अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे। द्रव्येण भक्तियुक्तोऽर्चेत् स्वगुरुं माममायया
शैली दारुमयी लौही लेप्या लेख्या च सैकती। मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥५॥
चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम्। उद्वासावाहने न स्तः स्थिरायामुद्धवार्चने ॥६॥
अस्थिरायां विकल्पः स्यात् स्थण्डिले तु भवेद् द्वयम्। स्नपनं त्वविलेप्यायामन्यत्र परिमार्जनम्
द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः। भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि ॥८॥
स्नानालंकरणं प्रेष्ठमर्चायामेव तूद्धव। स्थण्डिले तत्त्वविन्यासो वह्नावाज्यप्लुतं हविः ॥९॥

His Divinty said : Ritual worship is of three types: (1) worship performed in accordance with vedic rites. (2) worship performed in accordance with mystical formularies and (3) worship performed in accordance with a mixture of the Vedic and the mystical formularies. A devotee may worship Me in accordance with any of the three rites. He may worship Me–his preceptor–in an image in an altar in fire in the Sun. in water in his heart or in a Brahmin. Eight types of images are prescribed i.e. an image may be made of stone, wood, metal, earth, sand or a jewel or it may be a picture or simply conceived in the devotee's mind. Uddhava ! An image may be of two kinds-moveable or fixed. Its installation in accordance with prescribed rites makes it an abode of the vital breath. Invocation and bidding adieu of the concerned deity are not required in the case of a fiexd image. These are optional in the case of a moveable image. Both of them are, however, necessary in the case of worship of a deity in an altar. Ablution is required in the case of all the images, except in the case of an image made of earth. In the case of the other images (viz. a image made of sand or a picture), only sprinkling of water is required (in lieu of ablution). A sincere devotee should worship Me in the images etc. with excellent materials, which might be available, with devotional fervour in his heart. Uddhava ! Ablution and offer of ornaments are desirable in the case of only images. In the case of worship an altar, the deity is to be invoked with prescribed hymns and oblations dipped in clarified butter are to be offered to the fire therein. Offer of flowers etc. is preferred in worshipping the Sun, and oblations of water etc. are preferred

सूर्ये चाभ्यर्हणं प्रेष्ठं सलिले सलिलादिभिः । श्रद्धयोपाहृतं प्रेष्ठ भक्तेन मम वार्यपि ॥१०॥

आवाह्यार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् । पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् ।
धूपदीपोपहार्याणि दद्यान्मे श्रद्धयार्चकः ॥११॥

गुडपायससर्पींषि शष्कुल्यापूपमोदकान् । संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ॥१२॥
अभ्यङ्गोन्मर्दनादर्शदन्तधावाभिषेचनम् । अन्नाद्यगीतनृत्यादि पर्वणि स्युरुतान्वहम् ॥१३॥

विधिना विहिते कुण्डे मेखलागर्तवेदिभिः । अग्निमाधाय परितः समूह्याग्नौ भावयेत माम् ।
जुहुयान्मूलमन्त्रेण षोडशर्चावदानतः ॥१४॥

स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि । स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत् ॥१५॥

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for worshipping the Supreme spirit Whatever, even water is offered by My devotee with faith is most welcome to Me 3-10

After invoking Me in an imagc etc. placing the latter on a suitable seat, and invokirg Me in its various limbs, the devotee should offer to the image water for washing feet, water for sipping, sandle-paste, (to be applied on the forehead), grains of rice, incense, lamps and gifts He should offer molasses, milk-pudding clarified butter, buns, friend cakes, sweet balls, cakes of wheat floor, curds and soup, as food, as available. On days of festivals or daily if the devotee can offer he should smear the image with scented oil, rub it with fragrant essences, prssent to it a mirror, a tooth-brush, sprinkle water on it, offer food and other eatables (like fruits) and should sing and dance etc before it. 11-13

Having lodged fire in deep alter, equipped with a girdle all round it, the devotee should sprinkle it with water and conceive my presence in it. He should then offer oblations into it while reciting with each oblation the sacred prayer: 'Om !' I bow to Narayan" or the sixteen verses of Purusha Sookta hymn from the Rigveda After offering prayers long or brief, ancient or modern eulogies, he should say · "Be pleased, my Lord", then lie on the ground like a stick and bow. He should then reverently place on his head the flowers, which had been previously offered to Me in the image, if this were prescribed. The lustre of the Supreme spirit in the image would then revert to the luminous supreme spirit. The devotee should thus worship Me in an image etc whenever and wherever, he has a strong desire to do so I am the soul of all and dwell in all creatures and in My

इति शेषां मया दत्तां शिरस्याधाय सादरम् । उद्वासयेच्चेदुद्वास्यं ज्योतिर्ज्योतिषि तत् पुनः ॥१६॥
अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत् । सर्वभूतेष्वात्मनि च सर्वात्माहमवस्थितः ॥१७॥
एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः । अर्चन्नुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम् ।
कर्तुश्च सारथेर्हेतोरनुमोदितुरेव च । कर्मणां भागिनः प्रेत्य भूयो भूयसि तत्फलम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे सप्तविंशोऽध्यायः ॥२७॥

अथाष्टाविंशोऽध्यायः

श्रीभगवानुवाच

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् । विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥१॥
परस्वभावकर्माणि यः प्रशंसति निन्दति । स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशतः ॥२॥
छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः । एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम् ।३।

self A man who thus worships Me in accordance with Vedic rites and or with mystical formulauies, prescribed for the cult of ritual adoration of God, attains from Me the potency of accomplishing whatever he desires in this world or in the life after death. The worshipper himself, the man who helps him, the man who advises the worship and the man who gives approval to it share its fruit after death in accordance with the degree of his share larger or smaller in it. 14-19

Thus ends chapter twenty seven Book of XI

CHAPTER XXVIII

His Divinity said , A man who considers the universe to be identical with Nature and the Supreme soul should neither applaud nor censure actions of others which might have been induced by their innate nature A man who either applauds or censures the actions of others, which might have been induced by their innate nature soon loses what is beneficial to his own interest since he would than be drawn to the unreal "Illusion' of dualism Just as reflections echoes, and mirages, though unreal, have their own effect on creatures, objects like the body etc are fraught with the danger of worldly desires etc This universe is the Supreme spirit itself The omnipotent Supreme spirit creates it,

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः। त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ॥४॥

तस्माद्ध्यात्मनोऽन्यस्मादन्यो भावो निरूपितः। निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि।
इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥५॥

एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् । न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥६॥

प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा । आद्यन्तवदसज्ज्ञात्वा निस्सङ्गो विचरेदिह ॥७॥

उद्धव उवाच

नैवात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययोः । अनात्मस्वदृशोरीश कस्य स्यादुपलभ्यते ॥८॥

आत्माव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः । अग्निवद् दारुवदचिद् देहः कस्येह संसृतिः ९

श्रीभगवानुवाच

यावद् देहेन्द्रियप्राणैरात्मनः संनिकर्षणम् । संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ॥१०॥

preserves it and withdraws it In fact, it is itself created, preserved and withdrawn, since it is itself the universe. It has been ascertained that no object other than the Supreme Spirit, therefore exists in reality. This existence of three types (sublime, mundane and "dark"), which is observed in the soul, is, in fact, unfounded. You should realize that this existence of three types, having the qualities of sublimity, mundanity and "darkness", has been caused by "Illusion": A man, who knows this totality of the worldly and spiritual knowledge, preached by Me, neither dabbles in censuring or eulogizing ethers and moves about in the world, unaffected by these qualities, like the sun (which gives light to all good or bad) He should realize by occular evidence, inference, sacred precepts and personal experience that the world has a beginning and an end and that, therefore, it is unreal, shun associating with others and move about in the world 1-7

Uddhava said : Neither the soul, which only oversees and is identical with the spirit nor the body which is the object of overseeing by the soul and is devoid of spirit (having been composed of matter) could be subject to worldly existence. To whom does the worldly existence belong ? The soul is imperishable, is not affected by the qualities is pure, self-illuminated and is free from the effects of activities like the fire, while the body is devoid of spirit and is like wood. To which of them, does the worldly existence belong? 8 9

His Divinity said : The soul, which has not yet developed proper

शोकहर्षभयक्रोधलोभमोहस्पृहादय । अहङ्कारस्य दृश्यन्ते जन्म मृत्युश्च नात्मन ॥११॥

देहेन्द्रियप्राणमनोऽभिमानो जीवोऽन्तरात्मा गुणकर्ममूर्ति ।
सूत्र महानित्युरुधेव गीत ससार आधावति काल्तन्त्र ॥१२॥

ज्ञान विवेको निगमस्तपश्च प्रत्यक्षमैतिह्यमथानुमानम् ।
आद्यन्तयोरस्य यदेव केवल कालश्च हेतुश्च तदेव मध्ये ॥१३॥

यथा हिरण्य स्वकृत पुरस्तात् पश्चाच्च सर्वस्य हिरण्मयस्य ।
तदेव मध्ये व्यवहार्यमाण नानापदेशैरहमस्य तद्वत् ॥१४॥

विज्ञानमेतत्त्रियवस्थमङ्ग गुणत्रय कारणकार्यकर्तृ ।
समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥१५॥

न यत् पुरस्तादुत यन्न पश्चान्मध्ये च तन्न व्यपदेशमात्रम् ।
भूत प्रसिद्ध च परेण यद् यत्तदेव तत् स्यादिति मे मनीषा ॥१६॥

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discrimination between the real (the Supreme spirit) and the unreal (worldly objects), feels that the worldly existence is real, though it is not real, so long only as it feels related to the body, sensual organs and life breaths Grief, delight, fear, anger, greed, infatuation desires etc and birth and death pertain to the ego and not to the soul The inner soul arrogates to itself the roles of tne body the sensual organs and the life-breaths and becomes therefore an image of the qualities of sublimity mundanity and darkness and of actions It has, therefore, been variously described as having the nature of a atring the great element etc Controlled by the time it rushes forward into worldly life The Supreme spirit constitutes spiritual knowledge, discrimination between the reality of spirit and the unreality of the 'Illusion', penance the Vedas ocular evidence tredition and inference It alone is which is exclusively in existence at the beginning, and the intermediate state of the creation and is the cau e of the latter and time Just as the very gold, which exists by itself in the beginning exists in the intermediate state in the shape of all articles of gold, though it is described by various names and is the same in the end (when the articles are melted) I am the same in the beginning, in intermediate state (as the world) and at the end of this creation Dear Me ! The spirit which is the same in the three states of awakeness dream and sleep which has the three qualities of sublimity mundanity and darkness' which is the cause effect and agent of worldly existence either collectively

अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः ।
ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मेन्द्रियार्थात्मविकार चित्रम् ॥१७॥

एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।
छित्त्वाऽऽत्मसंदेहमुपारमेत स्वानन्दतुष्टोऽखिलकामुकेभ्यः ॥१८॥

नात्मा वपुः पार्थिवमिन्द्रियाणि देवा ह्यसुर्वायुजलं हुताशः ।
मनोऽन्नमात्रं धिषणा च सत्त्वमहंकृतिः खं क्षितिरर्थसाम्यम् ॥१९॥

समाहितैः कः करणैर्गुणात्मभिर्गुणो भवेन्मत्सुविविक्तधाम्नः ।
विक्षिप्यमाणैरुत किं नु दूषणं घनैरुपेतैर्विगतै रवेः किम् ॥२०॥

यथा नभो वाय्वनलाम्बुभूगुणैर्गतागतैर्वर्तुगुणैर्न सज्जते ।
तथाक्षरं सत्त्वरजस्तमोमलैरहं मतेः संसृतिहेतुभिः परम् ॥२१॥

or individually and which alone becomes one with Supreme Spirit in its fourth state, is real. This constitutes spiritual knowledge. An object, which does not exist in the beginning and at the end, could not have the middle state Its apparent existence in the middle state is only in name. An object, which is known to have been made of another object, should in reality, be the latter itself. This is my opinion. This mundane creation, which is subject to continuous chance, appears to exist, though it does not exist in reality. Since, however, the Supreme Spirit is self-illuminous, it appears to exist variously by itself as organs of senses, and objects of senses, which are only its modifications. It is thus clear that a men should desist from worldly desires by bearing in mind the causes of discriminating the Supreme Spirit from the mundane world, by rejecting the worldly objects and by getting his doubts removed by a spiritual preceptor and should feel gratified with the delight derived from his spiritual self The body is not the soul since it is composed of matter Similarly, the sersual organs, dieties, presiding over the sensual organs, ether, wind, light, water, earth, mind, intellect, ego and creatures have the same character and the matter, since they are nourished by food (matter). What is the advantage of the sensual organs to a man; whose mind is reposed in my extremely pure abode, even if they are composed or how would he be wronged if they are agitated? For example, what is the advantage or disadvantage to the Sun of clouds, which come across it or scatter away? Just as the sky is not affected by the

तथापि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत्।
मद्भक्तियोगेन दृढेन यावद् रजो निरस्येत मनःकषायः ॥२२॥
एष स्वयंज्योतिरजोऽप्रमेयो महानुभूतिः सकलानुभूतिः।
एकोऽद्वितीयो वचसां विरामे येनेषिता वागसवश्चरन्ति ॥२३॥

एतावानात्मसम्मोहो यद् विकल्पस्तु केवले। आत्मन्नृते स्वमात्मानमवलम्बो न यस्य हि ॥२४॥
योगचर्यामिमां योगी विचरन् मदपाश्रयः। नान्तरायैर्विहन्येत निःस्पृहः स्वसुखानुभूः ॥२५॥

इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे अष्टाविंशोऽध्यायः ॥२८॥

अथैकोनत्रिंशोऽध्यायः

उद्धव उवाच

सुदुश्चरामिमां मन्ये योगचर्यामनात्मनः। यथाञ्जसा पुमान् सिद्धयेत् तन्मे ब्रूह्यञ्जसाच्युत ॥१॥

coming or outgoing of the properties of wind, light water and earth or by the advent or end of seasons the eternal supreme spirit is not affected by the impurities consisting of the qualities of sublimity, mundanity and darkness, which are the cause of metempsychosis since it as above ago All the same, one should shun contact with the qualities, which are the product of illusion so long as the quality of mundanity which constitutes the impurity of mind is not removed by firm concentration in devotion to Me This spirit is self illuminous, eternal immesurable, unique, and without a second and has great and entire cognition When speech therefore ceases to function in describing the soul, speech and sensual organs inspired by it function That the universe is considered distinct from the absolute supreme spirit is the result of misapprehension of ones real self since the misapprehension itself has no other support except that of one's own spirit 10 24

An ascetic who has recourse to Me and who puts into practies this method of profound meditation, is not impeded by obstacles, becomes free from desires and experiences spiritual bliss 25

Thus ends chapter twety eight of Book XI

CHAPTER XXIX

Uddhava said Spiritual Master ! Krishna ! I consider the abstract

प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मन । विषीदन्त्यसमाधानान्मनोनिग्रहकर्शिताः ॥२॥

श्रीभगवानुवाच

हन्त ते कथयिष्यामि मम धर्मान् सुमङ्गलान् । यान्छ्रद्धयाऽऽचरन् मर्त्यो मृत्युं जयति दुर्जयम् ।३।
कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् । मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः ॥४॥
देशान् पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान् । देवासुर मनुष्येषु मद्भक्ताचरितानि च ॥५॥
मामेव सर्वभूतेषु बहिरन्तरपावृतम् । ईक्षतात्मनि चात्मानं यथा खममलाशयः ॥६॥
ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके । अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ॥७॥
नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् । स्पर्धासूयातिरस्काराः साहङ्काराः वियन्ति हि ८
विसृज्य स्मयमानान् स्वान् दृशं व्रीडां च दैहिकीम् । प्रणमेद्दण्डवद् भूमावाश्वचाण्डालगोखरम्
यावत् सर्वेषु भूतेषु मद्भावो नोपजायते । तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः ॥१०॥

meditation on the Supreme spirit to be extremely difficult for a man who has no control over his mind Please tell me, therefore, how a man can succeed with ease in practising it Lotus-eyed Krishna ! Ascetics who become afflicted while trying to control their mind, generally become exhausted while concentrating their mind, as they fail in adhering to the abstract meditation. 1-2

His Divinity said Dear Uddhava ! I will tell you about the mode of devotion to me, which is very propitious A mortal, who puts it into practice vanquishes death, though it is difficult to do so He should dedicate his mind to Me, have devotion for Me, quietly bear Me in mind and all his activities should be directed to My service My devotees should reside in sacred places which are inhabited by saints and should hear accounts of my devotees among deities, demons and humanbeings My pious devotee should visualize Me in all creatures, and in himself, since I prevade all creatures-inside and outside Heroic Uddhava ! A devotee, who considers all creatures as My self and treats them accordingly thus relies on unmixed spiritual knowledge. A man who looks at a Brahmin and at outcast, at spiritual preacher and at a theif at the Sun and at a spark and at a compassionate man and at a cruel man with equanimity is considered well-versed in spiritual knowledge The feelings of rivalry, jealousy and contempt as well as ego of a man, who constantly treats all persons as Myself, immediately disappear. He should abandon his

सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया । परिपश्यन्नुपरमेत् सर्वतो मुक्तसंशयः ॥११॥
अयं हि सर्वकल्पानां सध्रीचीनो मतो मम । मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥१२॥
एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् । यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥१३॥
एष तेऽभिहितः कृत्स्नो ब्रह्मवादस्य संग्रहः । समासव्यासविधिना देवानामपि दुर्गमः ॥१४॥
य एतत् समधीयीत पवित्रं परमं शुचि । स पूयेताहरहर्मां ज्ञानदीपेन दर्शयन् ॥१५॥
य एतच्छ्रद्धया नित्यमव्यग्रः शृणुयान्नरः । मयि भक्तिं परां कुर्वन् कर्मभिर्न स बध्यते ॥१६॥
अप्युद्धव त्वया ब्रह्म सखे समवधारितम् । अपि ते विगतो मोहः शोकश्चासौ मनोभवः ॥१७॥
नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते । पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥१८॥

ridiculing relatives, his egoistic pride and shame and fall down on the ground like a stick at the feet of even outcasts and of animals like dogs, bullocks and donkeys. He should adore Me with his mind, speech body and behaviour so long as he does not feel like treating all creatures as Myself. When he personally experiences, due to his spiritual knowledge that all things are identical with the Supreme spirit, he should desist from all worldly activities, since his doubts on spiritual matters no longer remain. Treating thus all creatures alike in mind, word, deed and attitudes as Myself is the best of all precepts in My opinion. That a man can attain Me-eternal and the only reality-by this perishable and unreal body is the result of the intellect of intellectual men and the comprehension of wise men. I have preached to you this whole gist of spiritual knowledge, synthetically and analytically difficult as it is for even gods to understand. Whoever carefully studies this most holy and sanctifying discourse becomes purified by daily inducing others to see Me with the aid of spiritual light. Whoever hears this discourse daily with faith and without distraction, and has intense devotion for Me is not affected by his worldly activities. Uddhava! My friend! I hope you have well camprehended the Supreme Spirit and your spiritual ignorance and the mental anguish have disappeared. For a man who desires to have spiritual knowledge, nothing remains to be known if he knows this, since nothing else remains to be drunk by a man who has drunk nectar. When a man renounces all worldly activities and resigns himself to Me, I desire to bless him, Then, I grant him spiritual immortality and he merges in Me.

मर्त्यो यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥१९॥

उद्धव उवाच

विद्रावितो मोहमहान्धकारो य आश्रितो मे तव संनिधानात् ।
प्रत्यर्पितो मे भवतानुकम्पिना भृत्याय विज्ञानमयः प्रदीपः ॥२०॥

नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् । यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी २१

श्रीभगवानुवाच

गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं ममाश्रमम् । वसानो वल्कलान्यङ्ग वन्यभुक् सुखनिःस्पृहः ।
तितिक्षुर्द्वन्द्वमात्राणां सुशीलः संयतेन्द्रियः । शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः ॥२३॥
मय्यावेशितवाक्चित्तो मद्धर्मनिरतो भव । अतिव्रज्य गतीस्तिस्रो मामेष्यसि ततः परम् ॥२४॥

Shree Shukadeva said: When Uddhava had heard the sermon, of illustrious Krishna and was thus shown the way of abstract meditation, he folded his hands. He could not speak since his throat was choked with the emotion of love. His eyes were filled with tears. King! With fortitude, he steadied his mind, which had been shaken by his love for His Divinity, Since he held the doyen of the dynasty of Yadu in great reverence, he touched His lotus-like feet with his head, folded his hands and told him as under.

Uddhava said : The dense darkness of spiritual ignorance which had enveloped me has vanished on account of my association with your Divinity. Your Divinity has restored to Me-your servant the lamp of spiritual knowledge, since you are compassionate. Master Ascetic.' I bow to you and resign myself to you. Please so instruct me that I may have unfading devotion to your lotue-like feet. 2o-21

His Divinity said: Uddhava Go to My hermitage at Badarika under my advice Dear Me. Wear bark-garments, eat fruits and roots of forest. Remain indifferent to comforts. Endure the twins of worldly happiness and miseries etc. Be good tempered Subdue your sensual organs. Remain calm by composure of your mind. Be equipped with spiritual knowledge and discernment. Devote your mind and speech to Me and be engrossed in your devotion to Me. You shall then overcome the metumpsychosis which is the result of qualities of sublimity, mundanity and "darkness." 22-24

श्रीशुक उवाच

स एवमुक्तो हरिमेधसोद्धवः प्रदक्षिणं तं परिसृत्य भारत।
कृच्छ्रं ययौ मूर्धनि भर्तृपादुके बिभ्रन्नमस्कृत्य ययौ पुनः पुनः ॥२५॥

ततस्तमन्तर्हृदि संनिवेश्य गतो महाभागवतो विशालाम्।
यथोपदिष्टां जगदेकबन्धुना तपः समास्थाय हरेरगाद् गतिम् ॥२६॥

य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम्।
कृष्णेन योगेश्वरसेविताङ्घ्रिणा सच्छ्रद्धयाऽऽसेव्य जगद् विमुच्यते ॥२७॥

भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजह्रे भृङ्गवद् वेदसारम्।
अमृतमुदधितश्चापाययद् भृत्यवर्गान् पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकोनत्रिंशोऽध्यायः ॥२९॥

Shree Shukadeva said : Scion of Bharat s dynaty l After Uddhave was told by Krishna–the image of the genius of Vishnu–he circumambulated the latter from his right, became distressed (due his impending separation from Krishna), held sandals of his master on his head, bowed to Him repeatedly and went therefrom. The great devotee of Vishnu thus held the memory of Krishna in his heart and went to the eminent hermitage at Badarika, performed penance in accordance with the advice of Krishna–the only succourer of the world and attained Vaikuntha (the abode of Vishnu)

Whoever resorts with pious faith to even a part of this sermon which constitutes nector-like spiritual knowledge, which is full of the ocean of delight, and which was preached to the devotee (Uddhava) of Vishnu by Krishna, Whose feet are shampooed by masters of abstract meditation, is released from the bond of worldy existence. 25–26

I bow to the great primordial supremespirit the author of Vedas–known as Krishna, who has extracted thus nectar-like essence of worldly and spiritual knowledge, like a honey-bee, from the ocean-like Vedas and has given it to his devotees for drinking it. in order to remove their danger of metempsychosis 27–28

Thus ends chapter twenty nine of Book XI

अथ त्रिंशोऽध्यायः

राजोवाच

ततो महाभागवत उद्धवे निर्गते वनम् । द्वारवत्यां किमकरोद् भगवान् भूतभावनः ॥१॥

ऋषिरुवाच

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान् । दृष्ट्वाऽऽसीनान् सुधर्मायां कृष्णः प्राह यदूनिदम्
स्त्रियो बालाश्च वृद्धाश्च शङ्खोद्धारं व्रजन्त्वितः । वयं प्रभासं यास्यामो यत्र प्रत्यक्सरस्वती ॥३॥
तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः । देवताः पूजयिष्यामः स्नपनालेपनार्हणैः ।
विधिरेष ह्यरिष्टघ्नो मङ्गलायनमुत्तमम् ॥ ४ ॥
इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः । यथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः ॥५॥
तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवाः । चक्रु परमया भक्त्या सर्वश्रेयोपबृंहितम् ॥६॥
ततस्तस्मिन् महापानं पपुर्मैरेयकं मधु । कृष्णमायाविमूढानां संघर्षः सुमहानभूत ॥७॥

CHAPTER XXX

King Pareekshit said : What did His Divinity protector of all creatures-do in Dwaraka when Uddhava the great devotee of Vishnu- went to the forest there from ? 1

Shree Shukadeva said : On observing, that great unusual phenomena forboding calamity had taken place in the sky, in the atmosphere and on Earth Krishna said this to the Yadavas, who were seated in the Sudharma chamber. "Let women, children and old people go away from here to Shankhoddhara island, while I would go Prabhasa, where the Saraswati flows west I will bathe there in the river for purification, observe fasts with a fully composed mind and worship gods, bathe them ,anoint them with perfumes and make obeisance to them. This ceremony removes misfortune and is great store of good luck 2-4

On hearing this advice of Krishna-destroyer of demon Madhu all elderly Yadavas ageed to do as advised by Him, crossed the ocean in boats and went to Prabhas in chariots. The Yadavas did there what His Divinity Krishna had asked them to do with great devotional fervour, since it was calculated to increase all sorts of welfare. Thereafter, they drank the famous intoxicating Aireyak liquor there. There was then a great friction among them, since they were infatuated

अन्योन्यमासाद्य मदान्धकारिता जघ्नुर्मुकुन्देन विमोहिता भृशम्।
दाशार्हवृष्ण्यन्धकभोजसात्वता मध्वर्बुदा माथुरशूरसेनाः ॥८॥

पुत्रा अयुध्यन् पितृभिर्भ्रातृभिश्च स्वस्रीयदौहित्रपितृव्यमातुलैः।
मित्राणि मित्रैः सुहृदः सुहृद्भिर्ज्ञातींस्त्वहन्ज्ञातय एव मूढाः ॥९॥

ब्रह्मशापोपसृष्टानां कृष्णमायावृतात्मनाम्। स्पर्धाक्रोधः क्षयं निन्ये वैणवोऽग्निर्यथा वनम्॥१०॥
एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः। अवतारितो भुवो भार इति मेनेऽवशेषितः॥११॥
रामः समुद्रवेलायां योगमास्थाय पौरुषम्। तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि॥१२॥
रामनिर्याणमालोक्य भगवान् देवकीसुतः। निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम्॥१३॥
बिभ्रच्चतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया। दिशो वितिमिराः कुर्वन् विधूम इव पावकः॥१४॥
श्रीवत्साङ्कं घनश्यामं तप्तहाटकवर्चसम्। कृत्वोरौ दक्षिणे पादमासीनं पङ्कजारुणम्॥१५॥
मुसलावशेषायःखण्डकृतेषुर्लुब्धको जरा। मृगास्याकारं तच्चरणं विव्याध मृगशङ्कया॥१६॥

by the "illusive" power of Krishna, Blinded by intoxication and greatly infatuated by the "illusive" power of Krishna, princes of the dynasties of Dasharha, Vrishni, Andhaka, Bhoja, Satvata and Madhu and Kings of Arbuda (Abu) and Mathura approached each other and struck Sons fought with fathers, brothers with brotheres, nephews with maternal uncles, daughters' sons with mothers fathers, nephews and with mothers, brothers, friends with friends, relatives with relatives, agnates with agnates, since all were infatuated Just as fire ignited by friction among bambooe destroys a forest, the anger aroused by rivalry led them to destruction, sincs they had received the curse of the Brahmins and had been enveloped by the "illusive" power of Krishna When all dynasties related to Him were thus destroyed, Krishna concluded that the remaining burden had been removed from the earth.

His Divinity Baladeva had recourse to abstract meditation of the Supreme spirit and renounced the world of humans by merging his soul into the supreme spirit. On observing his final beatitude His Divinity Krishna-son of Devakee went to a pippala tree and silently sat on the ground. He had then assumed a four-armed body, which was resplendent with its lustre and like fire without smoke, made the quarters bright. It was marked by a curl of hair on the chest, was dark like a cloud and resplendent like heated gold He was so seated that His lotus-like foot was on His right thigh. A hunter named Jara, who had an arrow

चतुर्भुजं तं पुरुषं दृष्ट्वा स कृतकिल्बिषः । भीतः पपात शिरसा पादयोरसुरद्विषः ॥१७॥
अजानता कृतमिदं पापेन मधुसूदन । तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम् ॥१८॥

श्रीभगवानुवाच

मा भैर्जरे त्वमुत्तिष्ठ काम एष कृतो हि मे । याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम् ॥१९॥
इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा । त्रिः परिक्रम्य तं नत्वा विमानेन दिवं ययौ ॥२०॥
दारुकः कृष्णपदवीमन्विच्छन्नधिगम्य ताम् । वायुं तुलसिकामोदमाघ्रायाभिमुखं ययौ ॥२१॥

स्नेहप्लुतात्मा निपपात पादयो रथादवप्लुत्य सबाष्पलोचनः ।
दिशो न जाने न लभे च शान्तिं यथा निशायामुडुपे प्रणष्टे ॥२२॥

इति ब्रुवति सूते वै रथो गरुडलाञ्छनः । खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षतः ॥२३॥
गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मिथः । संकर्षणस्य निर्याणं बन्धुभ्यो ब्रूहि मद्दशाम् ॥२४॥
द्वारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः । मया त्यक्तां यदुपुरीं समुद्रः प्लावयिष्यति ॥२५॥

made of the remnant of the pestle, (see chapter I) discharged it so as to pierce that foot, mistaking it for a deer, since it was shaped like the mouth of a deer. When he saw the four-armed form of His Divinity, he was freightented, placed his head on the feet of the destroyer of demons, since he had sinned against Him and said :' Destroyer of demon Madhu, Sinner as I am, I have done this unknowingly. Vaikuntha! please, therefore, kill me hunter of deer and sinner quickly 4-18

His Divinity said : Jara! Do not be afraid. Arise, you have done that I had desired. With my permission, go to the heaven, which is the abode of men who do meritorious deeds. 19

Shree Shukadeva said : When he was so asked by His Divinity Krishna, who had assumed the human body at his own will, he thrice circumambulated Him, bowed down and went to heaven by an aerial chariot. Daruka (Krishna's charioteer), who was following the footsteps of Krishna, succeeded in tracing them by smelling the scent of the holy basil, and going in that direction. His heart drowned in love, and his eyes full of tears, he alighted from his chariot, fell at the feet of Krishna and said : My Lord! Since I did not see your Divinity's lotus like feet, my eye-sight has been shrouded with darkness as if I were in a moonless night and has vanished. I do not recognize the quarters Great King! When the charioteer was thus speaking, the chariot, which

स्वं स्वं परिग्रहं सर्वे आदाय पितरौ च नः। अर्जुनेनाविताः सर्व इन्द्रप्रस्थं गमिष्यथ ॥२६॥
त्वं तु मद्धर्ममास्थाय ज्ञाननिष्ठ उपेक्षकः। मन्मायारचनामेतां विज्ञायोपशमं व्रज ॥२७॥
इत्युक्तस्तं परिक्रम्य नमस्कृत्य पुनः पुनः। तत्पादौ शीर्ष्ण्युपाधाय दुर्मनाः प्रययौ पुरीम् ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे त्रिंशोऽध्यायः ॥३०॥



अथैकत्रिंशोऽध्यायः

श्रीशुक उवाच

अथ तत्रागमद् ब्रह्मा भवान्या च समं भवः। महेन्द्रप्रमुखा देवा मुनयः सप्रजेश्वराः ॥१॥
ववृषुः पुष्पवर्षाणि विमानावलिभिर्नभः। कुर्वन्तः संकुलं राजन् भक्त्या परमया युताः ॥२॥

was flying the eagel-ensign, flew into the sky, along with its horses and the ensign, within his view. Krishna told him 'Charioteer ! Go to Dwaraka and report to my relatives the mutual destruction of my relatives, the final beatitude of Baladeva, and my plight Tell them: "You and our relatives should not stay in Dwaraka, as the ocean would submerge the city of Yadavas, since it has been abandoned by Me. Taking your respective families and my parents, all of you should go to Indraprastha under the protection of Arjuna". You should, however, resort to the course of conduct prescribed by Me, devote yourself to spiritual knowledge, be indifferent to worldly life knowing that it is the result of my "illusive" power and attain peace 21-27

Having been thus insruteted, he circumambulated His Divinity, bowed to Him repeatedly, Placed His Divinity's feet on his head, and went to Dwarka with a distracted mind 28

Thus ends chapter thirty of Book XI

CHAPTER XXXI

Shree Shukadeva said : Thereafter, there came Brahma, Shiva with his consort Uma, gods led by the great Indra, sages and lords of all creatures King! The sky became crowded with rows of air-chariots from which they rained showers of flowers, since they had

भगवान् पितामहं वीक्ष्य विभूतीरात्मनो विभुः । संयोज्यात्मनि चात्मानं पद्मनेत्रे न्यमीलयत्
लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् । योगधारणयाऽऽग्नेय्यादग्ध्वा धामाविशत् स्वकम्
दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च खात् । सत्यं धर्मो धृतिर्भूमेः कीर्तिः श्रीश्चानु तं ययुः ।'५।
दारुको द्वारकामेत्य वसुदेवोग्रसेनयोः । कथयामास निधनं वृष्णीनां कृत्स्नशो नृप ॥६॥
देवकी रोहिणी चैव वसुदेवस्तथा सुतौ । कृष्णरामावपश्यन्तः शोकार्ता विजहुः स्मृतिम् ॥७॥
रामपत्न्यश्च तद्देहमुपगुह्याग्निमाविशन् । कृष्णपत्न्योऽविशन्नग्निं रुक्मिण्याद्यास्तदात्मिकाः
बन्धूनां नष्टगोत्राणामर्जुनः साम्परायिकम् । हतानां कारयामास यथावदनुपूर्वशः ॥९॥
द्वारकां हरिणा त्यक्तां समुद्रोऽप्लावयत् क्षणात् । वर्जयित्वा महाराज श्रीमद्भगवदालयम् ॥१०॥
स्त्रीबालवृद्धानादाय हतशेषान् धनंजयः । इन्द्रप्रस्थं समावेश्य वज्रं तत्राभ्यषेचयत् ॥११॥

great devotioal fervour for His Divinity. on observing Brahma and the other gods who represented His own magnificence he merged his soul in the supreme spirit that he really was, and closed his lotus-like eyes. without burning His body, which had delighted the world and which was auspicious for deep meditation. with fire ignited by steady continuous abstract meditation. He entered His abode of Vaikuntha. There were drum-beats in the heaven and showers of flowers from the sky, truth, righteousness, fortitude, glory, and affluence followed him from the Earth. Whoever narrates with devotional fervour and composure this exaltation of Krishna, after getting up from bed in the morning, attains the same exaltation. 1-5

King! On reaching Dwaraka, Daruka reported the entire destruction of the members of the race of Vrishni to Vasudeva and Ugrasena. When Devakee, Rohinee and Vasudeva did not see their two sons-Krishna and Baladeva they were afflicted with sorrow and fainted and breathed their last. Wives of Baladeva embraced his body and entered fire. Rikmini and other wives of Krishna enterd fire and their souls merged into Krishna.

Thereafter, Arjuna performed sucessively the obsequious ceremony of those whose all lineal descendants had been killed. Great king! The sea immediately innudated Dwarka, which had been abandoned by Krishna, with the exception of the palace of His Divinity. Arjuna took women, children and men, who had survived, to Indraprastha settled them there and performed the coronation ceremony of Vraja there.

श्रुत्वा सुहृद्वधं राजन्नर्जुनात्ते पितामहाः। त्वां तु वंशधरं कृत्वा जग्मुः सर्वे महापथम् ॥१२॥

इत्थं हरेर्भगवतो रुचिरावतारवीर्याणि बालचरितानि च शन्तमानि ।
अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो भक्तिं परां परमहंसगतौ लभेत ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते एकादशस्कन्धे एकत्रिंशोऽध्यायः ॥३१॥

इत्येकादशः स्कन्धः समाप्तः ।



हरिः ॐ तत्सत्



King, On hearing about the destruction of their relatives, from Arjuna, all thy grand fathers nominated thee their successor to continue their line and took to the great road (to the Himalayas) in preparation for the next world. 7–12

A man, who extols the charming, incarnation, exploits and juvenile activities of His Divinity Krishna, which have been described here or elsewhere achives great devotion leading to abstract meditation of His Divinity. 13

Thus ends chapter thirty one of Book XI.



ॐ श्रीपरमात्मने नमः

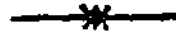
श्रीसंक्षिप्तभागवतम्



द्वादशः स्कन्धः



अथ प्रथमोऽध्यायः



राजोवाच

स्वधामानुगते कृष्णे यदुवंशविभूषणे । कस्य वंशोऽभम् पृथ्व्यामेतदाचक्ष्व मे मुने ॥१॥

श्रीशुक उवाच

पंच प्रद्योतना राजन् शिशुनागास्तथा दश । नन्दा नव दिशो मौर्या दश शुङ्गास्तथैव च ॥२॥
कंका काण्वागर्दभयस्तुरुष्का यवनादयः । मौना गुरुण्डा म्लेच्छास्ते भोक्ष्यन्ति नृप मेदिनीम् ॥
स्त्रीबालगोद्विजघ्नाश्च परदारधनाहृताः । उदितास्तमितप्राया अल्पसत्त्वाल्पकायुषः ॥४॥

CHAPTER I

The King said : After the Lord Shree Krishna the ornament of Yadu dynasty left this Mundane world for his abode on saint please tell me which dynasties flourished on this earth 1

Shree Shukadeva said : Rajan ! After the departure of the Lord from this earth, five kings of the Pradyata dyansty will rule on earth for 138 years Ten kings of the Shishunag dynasty for 360 years and Nine Nanda kings for 100 years, ten kings of the Maurya dynasty for 137 years, The line of Shunga kings for 112 years and four kings of Kanva dynasty for 345 years, will rule this earth. Thereafter Gardabhi Turushka Mauna and Gurund will rule this earth. These kings, setting soon with the rise, will be weak and short lived They will be cruel to women children, cows and the brahmins. These kings being devoid

असंस्कृताः क्रियाहीना रजसा तमसाऽऽवृताः। प्रजास्ते भक्षयिष्यन्ति म्लेच्छा राजन्यरूपिणः
तन्नाथास्ते जनपदास्तच्छीलाचारवादिनः। अन्योन्यतो राजभिश्च क्षयं यास्यन्ति पीडिताः॥६॥

॥ इति श्रीमद्भागवते द्वादशस्कन्धे प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया। कालेन बलिना राजन् नङ्क्ष्यत्यायुर्बलं स्मृतिः॥१॥
वित्तमेव कलौ नॄणां जन्माचारगुणोदयः। धर्मन्यायव्यवस्थायां कारणं बलमेव हि॥२॥
दाम्पत्येऽभिरुचिर्हेतुर्मायैव व्यावहारिके। अवृत्त्या न्यायदौर्बल्यं पाण्डित्ये चापलं वचः॥३॥
दूरे वार्ययनं तीर्थं लावण्यं केशधारणम्। उदरम्भरता स्वार्थः सत्यत्वे धार्ष्ट्यमेव हि॥४॥
दाक्ष्यं कुटुम्बभरणं यशोऽर्थे धर्मसेवनम्। एवं प्रजाभिर्दुष्टाभिराकीर्णे क्षितिमण्डले॥५॥
प्रजा हि लुब्धै राजन्यैर्निर्घृणैर्दस्युधर्मभिः। आच्छिन्नदारद्रविणा यास्यन्ति गिरिकाननम्।
शाकमूलामिषक्षौद्रफलपुष्पाष्टिभोजनाः॥६॥

of culture and learning will oppress their subjects. The subjects also, like the kings being without character or virtue, shall perish by mutual conflict among themselves or through maladies caused by these males. 2–6

This ends chapter one of Book XII

CHAPTER II

Shree Shukadeva said: Thereafter oh king, virtue truthfulness, holiness, forgiveness, kindness and human memory and longevity of life will in course of time grow lesser and lesser ultimately and perish. In Kali Yuga the criterion of respectability of birth and nobility will be possession of wealth. Virtue and administration of Justice and conduct of religion will depend on physical strength. Lust and passion alone will be the cause of relation between man and woman. Loquacity will be construed as learning. Deceipt will be the main plank for all practical purposes. Administration of Justice will be corrupt. Far off water places will be considered places of pilgrimage. Beauty will be confined to hair dressing. To feed and fatten one's ownself will be the main human endeavour, a rogue

अनावृष्ट्या विनङ्क्ष्यन्ति दुर्भिक्षकरपीडिताः । शीतवातातपप्रावृड्हिमैरन्योन्यतः प्रजाः ॥७॥
क्षुत्तृड्भ्यां व्याधिभिश्चैव संतप्स्यन्ते च चिन्तया । त्रिंशद्विंशतिवर्षाणि परमायुः कलौ नृणाम् ।
पाखण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु । चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृषु ॥९॥
शूद्रप्रायेषु वर्णेषुच्छागप्रायासु धेनुषु । गृहप्रायेष्वाश्रमेषु यौनप्रायेषु बन्धुषु ॥१०॥
अणुप्रायास्वोषधीषु शमीप्रायेषु स्थास्नुषु । विद्युत्प्रायेषु मेघेषु शून्यप्रायेषु सद्मसु ॥११॥
सम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः । भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥१२॥
विचरन्नाशुना क्षोण्यां हयेनाप्रतिमद्युतिः । नृपलिङ्गच्छदो दस्यून् कोटिशो निहनिष्यति ॥१३॥
यदावतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः । कृतं भविष्यति तदा प्रजासूतिश्च सात्त्विकी ॥१४॥
यस्मिन् कृष्णो दिवं यातस्तस्मिन्नेव तदाहनि । प्रतिपन्नं कलियुगमिति प्राहुः पुराविदः ॥१५॥

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by his craft will be considered truthful. Rulers, like bandits, greedy and cruel will molest women and rob the wealth of the subjects, who will migrate to woods and caves and far of places where they will subsist on roots fruits and vegetation Those oppressed by the kings will become miserable and perish from internal squabbles, and other natual calamities such as snow storm, hurricanes, floods and famine. Man's span of life will not exceed thirty years 1-8

When religion will become heresy. the kings will become bandits men will become thieves, untruthful and cruel the cows will become small in size like calves, ashrams the retreat of the Rishis will be like houses with families, wives, and her releations will dominate the families. Seeds of vegetation will grow smaller and smaller in size-trees will have a stunted growth, clouds will only thunder with lightening without raining, and religion will be on the wane and Kaliyuga will have spread its tentacles all over when such chaotic conditions will prevail, then the Lord will incarnate as 'Kalki'' in the house of Vishnuyasas as a brahmin in the town of Shambal. That Lord of remarkable splendour and great effulgence, will ride on a swift horse as a king and will go round the earth and extirpate millions of thieves and robbers like kings. After the incarnation of the Lord as Kalki the defender of righteousness and faith, there will dawn the Satyayuga, age of truth and high morals wherein people will be high souled and humane. The day on which the Lord left for his abode Kaliyuga set in so say the wise. 9-15

देवापिः शंतनोर्भ्राता मरुश्चेक्ष्वाकुवंशजः । कलापग्राम आसाते महायोगबलान्वितौ ॥१६॥
ताविहेत्य कलेरन्ते वासुदेवानुशिक्षितौ । वर्णाश्रमयुतं धर्मं पूर्ववत् प्रथयिष्यतः ॥१७॥
राजन्नेते मया प्रोक्ता नरदेवास्तथापरे । भूमौ ममत्वं कृत्वान्ते हित्वेमां निधनं गताः ।
कालेन ते कृताः सर्वे कथामात्राः कथासु च ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

दृष्ट्वाऽऽत्मनि जये व्यग्रान्नृपान् हसति भूरियम् । अहो मां विजिगीषन्ति मृत्योः क्रीडनका नृपाः
पूर्वं निर्जित्य षड्वर्गं जेष्यामो राजमन्त्रिणः । ततः सचिवपौराप्तकरीन्द्रानस्य कण्टकान् ॥२॥
एवं क्रमेण जेष्यामः पृथ्वीं सागरमेखलाम् । इत्याशाबद्धहृदया न पश्यन्त्यन्तिकेऽन्तकम् ॥३॥
यां विसृज्यैव मनवस्तत्सुताश्च कुरूद्वह । गता यथागतं युद्धे तां मां जेष्यन्त्यबुद्धयः ॥४॥
ममैवेयं मही कृत्स्ना न ते मूढेति वादिनः । स्पर्धमाना मिथो घ्नन्ति म्रियन्ते मत्कृते नृपाः ॥५॥

Devapi the brother of Shantanu and Maru of Ikhawaka fame these two of the Lunar and Solar dynasty now live in village of Kalpa with their yogic prowess. Towards the close of Kali Yuga as commanded by the Lord they will come and propagate the varnashram order. the order of customary religion and once again restore true religion on the earth 16–17

Thus ends chapter two of Book XII.

CHAPTER III

The earth seeing the kings restless for her conquest, smiles and says : These puppepts of death are struggling to subdue me. They will first subdue the passions then they will subdue the ministers, then the counsellors, the citizens, then their own kinsmen, then the elephants and whatever comes in their way that will impede their march, will be destroyed Thus they will conquer the earth sorrounded by the seas Filled with such futile hopes they do not see death which is by their side. Even Manu and his illustrous sons had to go from this world, as they came, without conquering me; then, what to talk

पृथुः पुरूरवा गाधिर्नहुषो भरतोऽर्जुनः । मान्धाता सगरो रामः खट्वाङ्गो धुन्धुहा रघुः ॥६॥
हिरण्यकशिपुर्वृत्रो रावणो लोकरावणः । नमुचिः शम्बरो भौमो हिरण्याक्षोऽथ तारकः ॥७॥
अन्ये च बहवो दैत्या राजानो ये महेश्वराः । कथावशेषाः कालेन ह्यकृतार्थाः कृता विभो ॥८॥
कथा इमास्ते कथिता महीयसां विताय लोकेषु यशः परेयुषाम् ।
विज्ञानवैराग्यविवक्षया विभो वचोविभूतीर्न तु पारमार्थ्यम् ॥९॥

राजोवाच

केनोपायेन भगवन् कलेर्दोषान् कलौ जनाः । विधमिष्यन्त्युपचितांस्तन्मे ब्रूहि यथा मुने ॥१०॥

श्रीशुक उवाच

कलौ तु धर्महेतूनां तुर्यांशोऽधर्महेतुभिः । एधमानैः क्षीयमाणो ह्यन्ते सोऽपि विनङ्क्ष्यति ॥११॥
तस्मिंल्लुब्धा दुराचारा निर्दयाः शुष्कवैरिणः । दुर्भगा भूरितर्षाश्च शूद्रदाशोत्तराः प्रजाः ॥१२॥

of these fools who dream of subjugating me. Those that claim that the world is mine create conflicts, collide and perish Kings and sovereigns like Pruthu, Pururava Gadhi Natusa Bharat, Arjun, Mandhata, Sagar, Ramk Khatwang, Dhndhuman and Raghu ard the mighty demons like Hiranakashyapu Vratrasur, Ravan, Namuchi, Shambur, Bhasmasur, Hiranyakshya and Tarakasur all these flourished and faded without fulfilling their desires in this vast expanse of relentless time, seldom to be remembered in name only-Oh Rajan, the accounts I relate to you of these great kings who went to Heaven leaving behind perfume of their fame and glory on this earth is to show to you the worthlessness of these mundane objects and a feeling of renunciation about it. These narratives are more or less indulgence in the luxury of language. The hidden meaning behind it is quite different 1-9

The King said : Oh sire, pray tell me how men can get rid of contactual sins and blemishes in Kali Yuga.

Shree Shukadev replied : In Satya Yuga the four virtues are the main pivot of religion (dharma) Austerity, Mercy, charity and truthfulness With the spread of Kali Yuga the former three ones will vanish and the fourth one the virtue of truthfulness will get feebler and feebler and that too will ultimately perish. In this age, people will be cunning, depraved, cruel, unfortunate, and cupid, dominated by the Shudras and the backwards of the society. The country will

दस्यूत्कृष्टा जनपदा वेदाः पाखण्डदूषिताः । राजानश्च प्रजाभक्षा शिश्नोदरपरा द्विजाः ॥१३॥
अव्रता बटवोऽशौचा भिक्षवश्च कुटुम्बिनः । तपस्विनो ग्रामवासा न्यासिनोऽत्यर्थलोलुपाः ॥१४॥
ह्रस्वकाया महाहारा भूर्यपत्या गतह्रियः । शश्वत्कटुकभाषिण्यश्चौर्यमायोरुसाहसाः ॥१५॥
पतिं त्यक्ष्यंति निर्द्रव्यं भृत्या अप्यखिलोत्तमम् । भृत्यं विपन्नं पतयः कौलं गाश्चापयस्विनी ॥१६॥
पितृभ्रातृसुहृज्ज्ञातीन् हित्वा सौरतसौहृदाः । ननान्दृश्यालसंवादा दीनाः स्त्रैणाः कलौ नराः १७
शूद्राः प्रतिग्रहीष्यन्ति तपोवेषोपजीविनः । धर्मं वक्ष्यन्त्यधर्मज्ञा अधिरुह्योत्तमासनम् ॥१८॥
कलौ काकिणिकेऽप्यर्थे विगृह्य त्यक्तसौहृदाः । त्यक्ष्यन्ति च प्रियान्प्राणान्हनिष्यन्ति स्वकानपि
न रक्षिष्यन्ति मनुजाः स्थविरौ पितरावपि । पुत्रान् सर्वार्थकुशलान् क्षुद्राः शिश्नोदरम्भराः २०
कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः । कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥२१॥

abound in crooks and knaves Vedas will be soiled by the heretics. The rulers will oppress the subjects, the Brahmins, will feed and fatten and indulge in sense objects

Brahmacharis, the celebates, shall fall, the ascetics will give up their retreats in solitude come and live in the towns and the Sanyasis will become corrupt and hanker after money Women will be short statured, immodest, bitter tongued overbold, clever and cunning Though otherwise howsoever good and noble his master may be the servant will leave him if he is without money and an old servant who is loyal and is very servicable to the family since decades if he is in trouble his master will dismiss him Cows that stop giving milk will be forsaken Those that delight in sex will be under the control of their wives Shudras disguised as mendicants, will accept alms and offerings Those who donot know anything about religion will pretend to teach religion One will kill his own relations forgetting his feelings or affection for them, for a paltry sum of money and if frustrated on that may also commit suicide Men will not maintain their old parents and the parents also living for themselves and their pleasures alone will not look after their sons 11-20

Rajan ! Kail Yuga is a vast store of vices Neverthless it has one great quality. By chanting the Lord's hymns and reciting his name one is freed from his sins and attains that highest bliss In Satya Yuga the bliss that is attained by meditating on the Lord, by performing sacrifices, in Treta Yuga and in worshipping the Lord, in the Dwapar is attained by

कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः। द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

कालस्ते परमाण्वादिर्द्विपरार्धावधिर्नृप। कथितो युगमानं च शृणु कल्पलयावपि ॥१॥
चतुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते। स कल्पो यत्र मनवश्चतुर्दश विशांपते ॥२॥
तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता। त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि ॥३॥
एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक्। शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः ॥४॥
द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः। तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै ॥५॥
एष प्राकृतिको राजन् प्रलयो यत्र लीयते। आण्डकोशस्तु संघातो विघात उपसादिते ॥६॥

repeating the Lord's sacred name and singing his praises in Kaliyuga 21-22

Thus ends chapter three of Book XII

CHAPTER IV

Shukadev said Oh king! I have told you all about the measure of time and duration of ages covering two Parartha years (Tens of thousands and thousands of Million years) Now I will tell you what Kalpa means and how the universe is destroyed and absorbed in Narayan. Four thousand Yugas make a single day of Brahma which is known as Kalpa. In each Kalpa fourteen Manu. flourish in succession. Then follows Brahma's night of four thousand yugas in which the three worlds are destroyed This type of deluge is know as the causal deluge, when the Lord Narayan engulfs the universe and enjoys the trance at will in Brahma's night, and relaxes on the Shesh Nag 1-4

न यत्र वाचो न मनो न सत्त्व तमो रजो वा महदादयोऽमी ।
न प्राणबुद्धीन्द्रियदेवता वा न सन्निवेशः खलु लोककल्पः ॥७॥

न स्वप्नजाग्रन्न च तत् सुषुप्तं न खं जलं भूरनिलोऽग्निरर्कः ।
संसुप्तवच्छून्यवदप्रतर्क्यं तन्मूलभूतं पदमामनन्ति ॥८॥

लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्यदा । शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः ॥९॥

घनो यदार्कप्रभवो विदीर्यते चक्षुः स्वरूपं रविमीक्षते तदा ।
यदा ह्यहंकार उपाधिरात्मनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ॥१०॥

यदैवमेतेन विवेकहेतिना मायामयाहंकरणात्मबन्धनम् ।
छित्त्वाच्युतात्मानुभवोऽवतिष्ठते तमाहुरात्यन्तिकमङ्ग सम्प्लवम् ॥११॥

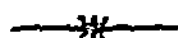
नित्यदा सर्वभूतानां ब्रह्मादीनां परंतप । उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्प्रचक्षते ॥१२॥
कालस्रोतोजवेनाशु ह्रियमाणस्य नित्यदा । परिणामिनामवस्थास्ता जन्मप्रलयहेतवः ॥१३॥

the moon, the five elements the gunas the massive, the mind the senses, the intelligence the vital breath and the three stages Thus when nothing whatever remains, then there pervdes an unimaginable blankness a vacuum wherein lies dorment and passive that fundamental substance the root cause of the entire creation, the unfathomable divine Parabh rama. This solution, is brought about when the energies of both Purush and Prakrit the creative powers, are rendered redundant by the force of time This is known as the prakratic natural dissolution 5-9

The eyes can only see the Sun, when the clouds produced by Sun that cover it and cause obstruction, are removed Similarly the attribute ego when it is destroyed by Brahmavichar. (thinking a about Brahma and meditating on Him) that the soul realises the Parabrhma in its true perspective This is known as Atyanlik pralaya, Dissolution for perfection or liberat on in all its completeness 10 11

Now I will tell you about the dissolution that takes place everyday. Those wise who know the subtle and esoteric fundamentals say that the dissolution of all creatures from Brahma down to the minutest microbe and the immobile takes place every day, and all the created beings undergo a change by the force of time. In this process the state of existence is changed The fundamentals remain and so the soul which is constant also remains Thus the combination of the soul and the fundamental is the birth, and its dissolution is death 12-13

स्नेहाधिष्ठानवर्त्यग्निसंयोगो यावदीयते । ततो दीपस्य दीपत्वमेवं देहकृतो भवः ।
रजस्सत्वतमोवृत्त्या जायतेऽथ विनश्यति ॥७॥
न तत्रात्मा स्वयंज्योतिर्यो व्यक्ताव्यक्तयोः परः । आकाश इव चाधारो ध्रुवोऽनन्तोपमस्ततः ।
चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः । मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम् ।९।
अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् । एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥१०॥
दशन्तं तक्षकं पादे लेलिहानं विषाननैः । न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥११॥
एतत्ते कथितं तात यथाऽऽत्मा पृष्टवान् नृप । हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि ।१२।
॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे अर्थोपदेशो नाम पञ्चमोऽध्यायः ॥५॥



:erges again in Brahma. The Mind that causes the soul to create the ›dy quality and action is a product of Maya the illusive energy of Lord. This existence of birth and death takes its rise from Maya As long as, ghee and the pot containing ghee, the wick the flame, these four are kept together the lamp gives the light. same way as long as body and soul remain together life continues. ıoment they separate, life vanishes and existence ends. Rajan the hich is self effulgent, above the subtle, infinite, immaculate and any simile, is the support of the creation Therefore you on that Lord Vasudev that dwells within thee Takshak though commanded by the curse of the brahmin ll you. Death can not kill its Lord I am Brahma, the ahma is myself with this firm determination if you will soul in the nameless Supreme being, you will not see Takshaka omous fangs or the universe seperate from you. Oh told you all about the play of the Lord and his now what else you want to hear 4–12

Thus ends five of Book XII



नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः । आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

पुराणसंहितामेतामृषिर्नारायणोऽव्ययः । नारदाय पुरा प्राह कृष्णद्वैपायनाय सः ॥१॥
स वै मह्यं महाराज भगवान् बादरायणः । इमां भागवतीं प्रीतः संहितां वेदसम्मिताम् ॥२॥
अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः । यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधसमुद्भवः ॥३॥
त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि । न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि ॥४॥
घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा । एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥
मनः सृजति वै देहान् गुणान् कर्माणि चात्मनः । तन्मनः सृजते माया ततो जीवस्य संसृतिः ॥

Rajan ! thus I have described to thee the four types of dissolution. The Prakritic, the causal, the perfect and the daily. Thus time relentlessly marches on its course. Such is the gait of time-14

Thus ends chapter forth of Book XII.

CHAPTER V

Shree Shukadev said : Oh king ! the Lord Narayan narrated this Bhagwat Purana first to Shree Narad who in his him turn narrated the same to my father Krishna Dwaipayana Vyas He being pleased, in his kindness narrated it to me. By whose grace Brahma and by whose rage Rudra originated, that Lord Shree Hari the soul of the universese is described and sung over and over again in this samhita 1-3

Now oh king ! banish that thought that " I will die. " It is for the lower animals This body did not exist before, then it come into being and will therefore perish after sometime You are not the body, you are the dweller in the body the soul. so you do not die. just as a dweller in the house is not destroyed even if the house is destroyed. both being separate. Likewise, the Body and its dweller the soul being separate the dweller is rot destroved even if the body is destroyed. As when a pot is broken the ether in the pot, merges in the ether outside. in the same way when the body dies the soul that resides in the body

स्नेहाधिष्ठानवर्त्यग्निसंयोगो यावदीयते। ततो दीपस्य दीपत्वमेवं देहकृतो भवः।
रजस्सत्त्वतमोवृत्त्या जायतेऽथ विनश्यति ॥७॥
न तत्रात्मा स्वयंज्योतिर्यो व्यक्ताव्यक्तयोः परः। आकाश इव चाधारो ध्रुवोऽनन्तोपमस्ततः।
चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः। मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम् ।९।
अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम्। एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥१०॥
दशन्तं तक्षकं पादे लेलिहानं विषाननैः। न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥११॥
एतत्ते कथितं तात यथाऽऽत्मा पृष्टवान् नृप। हरेर्विश्वात्मनश्चेष्टा किं भूयः श्रोतुमिच्छसि ।१२।

। इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे ब्रह्मोपदेशो नाम पञ्चमोऽध्यायः ॥५।



merges again in Brahma The Mind that causes the soul to create the body quality and action is a product of Maya the illusive energy of the Lord This existence of birth and death takes its rise from this Maya As long as ghee and the pot containing ghee, the wick and the flame, these four are kept together the lamp gives the light In the same way as long as body and soul remain together life continues The moment they separate, life vanishes and existence ends Rajan the soul, which is self effulgent, above the subtle, infinite, immaculate and without any simile, is the support of the creation Therefore you meditate on that Lord Vasudev that dwells within thee Takshak the cobra though commanded by the curse of the brahmin will not kill you Death can not kill its Lord I am Brahma, the Supreme Brahma is myself with this firm determination if you will conjoin thy soul in the nameless Supreme being you will not see Takshaka his body his venomous fangs or the universe seperate from you Oh dear king! I have told you all about the play of the Lord and his miraculous deeds, now what else you want to hear 1–12

Thus ends five of Book XII



अथ षष्ठोऽध्यायः

सूत उवाच

एतन्निशम्य मुनिनाभिहितं परीक्षिद् व्यासात्मजेन निखिलात्मदृशा समेन।
तत्पादमूलमुपसृत्य नतेन मूर्ध्ना बद्धाञ्जलिस्तमिदमाह स विष्णुरातः ॥१॥

राजोवाच

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना। श्रावितो यच्च मे साक्षादनादिनिधनो हरिः॥
भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम्। प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया ॥३॥
अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे। मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ।४।
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया। भवता दर्शितं क्षेमं परं भगवतः पदम् ॥५॥

सूत उवाच

इत्युक्तस्तमनुज्ञाप्य भगवान् बादरायणिः। जगाम भिक्षुभिः साकं नरदेवेन पूजितः ॥६॥
परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना। समाधाय परं दध्यावस्पन्दासुर्यथा तरुः ॥७॥

CHAPTER VI

Shree Suta said : Oh Ye Rishis, Rajarshi parikshit, hearing this words of Shree Shukadv son of Maharhis Vyas to whom every creation is alike went to him bowed down and with folded hands said to him. Your reverence said the king blessed I am that heard from you all about that infinite Divine, the Paramatman. It was extremely kind of you Now I am not afraid of death by the bite of Takshak. I have realised Brahma and by you grace I am rendered fearless Oh Brahman, pray direct me, so that I may stop speaking and conjoin my mind in the Lord free from all encrustration nd desires and give up this body My ignorance, my nescience has vanished, by knowledge, and wisdom imparted to me by you. You have given the highest bliss, I prostrate before thee in all reverence. 1-5

Sutaji then said : Thus spoken to by King Parikshit and after being worshipped by him Shukdev with the kings consent left the place with other Sanyasis King parikshit also like a driedup tree that appears lifeless enjoined his atman in the parmatman and began to meditate on that Supreme spirit the Parabraham. In the meantime, directed by the curse of that enraged brahmin, Takshak was coming to bite the king when on the way he met Kashyapa a brahmin who

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना। हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम् ॥८॥
तं तर्पयित्वा द्रविणैर्निवर्त्य विषहारिणम्। द्विजरूपप्रतिच्छन्न कामरूपोऽदशन्नृपम् ॥९॥
ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना। बभूव भस्मसात् सद्यः पश्यतां सर्वदेहिनाम् ॥१०॥
देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः। ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः ॥११॥
जनमेजयः स्वपितरं श्रुत्वा तक्षकभक्षितम्। यथा जुहाव संक्रुद्धो नागान् सत्रे सह द्विजैः॥१२॥
सर्पसत्रे समिद्धाग्नौ दह्यमानान् महोरगान्। दृष्ट्वेन्द्र भयसंविग्नस्तक्षकः शरणं ययौ ॥१३॥
अपश्यंस्तक्षकं तत्र राजा पारीक्षितो द्विजान्। उवाच तक्षकः कस्मान्न दह्येतोरगाधमः॥१४॥
तं गोपायति राजेन्द्र शक्रः शरणमागतम्। तेन संस्तम्भितः सर्पस्तस्मान्नाग्नौ पतत्यसौ ॥१५॥
पारीक्षित इति श्रुत्वा प्राहर्त्विज उदारधीः। सहेन्द्रस्तक्षको विप्रा नाग्नौ किमिति पात्यते ॥१६॥

knew the charm, antidote of snake bite that nullified the poison Takshak gave him plenty of money and sent him away and disguised as a poor brahmin he stealthily went to king Pariksoit and bit him. With the sting of the cobra, the body of the royal sage, who was now one with the Divine was burnt to ashes, by the venom of the cobra in the presence of all The celestial drums were beaten The Gandharvas and the Apsaras the nymphs began to sing and play Flowers were profusely showered, and the gods themselves blessed Parikshit and sang his praises Thus the Royal sage Parikshit was liberated from all the bonds of this mundane existence. 7–11

Janmejaya when heard that, his father was bitten to death by Takshak, was furious with rage He called the brahmins and directed them to perform a (Sarpa Yaina) a sacrifice in which the entire species of the cobra and reptiles was to be offered in the sacrificial fire Beholding the mighty cobras falling in the sacrificial fire in large number, Takshak struk with terror went to Indra for refuge. When Janmejaya did not see takshak he questioned the brahmin as to why he had not yet come though beckoned thorugh the (Mantras) charm The Brahmin said that he had gone to Indra and was under his protection Janmejaya who was chagrined at this, ordered the brahmanas to offer in sacrifice both Takshak and Indra When Indra was pulled out of his abode with Takshak Brahaspati the son of Angira told the King Both, takshak and Indra are immortal, you cannot kill them. Man's existence and death

तच्छ्रुत्वाऽऽजुहुवुर्विप्राः सहेन्द्रं तक्षकं मखे । इति ब्रह्मोदिताक्षेपैः स्थानादिन्द्रः प्रचालितः १७

विलोक्याङ्गिरसः प्राह राजानं तं बृहस्पतिः । अनेन पीतममृतमथ वा अजरामरः ।
राजन् ततोऽन्यो नान्यस्य प्रदाता सुखदुःखयोः ॥१८॥

तस्मात् सत्रमिदं राजन् संस्थीयेताभिचारिकम् । सर्पा अनागसो दग्धा जनैर्दिष्टं हि भुज्यते ॥

सूत उवाच

इत्युक्तः स तथेत्याह महर्षेर्मानयन् वचः । सर्पसत्रादुपरतः पूजयामास वाक्पतिम् ॥२०॥

शौनक उवाच

पैलादिभिर्व्यासशिष्यैर्वेदाचार्यैर्महात्मभिः । वेदाश्च कतिधा व्यस्ता एतत् सौम्याभिधेहि नः ॥

सूत उवाच

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः । हृद्याकाशादभून्नादो वृत्तिरोधाद् विभाव्यते ॥२२॥

ततोऽभूत्त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराट् । यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः ॥२३॥

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is ruled by is own actions Nothing else can make him happy or miserable. So stop this Vendetta of Sarpayagna You destroyed many innocent serpants Everyone has to suffer as ordained by his fate 12-19

Suta said Thus the King respected the words of Brahaspati and stopped the Yajna The king then honoured him and paid him due homage. 20

Shaunak thus said to suta . Oh ! thou composed and tranquil, please tell us in how many parts the Vedas are divided by the preceptors who where the disciples of Shree Vyas, from Paila downwards 21

Sutaji replied Sound like a cosmic note (नाद) originated from the heart of Brahma, who is ever unified with Parabrahma thorugh meditation This sound which is audible only when the ears are closed and the senses are well controlled From that sound comes out the self effulgent the self mainfest the three lettered syllable om It is considered the divine symbol It has three aspect as it has three letters A. U. M These three letters are symbolic of the three qualities of Satwa, Rajas and Tamas From these were created by Brahma the antastha ushama swara sparsha, Hraswa, Deergha the alphabet with vowels and consonants From these Brahma created the four vedas, from his four mouths, with om and the Vyahratis, (mystic symbolic letters) for the proper performance of

तस्य ह्यासंस्त्रयो वर्णा अकाराद्या भृगूद्वह । धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः ॥२४॥
ततोऽक्षरसमाम्नायमसृजद् भगवानजः । अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् ॥२५॥
तेनासौ चतुरो वेदांश्चतुर्भिर्वदनैर्विभुः । सव्याहृतिकान् सोङ्कारांश्चातुर्होत्रविवक्षया ॥२६॥
पुत्रानध्यापयत्तांस्तु ब्रह्मर्षीन् ब्रह्मकोविदान् । ते तु धर्मोपदेष्टारः स्वपुत्रेभ्यः समादिशन् ॥२७॥
पराशरात् सत्यवत्यामंशांशकलया विभुः । अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् ॥२८॥
ऋगथर्वयजुःसाम्नां राशीनुद्धृत्य वर्गशः । चतस्रः संहिताश्चक्रे मन्त्रैर्मणिगणा इव ॥२९॥
पैलाय संहितामाद्यां बह्वृचाख्यामुवाच ह । वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम् ॥३०॥
साम्नां जैमिनये प्राह तथा छन्दोगसंहिताम् । अथर्वाङ्गिरसीं नाम स्वशिष्याय सुमन्तवे ॥३१॥
वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन् । यच्चेरुर्ब्रह्महत्यांहःक्षपणं स्वगुरोर्व्रतम् ॥३२॥
याज्ञवल्क्यश्च तच्छिष्य आहाहो भगवन् कियत् । चरितेनाल्पसाराणां चरिष्येऽहं सुदुश्चरम् ३३

Yagna He taught these vedas to Marichi and other Rishis worthy of this divine wisdom They in their turn taught their sons and disciples Thus when the Vedas were being handed down from Sire to son and from the preceptor to the disciple, there was born with divine benediction to Saraswati wife of Muni Parashar, Shree Vyas who divided the vedas into four parts, Seperating and classifying the mantras, as one would do from a heap of jewels and precious stones, and compiled them into four (manuals) Samhitas, Rik, Yajur and Atharwa From these he gave to Paila Muni 'Bahuvruch' Rigveda Samthita. to Vishampayana "Nigada' Yagurveda Sambita Nigada to Jaimine "chhandog", Sam Samhita and to Sumenta Atharvangiras Samahita Atharvaveda. 22-31

Vaishampayana's disciples became adhvaryus Once the disciples observed a severe vow to wash the sins of Brahmahatya (killing a brahmin) prepetrated by the Guru This shou'd have been done by the guru himself but the disciples to please the Guru did it and were since then known as the 'Charkadhwaryus". At that time Yagnavalkya, one of the disciple said Bhagwan how will these disciples with ascetic prowess of very little consequence practice such a severe vow. I will do it Hearing this Guru Vaishampayan became very angry and said to him I have no use of such an impertinent disciple like you who insults the Brahmins Give up all that you have learnt from me and

इत्युक्तो गुरुरप्याह कुपितो याह्यलं त्वया । विप्रावमन्त्रा शिष्येण मदधीतं त्यजाश्विति ॥३४॥
देवरातसुतः सोऽपिच्छर्दित्वा यजुषां गणम् । ततो गतोऽथ मुनयो ददृशुस्तान् यजुर्गणान् ।३५।
यजूंषि तित्तिरा भूत्वा तल्लोलुपतयाऽऽददुः । तैत्तिरीया इति यजुः शाखा आसन् सुपेशला ३६
याज्ञवल्क्यस्ततो ब्रह्मन् छन्दांस्यधिगवेषयन् । गुरोरविद्यमानानि सूपतस्थेऽर्कमीश्वरम् ॥३७॥

याज्ञवल्क्य उवाच

ॐ नमो भगवते आदित्यायाखिलजगतामात्मस्वरूपेण कालस्वरूपेण चतुर्विधभूतनिकायानां भवानेक एव लोकयात्रामनुवहति ॥३८॥

दुरितवृजिनबीजावभर्जन भगवतः समभिधीमहि तपनमण्डलम् ॥३९॥

परित आशापालैस्तत्र तत्र कमलकोशाञ्जलिभिरुपहृतार्हणः । अथ ह भगवंस्तव चरणनलिनयुगलं त्रिभुवनगुरुभिर्वन्दितमहमयातयामयजुःकाम उपसरामीति ॥४०॥

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get away from here. Then this Yagnavalkya son of Devvrata, vomited out all the Yajurved Samhita he had learnt from his guru and went away. The other sages that saw this incident collected those Mantras for them, as the tittira birds choose and pick from heaps of corn lying in the fields. This collection of Mantras, arranged and compiled by these rishis came to be known as the Taitariya Shakha a branch of the Yagurveda Samhtita 32-36

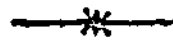
Yagnavalkya then wanted to do the research on the Veda Mantras not known to his Guru. He therefore invoked the God Sun the Lord of Vedas and addressed him thus. 37

Oh God, I bow down to you. As the soul of the universe from Brahma down to the minutest microbe and the immobile existence, you manifest yourself in everything and as time, you devour the creation in your relative. march from age to age till eternity Oh Lord, the destroyer of miseries, sins and seeds of ignorance of mankind, we sit before thy resplendent luminous orb and meditate on thee. All the digpalas the guardians of directions, around you extol you and sing your hymns, with lotuses in their hands to worship you. Oh Ye divine! I worship your lotus like feet, which are also adored by the great of the three worlds, with my humble prayers to learn from you the Yajurveda mantras, not known to anyone else besides, Your benigh divinity, 38-40

सूत उवाच

एवं स्तुतः स भगवान् वाजिरूपधरो हरिः। यजूंष्ययातयामानि मुनयेऽदात् प्रसादितः ॥४१॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे वेदशाखाप्रणयन नाम षष्ठोऽध्यायः ॥६॥



अथ सप्तमोऽध्यायः

सूत उवाच

त्रय्यारुणिः कश्यपश्च सावर्णिरकृतव्रणः। वैशम्पायनहारीतौ षड् वै पौराणिका इमे ॥१॥
अधीयन्त व्यासशिष्यात् संहितां मत्पितुर्मुखात्। एकैकामहमेतेषां शिष्यः सर्वाः समध्यगाम् ।२।
पुराणलक्षणं ब्रह्मन् ब्रह्मर्षिभिर्निरूपितम्। शृणुष्व बुद्धिमाश्रित्य वेदशास्त्रानुसारतः ॥३॥
सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च। वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥४॥
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः। केचित् पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥५॥
एवं लक्षणलक्ष्याणि पुराणानि पुराविदः। मुनयोऽष्टादश प्राहुः क्षुल्लकानि महान्ति च ॥६॥
ब्राह्मं पाद्मं वैष्णवं च शैवं लैङ्गं सगारुडम्। नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम् ॥८॥

Sutaji said : Thus appreased and propitiated by Yagnavalkya the Sun God gave him the Mantras as prayed for by him.

Thus ends chapter six of Book XII.



CHAPTER VII

Suta continued : In the previous chapter I described to you the preceptors the principal propagators of the Vedas Now I will tell you about the puranas. The *Mythology, Traiyaruni, Kashyap Suvarni,* Akrutavarna, Vaishampaya and Harita these are the six Acharyas of the puranas. My father Romharshana a disciple of Shree Ved Vyas, taught all of them. I am the disciple of these six larned ones, and have *studied the six samhitas (the* manuals) under them The Brahmarishis, have, consistent *with the vedic scriptures defined* and described the features of Puranas which you listen with attention. They are the Sarga, Visarga, Vriti, Raksha, Manvantar, Vanshanucharita, Sanstha, Mukti, Hetu, Apashraya. One with these ten features is known as Mahapurana and *that wilh five* features is known as Upa purana. *The* knowers of *antique learning say that such puranas with the above* dominating features are eighteen in number. They are, the *Brahma,*

भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम्। वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट्॥८॥

॥ इति संक्षिप्तभागवते द्वादशस्कन्धे सप्तमोऽध्यायः ॥७॥

अथाष्टमोऽध्यायः

शौनक उवाच

आहुश्चिरायुषमृषिं मृकण्डतनयं जनाः। यः कल्पान्ते उर्वरितो येन ग्रस्तमिदं जगत्॥१॥
एक एवार्णवे भ्राम्यन् ददर्श पुरुषं किल। वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम्॥२॥
एष नः संशयो भूयान् सूत कौतूहलं यतः। तं नश्छिन्धि महायोगिन् पुराणेष्वपि सम्मतः॥३॥

सूत उवाच

प्राप्तद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात्। छन्दांस्यधीत्य धर्मेण तपस्स्वाध्यायसंयुतः॥४॥
बृहद्व्रतधरः शान्तो जटिलो वल्कलाम्बरः। आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम्।
दध्यावधोक्षजं योगी ध्वस्तक्लेशान्तरात्मना॥५॥
एतत् पुरन्दरो ज्ञात्वा सप्तमेऽस्मिन् किलान्तरे। तपोविशङ्कितो ब्रह्मन्नारेभे तद्विघातनम्॥६॥

Padma, Vishnu, Shiva, Linga, Garud, Nasaw, Bhagwat, Aghi, Skanda, Bhavishya, Brahmavaivasta, Markandaya Vaman, Varaha, Matsya Kurma and Brahmand. 1-8

Thus ends chapter seven of Book XII.

CHAPTER VIII

Shree Shuka said: Maharshi Markandeya, son of Mrukand rishi, is known to be immortal, How did he survive the deluge of this universe when everything is destroyed While floating in the ocean, he saw a wonderful child lying on a leaf of a Banyan tree, floating on waters. We are curious to know about it. Knowers of Puranas that you are. Please remove our doubts and satisfy our curiosity. 1-3

Shree Suta said: Markandeya was consecrated as a brahmin by yagnopavita ceremony, and was made into a true Brahmachari. He grew long hairs and wore them on his head in a matted knot He used to wear bark of a tree instead of cloth Calm and composed engrossed in the study of vedas, he kept vows and practised austere penance and propitiated the Lord and conquered invincible death. By meditating

ननृतुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः । मृदङ्गवीणापणवैर्वाद्यं चक्रुर्मनोरमम् ।
सर्वं तत्राभवन्मोघमनीशस्य यथोद्यमः ॥७॥

तस्यैवं युञ्जतश्चित्तं तपःस्वाध्यायसंयमैः । अनुग्रहायाविरासीन्नरनारायणो हरिः ॥८॥
स तत्संदर्शनानन्दनिर्वृतात्मेन्द्रियाशय । उत्थाय प्राञ्जलिः प्रह्व औत्सुक्यादाश्लिषन्निव ॥९॥
सुखमासनमासीनौ प्रसादाभिमुखौ मुनी । पुनरानम्य पादाभ्यां गरिष्ठाविदमब्रवीत् ॥१०॥

मार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः संस्पन्दते तमनु वाङ्मनइन्द्रियाणि ।
स्पन्दन्ति वै तनुभृतामजशर्वयोश्च स्वस्याप्यथापि भजतामसि भावबन्धुः ॥११॥

सत्त्वं रजस्तम इतीश तवात्मबन्धो मायामयाः स्थितिलयोदयहेतवोऽस्य ।
लीला धृता यदपि सत्त्वमयी प्रशान्त्यै नान्ये नृणां व्यसनमोहभियश्च याभ्याम् ॥१२॥

on the Lord all his mental anguish disappeared Thus, six manvantars elapsed. In the seventh one, Indra perturbed at the severity of the penance of Markandeya grew anxious and sent his dancing damsels and musicians to desecrate him and dislodge him from his penance, and just as the efforts of a man of ill luck, become futile, similarly here also all the efforts of Indra to distract him became fruitless. Appeased at his austerities and Yogic restrain, the Lord in his grace appeared before Markandeya to bless him, Seeing the Lord by the ecstacy of whose mere sight the mind gets tranquiled, and serene, Markandeya who was moved, rose with reverence and prostrated himself before the Lord, and addressed him thus. 4-10

Markundeya said : Oh Lord how shall I describe thee; I salute thee; in all humbleness, thou who art the prime cause, of the universe and from whom emanates the entire creation Thou art the life breath of all beings including Brahma Shankar and other gods whose minds speech and senses all function, because of thee. Though thou art so great and mighty, thou art the friend of thy devotees, out of sheer love for them. Oh God, the three qualities of Satwa, Rajas and Tamas the cause of creation, preservation, and annihilation of this universe are the creation of your Maya (the cosmic energy) but out of the three it is only the former the Satwa that gives bliss and happiness. The other two rajas and tamas produce delusion misery and danger. Oh Lord ! I bow down to you, the supreme Purush, the omnipotent, the preceptor of the universe, the highest

तस्मै नमो भगवते पुरुषाय भूम्ने विश्वाय विश्वगुरवे परदेवतायै।
नारायणाय ऋषये च नरोत्तमाय हंसाय संयतगिरे निगमेश्वराय ॥१३॥

यद्दर्शनं निगम आत्मरहःप्रकाशं मुह्यन्ति यत्र कवयोऽजपरा यतन्तः।
तं सर्ववादविषयप्रतिरूपशीलं वन्दे महापुरुषमात्मनिगूढबोधम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धेऽष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

श्रीभगवानुवाच

भो भो महर्षिवर्यासि सिद्ध आत्मसमाधिना। वरं प्रतीच्छ भद्रं ते वरदेशादभीप्सितम् ॥१॥

ऋषिरुवाच

वरेणैतावतालं नो यद् भवान् समदृश्यत। अथाप्यम्बुजपत्राक्ष पुण्यश्लोकशिखामणे।
द्रक्ष्ये मायां यया लोकः सपालो वेद सद्भिदाम् ॥२॥

of the celestials, the best amongst men, one whose speech is well restrained and who is the Lord of the Vedas. Bhagwan Narayan, your holy immaculate, form is manifest through the vedas only Even Brahma and other learned saints, who strive, through great efforts to know you, by other means then the Vedas, are deluded and cannot understand. the Reality which is thee We bow to that Supreme being, that mysterious entity whose real form, is covered, under the bodies of beings and other immobile coverings. 11-14

Thus ends chapter eight of Book XII

CHAPTER IX

The Lord said : Oh the best amongst the Brahmagnanis, you have attained what you desired through concentration and meditation. Propitiate and pleased as I am with thy devotion and penance, I will grant you whatever boons you desire. 1

Rishi said : Blessed I am with thy darshan, I do not desire any boon oh lotus eyed Lord, the highest amongst the illustrious I desire to see and experience your Maya, by which the Lokpalas and the humanbeings are lead to see the difference and distinction even in truth. 2

चार्वङ्गुलिभ्यां पाणिभ्यामुन्नीय चरणाम्बुजम्। मुखे निधाय विप्रेन्द्रो धयन्तं वीक्ष्य विस्मितः ॥

तद्दर्शनाद् वीतपरिश्रमो मुदा प्रोत्फुल्लहृत्पद्मविलोचनाम्बुजः।
प्रहृष्टरोमाद्भुतभावशङ्कितः प्रष्टुं पुरस्तं प्रससार बालकम् ॥१२॥
तावच्छिशोर्वै श्वसितेन भार्गवः सोऽन्तःशरीरं मशको यथाविशत्।
तत्राप्यदो न्यस्तमचष्ट कृत्स्नशो यथा पुरामुह्यदतीव विस्मितः ॥१३॥
खं रोदसी भगणानद्रिसागरान् द्वीपान् सवर्षान् ककुभः सुरासुरान्।
यत् किंचिदन्यद् व्यवहारकारणं ददर्श विश्वं सदिवावभासितम् ॥१४॥
हिमालयं पुष्पवहां च तां नदीं निजाश्रमं तत्र ऋषीनपश्यत्।
विश्वं विपश्यञ्छ्वसिताच्छिशोर्वै बहिर्निरस्तो न्यपतल्लयाब्धौ ॥१५॥

अथ तं बालकं वीक्ष्य नेत्राभ्यां धिष्ठितं हृदि। अभ्ययादतिसंक्लिष्टः परिष्वक्तुमधोक्षजम् ॥१६॥
तावत् स भगवान् साक्षाद् योगाधीशो गुहाशयः। अन्तर्दध ऋषेः सद्यो यथेहानीशनिर्मिता १७
तमन्वथ वटो ब्रह्मन् सलिलं लोकसंप्लवः। तिरोधायि क्षणादस्य स्वाश्रमे पूर्ववत् स्थितः ॥१८॥

इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे मायादर्शनं नाम नवमोऽध्यायः ॥९॥



wonderful infant, his eyes widened his heart swelled, he experinced a thrill, he had horripilations on his body, when he tried to go near him to see him he was pulled in through the nostril like a mosquito into the body, of the child. There in the belly of the child he saw the entire universe as it was before the deluge. Amazed at this wonderful phenomenon, he saw therein the firmament, the stars and the planets, the seas the islands, rivers and the mountains the continents, the celestial beings and the humanbeings and the animals, the Himalayas, the River Pushpavaha his own ashram and the rishis, other ashrams towns and villages including means of communication. Awe stricken and astounded when he was engrossed in seeing this universe in the belly of that miraculous child, he was thrown out, exhaled from the nostril, of the child and once again fell in the waters of the ocean. There he saw the child was highly pleased, and out of affection went to embrace him, when the Lord, the Yogeshwar, of the soul of all beings disappeared With the disapperance of the infant God everything disappeared, the Banyan tree and the entire phenomenon of deluge and Rishi Markandeya found himself seated in his own ashram as before. 9-18

Thus ends chapters nine of Book XII



अथ दशमोऽध्यायः

सूत उवाच

स एवमनुभूयेदं नारायणविनिर्मितम् । वैभवं योगमायायास्तमेव शरणं ययौ ॥१॥
तमेवं निभृतात्मानं वृषेण दिवि पर्यटन् । रुद्राण्या भगवान् रुद्रो ददर्श स्वगणैर्वृतः ॥२॥
अथोमा तमृषिं वीक्ष्य गिरिशं समभाषत । कुरुष्व तपसः साक्षात् संसिद्धिं सिद्धिदो भवान् ३

श्रीभगवानुवाच

नैवेच्छत्याशिषः क्वापि ब्रह्मर्षिर्मोक्षमप्युत । अथापि संवदिष्यामो भवान्येतेन साधुना ॥४॥

सूत उवाच

इत्युक्त्वा तमुपेयाय भगवान् स सतां गतिः । ईशानः सर्वविद्यानामीश्वरः सर्वदेहिनाम् ॥५॥
तयोरागमनं साक्षादीशयोर्जगदात्मनोः । न वेद रुद्धधीवृत्तिरात्मानं विश्वमेव च ॥६॥
भगवांस्तदभिज्ञाय गिरीशो योगमायया । आविशत्तद्गुहाकाशं वायुश्छिद्रमिवेश्वरः ॥७॥

CHAPTER X

Suta said : Thus Rishi Markandeya saw and experienced the grandeur of the Lord's illusory creation and sought refuge in him.' Once Bhagwan Shanker riding his bull with his consort Parvati and accompanied by his attendants, while ranging the ethereal regions saw Rishi Markandeya in his ashram Seeing the Rishi Parvati spoke to Bhagwan Shanker. Oh Lord you are the giver of boons please reward this Rishi with the fruits of his penance. Shree Bhagwan replied. 2–3

This Brahmarshi does not desire any boon, not even liberation. Neverthless let us ask him 4

Sutaji said : With these words the Lord of all beings, all learning and of the good and the pious went near the Rishi. The Rishi whose all faculties of the mind were canalised and concentrated on the supreme, did not know that the soul of the universe Lord Shanker with his consort had arrived there. Bhagwan Shanker soon knew this and as air enters even the minutest invisible hole, he entered the rishis heart by his Yogic Powers. The Rishi then saw in his meditation, Bhagwan Sadashiv with his pale almond like matted locks of hair glowing like lightening in his heart, ejaculated with wonder, what is this. Where has the Bhagwan so graciously arrived. Interrupted in his meditation, he came out of his samadhi and when

आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गजटाधरम् । त्र्यक्षं दशभुजं प्रांशुमुद्यन्तमिव भास्करम् ॥७॥ -->
आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गजटाधरम् । बिभ्राणं शिरसा गंगां विचक्ष्य हृदि विस्मितः ।
किमिदं कुत एवेति समाधेर्विरतो मुनिः ॥८॥

नेत्रे उन्मील्य ददृशे सगणं सोमयाऽऽगतम् । रुद्रं त्रिलोकैकगुरुं ननाम शिरसा मुनिः ॥९॥

आह चात्मानुभावेन पूर्णकामस्य ते विभो । करवाम किमीशान येनेदं निर्वृतं जगत् ॥१०॥

नमः शिवाय शान्ताय सत्त्वाय प्रमृडाय च । रजोजुषेऽप्यघोराय नमस्तुभ्यं तमोजुषे ॥११॥

श्रीभगवानुवाच

वरं वृणीष्व नः कामं वरदेशा वयं त्रयः । अमोघदर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम् ॥१२॥

ऋषिरुवाच

अहो ईश्वरलीलेयं दुर्विभाव्या शरीरिणाम् । यन्नमन्तीशितव्यानि स्तुवन्ति जगदीश्वराः ॥१३॥

कं वृणे नु परं भूमन् वरं त्वद् वरदर्शनात् । यद्दर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत् ॥१४॥

वरमेकं वृणेऽथापि पूर्णात् कामाभिवर्षणात् । भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि ॥१५॥

सूत उवाच

तमाह भगवाञ्छर्वः शर्वया चाभिनन्दितः । आकल्पान्ताद् यशः पुण्यमजरामरता तथा ॥१६॥

he opened his eyes he saw in front of him the Lord of the three worlds Bhagwan Shanker with his consort Parvati and his attendants He prostrated himself before the Lord and said. Oh Magnificent one! by thy own prowess thou art the Lord of all desires, what shall I do to propitiate you Oh the benign and the tranquil the giver of happiness though living in the three attributes the Satwa, Rajas and Tamas you are sedate and sublime, pray accept my humble obeisance. 5-11

ज्ञानं त्रैकालिकं ब्रह्मन् विज्ञानं च विरक्तिमत्। ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते १७

सूत उवाच

सोऽप्यवाप्तमहायोगमहिमा भार्गवोत्तम.। विचरत्यधुनाप्यद्धा हरावेकान्तता गत ॥१८॥
अनुवर्णितमेतत्ते मार्कण्डेयस्य धीमत.। अनुभूतं भगवतो मायावैभवमद्भुतम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे दशमोऽध्याय ॥१०॥

अथैकादशोऽध्यायः

शौनक उवाच

तान्त्रिकाः परिचर्यायां केवलस्य श्रिय. पते.। अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथा च यैः ॥१॥
तन्नो वर्ण भद्रं ते क्रियायोगं बुभुत्सताम्। येन क्रियानैपुणेन मर्त्यो यायादमर्त्यताम् ॥२॥

सूत उवाच

नमस्कृत्य गुरून् वक्ष्ये विभूतीर्वैष्णवीरपि। या प्रोक्ता वेदतन्त्राभ्यामाचार्यै. पद्मजादिभि ३

Maharshi, all your wishes will be fulfilled and your brilliant fame and virtue will ever remain untarnished and you will be free from all bodily decay due to age and you will attain immortality till the end of this Kalpa May you have the knowledge of three Kalas–the past, present and the future and you may have the wisdom of Brahmavid and you will be the acharya, the preceptor of all puranas Thus Muni Markandeya the best of the Bhrigus, got the reward of his Mahayoga Even to-day he is moving on this earth as a loyal earnest devotee of the Lord I have, in brief related to you the wonderful grandeur of the Lord's Maya as experienced by rishi Markandeya 18–19

Thus ends chapter ten of Book XII



CHAPTER XI

said : Oh Sire, please tell me with what feelings of ntrikas imagine the different limbs of the bodies and wan-Narayan the Lord of Laxmi I also desire to of worship and Yoga, by which the proficient attain

th my obeisance to my Guru, I will relate to you

आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गजटाधरम्। त्र्यक्षं दशभुजं प्रांशुमुद्यन्तमिव भास्करम् ॥
विभ्राणं शिरसा गंगां विचक्ष्य हृदि विस्मितः ।
किमिदं कुत एवेति समाधेर्विरतो मुनिः ॥८॥

नेत्रे उन्मील्य ददृशे सगणं सोमयाऽऽगतम् । रुद्रं त्रिलोकैकगुरुं ननाम शिरसा मुनिः ॥९॥
आह चात्मानुभावेन पूर्णकामस्य ते विभो । करवाम किमीशान येनेदं निर्वृतं जगत् ॥१०॥
नमः शिवाय शान्ताय सत्त्वाय प्रमृडाय च । रजोजुषेऽप्यघोराय नमस्तुभ्यं तमोजुषे ॥११॥

श्रीभगवानुवाच

वरं वृणीष्व नः कामं वरदेशा वयं त्रयः । अमोघदर्शनं येषां मर्त्यो यद् विन्दतेऽमृतम् ॥१२॥

ऋषिरुवाच

अहो ईश्वरलीलेयं दुर्विभाव्या शरीरिणाम् । यन्नमन्तीशितव्यानि स्तुवन्ति जगदीश्वराः ॥१३॥
किं वृणे नु परं भूमन् वरं त्वद् वरदर्शनात् । यद्दर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत् ॥१४॥
वरमेकं वृणेऽथापि पूर्णात् कामाभिवर्षणात् । भगवत्यच्युतां भक्तिं तत्परेषु तथा त्वयि ॥१५॥

सूत उवाच

तमाह भगवाञ्छर्वः शर्वया चाभिनन्दितः । आकल्पान्ताद् यशः पुण्यमजरामरता तथा ॥१६॥

he opened his eyes he saw in front of him the Lord of the three worlds Bhagwan Shanker with his consort Parvati and his attendants. He prostrated himself before the Lord and said. Oh Magnificent one! by thy own prowess thou art the Lord of all desires, what shall I do to propitiate you Oh the benign and the tranquil the giver of happiness though living in the three attributes the Satwa, Rajas and Tamas you are sedate and sublime, pray accept my humble obeisance. 5-11

Shree Bhagwan replied : We three (Brahma, Vishnu, Mahesh) are the foremost among the bestower of boons, ask whatever you desire; our darshan liberates a man from all his bonds. 12

The Rishi said Inscrutable are the ways of the Lord It is beyond human understanding To the devotees, the gods bow down sing their hymns and worship them Isn't this something queer and not understandable Oh the immeasurable one, what more do I want when I had your beautiful darshan, which fulfills all desires of man and renders truthful all his mental resolves. Nevertheless I will ask for only one boon and that is that I may cherish everlasting reverence unto thy self and thy devotees without interruption 13-15

Sutaji said · The Lord with the consent of Parveti said! Oh

ज्ञानं त्रैकालिकं ब्रह्मन् विज्ञानं च निरक्तिमत् । ब्रह्मवर्चस्विनो भूयात् पुराणाचार्यतास्तु ते १७

सूत उवाच

सोऽप्यवाप्तमहायोगमहिमा भार्गवोत्तम । विचरत्यधुनाप्यद्धा हराचेकान्तता गत ॥१८॥
अनुवर्णितमेतत्ते मार्कण्डेयस्य धीमत. । अनुभूत भगवतो मायावैभवमद्भुतम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे दशमोऽध्याय ॥१०॥

अथैकादशोऽध्यायः

शौनक उवाच

तान्त्रिका परिचर्यायां केवलस्य श्रिय पते । अङ्गोपाङ्गायुधाकल्प कल्पयन्ति यथा च यै ॥१॥
तन्नो वर्ण भद्र ते क्रियायोग बुभुत्सताम् । येन क्रियानैपुणेन मर्त्यो यायादमर्त्यताम् ॥२॥

सूत उवाच

नमस्कृत्य गुरून् वक्ष्ये विभूतीर्वैष्णवीरपि । या प्रोक्ता वेदतन्त्राभ्यामाचार्यैं पद्मजादिभि ३

Maharshi, all your wishes will be fulfilled and your brilliant fame and virtue will ever remain untarnished and you will be free from all bodily decay due to age and you will attain immortality till the end of this Kalpa May you have the knowledge of three Kalas—the past, present and the future and you may have the wisdom of Brahmavid and you will be the acharya, the preceptor of all puranas Thus Muni Markandeya the best of the Bhrigus, got the reward of his Mahayoga Even to-day he is moving on this earth as a loyal earnest devotee of the Lord I have, in brief related to you the wonderful grandeur of the Lord s Maya as experienced by rishi Markandeya 18–19

Thus ends chapter ten of Book XII

CHAPTER XI

Shaunak said · Oh Sire please tell me with what feelings of reverence the tantrikas imagine the different limbs of the bodies and weapons of Bhagwan-Narayan the Lord of Laxmi I also desire to know that method of worship and Yoga, by which the proficient attain immortality 1–2

Sutaji said With my obeisance to my Guru I will relate to you

मायाद्यैर्नवभिस्तत्त्वैः स विकारमयो विराट् । निर्मितो दृश्यते यत्र सचित्के भुवनत्रयम् ॥४॥
एतद् वै पौरुषं रूपं भूः पादौ द्यौः शिरो नभः। नाभिः सूर्योऽक्षिणी नासे वायुः कर्णौ दिशः प्रभोः
प्रजापतिः प्रजननमपानो मृत्युरीशितुः । तद्बाहवो लोकपाला मनश्चन्द्रो भ्रुवौ यमः ॥६॥
यावानयं वै पुरुषो यावत्या संस्थया मितः । तावानसावपि महापुरुषो लोकसंस्थया ॥७॥
कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः । तत्प्रभा व्यापिनी साक्षात् श्रीवत्समुरसा विभुः
स्वमायां वनमालाख्यां नानागुणमयीं दधत् । वासश्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत् स्वरम् ॥
बिभर्ति सांख्यं योगं च देवो मकरकुण्डले । मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयंकरम् ॥१०॥
अव्याकृतमनन्ताख्यमासनं यदधिष्ठितः । धर्मज्ञानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते ॥११॥
ओजः सहोबलयुतं मुख्यतत्त्वं गदां दधत् । अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् ॥१२॥

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the splendour of the Lord Vishnu manifested different times as described by Brahma, the Vedas and the acharyas. Though the Lord is without any attribute or quality neverthless, outwordly the maya which consists of nine tatwas subject to change, which provides the three worlds is the physical form of the Virat Purush. The earth is his feet, the heavens his head, the sky his navel sun the eyes, wind his nose and the quarters are his ears-prajapati his genita's, the Lokpalas his hands, Moon his mind, Yama his eyebrows. A miniaturt idol of the Virat is also immagined and described for purposes of daily worship for Man. 3-7

Now I will tell you about the forms of the limbs. The gem Kaustubha is his own effulgence, the symbol, Shri Vatsa, which adore his chest, represents individual soul Vanmala in his neck is his own trigunatmika Maya. The silk garment on the loins (yellow soverign) is the Veda and the Yagnopavit the sacred thread, is the sacred symbol Om. The earring with its shape like that of an alligator is suggestive of Sankya and Yoga The crown is the Brahmapad the highest bliss. that renders the worlds fearless. The seat of the Lord is the unchangeable principal tatwa. When lotus. is imagined as the seat of the Lord, then that lotus, is symbolic of the Satwa guna with knowledge and righteousness. The Mace is considered as the life giving tatwa with body, mind and senses. Conch is the water and tatwa, Sudarshan the discus is the tej tatwa. Dark sword is the Akash tatwa, shield is the form of Tamas, the Bow, is death and the actions the quiver, the arrows are the senses, chariot is the Mind. The parts of the chariot are

नभोनिभं नभस्तत्त्वमसि चर्म तमोमयम् । कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् ।१३।
इन्द्रियाणि शरानाहुराकूतीरस्य स्यन्दनम् । तन्मात्राण्यस्याभिव्यक्तिं मुद्रयार्थक्रियात्मताम्
भगवान् भगशब्दार्थं लीलाकमलमुद्वहन् । धर्मं यशश्च भगवांश्चामरव्यजनेऽभजत् ॥१५॥
आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम् । त्रिवृद् वेदः सुपर्णाख्यो यज्ञं वहति पूरुषम् ॥१६॥
अनपायिनी भगवती श्री साक्षादात्मनो हरेः । नन्दादयोऽष्टौ द्वाःस्थाश्च तेऽणिमाद्या हरेर्गुणाः
वासुदेवः सङ्कर्षणः प्रद्युम्नः पुरुषः स्वयम् । अनिरुद्ध इति ब्रह्मन् मूर्तिव्यूहोऽभिधीयते ।१८॥
स विश्वस्तैजसः प्राज्ञस्तुरीय इति वृत्तिभिः । अर्थेन्द्रियाशयज्ञानैर्भगवान् परिभाव्यते ॥१९॥
य इदं कल्य उत्थाय महापुरुषलक्षणम् । तच्चित्तः प्रयतो जप्त्वा ब्रह्म वेद गुहाशयम् ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे एकादशोऽध्यायः ॥११॥



अथ द्वादशोऽध्यायः

सूत उवाच

नमो धर्माय महते नमः कृष्णाय वेधसे । ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान् ॥१॥

five tanmatras the मुद्रा of the hand of the Lord dispels all fear The lotus that the Lord holds is symbolic of opulence and prosperity *Virtue and fame are the fly whisk) chamar and fan Umbrella signifies* Vaikuntha Garud is the Veda the vehicle of the Parmatman Laxmi is the eternal splendour of the Lord and the warders like Nanda and others are the eight attributes of Shree Bhagwan This Lord is worshipp d in four different forms as *Vasudev, Sankar han, Pradumna,* and Aniruddha, which respectively are supposed to be Vishwa Tejas Prag and Turiya In these, Vishvatma is experienced through objects, Taijas, the sparkling soul, through Mind prag through knowledge, and Turiya through Samadhi, is experienced *He who rises early in the* morning and meditates in his mind on these attributes and forms of the Lord will soon realise the Lord in his heart,

Thus ends chapter eleven of Book XII

CHAPTER XII

Suta said : Having bowed with reverence to Shree Vyas, I will

* मुद्रा a pose of hand where the index finger and the thumb are so joined as to indicate the expressin and the mood of the person showing the Mudra

अत्र संकीर्तितः साक्षात् सर्वपापहरो हरिः । नारायणो हृषीकेशो भगवान् सात्वतां पतिः ॥२॥
अत्र ब्रह्म परं गुह्यं जगतः प्रभवाप्ययम् । ज्ञानं च तदुपाख्यानं प्रोक्तं विज्ञानसंयुतम् ।
भक्तियोगः समाख्यातो वैराग्यं च तदाश्रयम् ॥३॥

संकीर्त्यमानो भगवाननन्तः श्रुतानुभावो व्यसनं हि पुंसाम् ।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽभ्रमिवातिवात ॥४॥

मृषा गिरस्ता ह्यसतीरसत्कथा न कथ्यते यद् भगवानधोक्षजः ।
तदेव सत्यं तदु हैव मङ्गलं तदेव पुण्यं• भगवद्गुणोदयम् ॥५॥

तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणां यदुत्तमश्लोकयशोऽनुगीयते ॥६॥

अविस्मृति कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति च ।
सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ॥७॥

एतद् वः कथितं विप्राः कथनीयोरुकर्मणः । माहात्म्यं वासुदेवस्य सर्वाशुभविनाशनम् ॥८॥
य एवं श्रावयेन्नित्यं यामक्षणमनन्यधीः । श्रद्धावान् योऽनुश्रृणुयात् पुनात्यात्मानमेव सः ॥९॥

now relate to you in brief the salient features of the Sanatana Dharma. In this Shrimad Bhagwat Shree Hari the Lord of the senses and the remover of sins, has been well described. The cause of the creation of this world and its destruction the Nirguna Brahma the knowledge and wisdom, Bhaktiyog and its resultant, abnegation and renounces--all these are described in this Purana. By remembering the Lord, repeating his names, and singing his praises and hearing the stories and narratives of his greatness, He enters the mind just as the Sun dispels darkness and strong winds disperse the clouds, the Lord destroys all sins and sanctifies the mind of the devout. The tongue that does not speak about the Lord is worthless and wicked. Whereas the tongue that describes the virtues of the Lord and his play is charming auspicious and blissful. To think constantly and uninterruptedly on the lotus feet of Lord destroys all sins and gives happiness, generates devotion for the Lord, renunciation and knowledge and purifies the individual soul. Oh Brahma! I have told you, all about Bhagwan Vasudev whose great deeds are worthy of description and whose magnanimity removes all misfortune and ill luck. He who utters this or listers to this with perfect attention even for a moment or a prahara will have his soul sanctified. Those that listen to this Shrimad Bhagwat on the tenth or eleventh day of the bright half or the dark half of the month will have a long life and one doing this

द्वादश्यामेकादश्यां वा शृण्वन्नायुष्यवान् भवेत् । पठत्यनश्नन् प्रयतस्ततो भवत्यपातकी ॥१०॥
पुष्करे मथुरायां च द्वारवत्यां यतात्मवान् । उपोष्य संहितामेतां पठित्वा मुच्यते भयात् ॥११॥
विप्रोऽधीत्याप्नुयात् प्रज्ञां राजन्योदधिमेखलाम् । वैश्यो निधिपतित्वं च शूद्रः शुद्ध्येत पातकात्

तमहमजमनन्तमात्मतत्त्वं जगदुदयस्थितिसंयमात्मशक्तिम् ।
द्युपतिभिरजशक्रशंकराद्यैर्दुरवसितस्तवमच्युतं नतोऽस्मि ॥१३॥

स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावोऽप्यजितरुचिरलीलाकृष्टसारस्तदीयम् ।
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं तमखिलवृजिनघ्नं व्याससूनुं नतोऽस्मि ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे द्वादशस्कन्धार्थनिरूपणं नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

सूत उवाच

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।

attentively on the day he fasts will be free from all sins and he who reads this samhita with single mindedness observing fast in places of pilgrimage like Pushkar, Mathura and Dwarka becomes free from all fears. By The study this manual a brahmin will soon attain knowledge, a king will have vast kingdom, the Vaishyas will gain great wealth and a Shudra will have all his sins washed off. I bow to that infinite unborn unchangeable Bhagwan who is the creator the protector and the destroyer of this universe, through his powers of Rajas and to whom even Brahma, Shanker, and Indra, cannot propitiate by singing his hymns and glories. One whose mind is full with the interesting account of the plays of the Lord and who is attracted no where else, as he delights in the ecstatic State of the Atman and who has out of sheer grace described this Bhagwat Puran, that removes all sins to that, Shukdev son of Maharshi Vyas, I bow down and pay my homage. I–14

Thus ends chapter twelve of Book XII.



CHAPTER XIII

Shree Suta said . I bow to that Lord of Lords the Supreme, godhead the unknowable, whom the Gods and the demons with all their

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति य योगिनो यस्यान्तं न विदु सुरासुरगणा देवाय तस्मै नम·
इदं भगवता पूर्वं ब्रह्मणे नाभिपङ्कजे। स्थिताय भवभीमाय कारुण्यात् सम्प्रकाशितम् ॥२॥
सर्ववेदान्तसार यद् ब्रह्मात्मैकत्वलक्षणम्। वस्त्वद्वितीय तन्निष्ठ कैवल्यैकप्रयोजनम् ॥३॥
सर्ववेदान्तसारं हि श्रीभागवतमिष्यते। तद्रसामृततृप्तस्य नान्यत्र स्याद् रति· क्वचित् ॥४॥
निम्नगाना यथा गङ्गा देवानामच्युतो यथा। वैष्णवाना यथा शम्भु पुराणानामिदं तथा ॥५॥
क्षेत्राणा चैव सर्वेषा तथा काशी ह्यनुत्तमा। तथा पुराणव्राताना श्रीमद्भागवत द्विजाः ॥६॥
श्रीमद्भागवतं पुराणममल यद् वैष्णवाना प्रियं यस्मिन् पारमहंस्यमेकममलं ज्ञान परं गीयते।७।
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृत तच्छृण्वन्विपठविचारणपरो भक्त्या विमुच्येन्नरः
कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीप· पुरा तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा।
योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यतस्तच्छुद्ध विमलं विशोकममृतं सत्यं परं धीमहि
नमस्तस्मै भगवते वासुदेवाय साक्षिणे। य इदं कृपया कस्मै व्याचचक्षे मुमुक्षवे ॥९॥

efforts have not been able to know him and who is prayed and worshipped by Brahma, Rudra, Varun, and Marut with celestrial hymns and whose greatness is sung by the Vedas and the Upnishads and whom the Yogis preceive and realise through penance and meditation This Shrimad Bhagawat was revealed to Shree Brahma seated on the lotus that had and sprouted from the Navel of Shree Narayan, out of the plurality and evil sorroudings of this world This Bhagwat is the epitome of all the Upnishads Liberation of the soul and Brahma's darshan are its main purpose which is accomplished by Identification of the individual soul with the universel soul One who has drunk deep into this nector like epitome never looks to anything-else for satisfaction As Ganges is superior to all the rivers, Vishnu is superior to all gods and Shanker is superior to all the Vaishnavas, so is Bhagwat superior to all the Puranas As Kashi is the best of all the tirthas (places of pilgrimage) so is Bhagwat the best of all the Puranas It contains pure knowledge and superior wisdom of the immaculate Brahma, worthy of the Paramhansa (exalted order of the asceties) It propounds the principle of inaction to be practised with devotion, knowledge and abnegation Whoever listens, recites or reflects with faith is emancipated. The Lord first revealed this light of knowledge to Brahma who gave it to Narad and which Narad passed on to Vyas and to great Shukdev down to Parikshit We prostrate ourselves before that holy

योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे । संसारसर्पदष्टं यो विष्णुरातममू मुचत् ॥१०॥
भवे भवे यथा भक्तिः पादयोस्त जायते । तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो ॥११॥
नामसंकीर्तनं यस्य सर्वपापप्रणाशनम् । प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥१३॥

इति द्वादशः स्कन्धः समाप्तः ।



हरिः ॐ तत्सत्



immaculate, eternal truth, the omnipotent Lord, who revealed the truth of the Bhagwat to Brahma praying for salvation. We bow to yogiraj Shree Shukadev, Brahma incarnate who liberated King Pariksit, bitten by the cobra, of this Mundane existence. Oh the Lord Supreme, pray so design that in every birth our devotion to thy lotus like feet may remain chaste and unsullied because thou art our master whose very recollection removes our sins, and our homages and our bows to whom relieves us, of all our miseries. To that compassonate and merciful lord, the remover of the woes of this world Shree Hari I offer my obeisence and pay my respectful homage in all humbleness.

Thus ends chapter thirteen of Book XII





लोकाभिराम, जनभूषण, विश्वदीप,
कन्दर्पमोहन, जगद्वृजिनार्तिहारिन्, ।
आनन्दकन्द, यदुनन्दन, नन्दसूनो,
स्वच्छन्द, पद्ममकरन्द, नमोनमस्ते ॥



ERRATA

Page	Line	Incorrect	Correct
117	17	ın	and
119	17	a	an
120	11	record	second
127	22		
133	15	Vauna	Varuna
137	10	bacame	became
136	22	×	an
136	13	and	and
141	1	greal gloroıs	great and glorıous
152	16	Freprance	Fragrance
154	18	charmıng	charmıng
159	4	exıstncce	exıstence
189	6	Bhamara	Bhramara
189	16	seekınh	suckıng
190	9	antıtıthıs	antıthısıs
198		subgects	subjects
199		at	to
201	2	dıstreessed	dıstressed
204	6	IX	X
207	4	coose	choose
214	6	lacxıng	takıng

Page	Line	Incorrect	Carrect
217	2	inflation	inflaition
218	14	legefimate	legitimate
254	6	Prcentr	precints
259	14	therealter	thereafter
260	15	creation	creaticn
263	2	actrrtes	activites
273	1	distreas	distress
277	1	tha	the
277	5	fellcwed	followed
281	19	stnce	since
283	4	has	his
283	4	heldıng thie	holding the
286	8	consistant	consistent
238	9	obeısnace	obeisanace
293	6	calıbacy	celibacy
297	19	edipse	eclipse
301	4	allaned	attained
315	16	decottee	devotee
316	5	aceuded	aceeded
316	19	thou	then
331	2	nectary	nectar
345	13	Prascribed	prescribed
353	13	conposed	composed
353	25	incaruation	incarnation
354	7	whom	when
358	7	tbe	the
367	8	ingriadeents	ingradieats
391	3	allainsa	attains
391	25	swetaweeper	swetadweep

Page	Line	Incorrect	Correct
405	16	abstabing	abstaining
406	14	excellaance	excellence
407	4	usenore	use of more
416	2	buses	abuses
417	22	wigh	with
420	6	to	is
422	5	allentainy	attaining
431	2	formularies	formularies
432	9	ethers	others
449	1	Ikhwaka	Ikshwaku
452	8	Suceessin	Succession
453	3	Perfets	Pervades
458	15	Sycable	Syllable
461	15	wilth	with
471	17	expression	expression
473	10	aceount	account
474	10	nector	nectar

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405	16	abstabing	abstaining
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